

Talking about Jesus at work and home

What kind of King?

Talking about Jesus with the people God has put around us

Evening service · Advent Sunday, 29 November 2026 · St John's Church, Woking

Photo: St John the Baptist's Church, St John's, Woking, by Hassocks5489 (Wikimedia Commons, public domain)



Behold Our God

Jonathan Baird, Meghan Baird, Ryan Baird and Stephen Altrogge · Sovereign Grace Music, 2011

Song 1 · Advent: the King who comes (Isaiah 40)



The Servant King

“From heaven You came, helpless babe” · Graham Kendrick, 1983

Song 2 · The servant King and the cross



Talking about Jesus at work and home

What kind of King?

Talking about Jesus with the people God has put around us

Evening service · Advent Sunday, 29 November 2026 · St John's Church, Woking

Photo: St John the Baptist's Church, St John's, Woking, by Hassocks5489 (Wikimedia Commons, public domain)

Not a sermon: a session

1

Listen in

One conversation at work, with stops along the way

2

Have a go

A few short things with the person next to you

3

Take one thing home

One name, and one small plan

Nobody will be put on the spot. Passing is always fine.

Why “What kind of King?” tonight

Last Sunday

Christ the King

Tonight

Advent Sunday: the King is coming

On our phones

“Christ is King” on the marches

Not whether Christ is King, but what kind of King.



Let's pray

"...pray for us, too, that God may open a door for our message..."

Colossians 4:3

Tonight touches on the news

The marches · a frightened Muslim neighbour · a put-down at work · other faiths

This isn’t about politics.
It’s about Jesus, and the people in front of us.

Nobody has to say anything tonight.

The King who comes

“Rejoice greatly, Daughter Zion! Shout, Daughter Jerusalem! See, your king comes to you, righteous and victorious, lowly and riding on a donkey, on a colt, the foal of a donkey.”

Zechariah 9:9

Christ is King. The question is what kind of King.

Read from the Bible by someone in the congregation

Ready, with gentleness and respect

“But in your hearts revere Christ as Lord. Always be prepared to give an answer to everyone who asks you to give the reason for the hope that you have. But do this with gentleness and respect…”

1 Peter 3:15

Christ as Lord

Prepared

To those who ask

Gentleness and respect

People are more open than we think

53%

of non-Christians know a practising Christian

75%

felt comfortable talking about faith

1 in 3

wanted to know more about Jesus

Talking Jesus 2022 (Evangelical Alliance, HOPE Together and others; about 4,000 UK adults, Savanta ComRes)

Four things to look for tonight

1. **Ask before you answer**
2. **Person before argument**
3. **Your story, and Jesus**
4. **One small next step**

Talking Jesus 2022; Finding Jesus (Evangelical Alliance, 2025: 280 recent converts)

All the way through: have someone in mind

1

Picture them

At work, at home or next door. More open than Dan, or more resistant?

2

Adapt it

Where would you soften Ruth's tone, or be bolder than she is?

3

Their words

Ruth says, "The Bible calls that sin." Would that word land with your person?

Twice tonight we'll stop and ask: how would it go with your person? All ideas welcome.

THE CONVERSATION

Monday morning, by the coffee machine

An open-plan office in Woking, the Monday after a big march in London

Ruth

48. A project manager. Goes to St John's, and everyone in the team knows it.

Read by second reader

Dan

32. A data analyst. Not religious, easy-going. His best friend from university, Imran, is Muslim.

Read by Tim

Gemma

A colleague, passing with her mug.

Read by Tim

1. “Is that your lot?” (1 of 2)

Dan (Tim)

(holds up his phone: a crowd, a big wooden cross, chanting “Christ is King”) “Ruth, genuine question. Is this your lot, then?”

STOP AND THINK

“Ruth, genuine question. Is this your lot, then?”

What are the easiest three things to say here?

And what’s wrong with each of them?

Ruth’s face goes hot. She prays silently: “Lord, help me…”

1. “Is that your lot?” (2 of 2)

Ruth (second reader)

“Oof. Honestly? No, that’s not what I’d recognise as my lot. But I’d be lying if I said it didn’t bother me that they’re using Jesus’s name. What did you make of it?”

2. The fear behind it (1 of 3)

Dan (Tim)

“Made me feel a bit sick, to be honest. Someone shouted at Imran’s mum on the Tube last autumn. Because of her hijab. She’s not been on it since. And these guys are waving crosses.”

Which would you say?

A *“That’s awful. I’m really sorry. How’s Imran doing with it all?”*

B *“Well, the media always shows the worst bits, and to be fair there are real problems with immigration…”*

C Something else

Hands up for A. Hands up for B. Hands up for C. Why?

2. The fear behind it (2 of 3)

Ruth (second reader)

"That's awful. I'm really sorry. How's Imran doing with it all?"

Dan (Tim)

"He's all right. Angry more than anything. Weird thing is, my dad went on one of these marches last year. He's not racist. He's just been angry since about 2008, and he's furious about the hotel in his town, and nobody listens to him."

2. The fear behind it (3 of 3)

Ruth (second reader)

“I can believe that. Loads of people are worried about their towns and feel ignored, and I think Christians should be listening to them too. It’s the using Jesus as a flag that I can’t get my head round.”

3. “Bunch of gammons” (1 of 3)

Gemma (Tim)

(passing with her mug, glancing at Dan’s phone) “Oh, that lot. Bunch of gammons. Embarrassing.”

Dan (Tim)

(flat) “My dad was on one last year, Gemma.”

Gemma (Tim)

“Oh. Well. I didn’t mean… You know what I mean.”

“Gammon”: British slang, an insult for a man, usually older and white, with right-wing or pro-Brexit views, whose face goes pink when he’s angry, like a gammon steak.

3. “Bunch of gammons” (2 of 3)

Ruth (second reader)
“Some of what was chanted was vile, Gemma, I’ll give you that. But plenty of people there were just worried about their towns. I don’t think we get to write them all off.”

Gemma (Tim)
“Mm. If you say so.” *(She heads back to her desk.)*

Dan (Tim)
(quietly) “Thanks. People in here talk about blokes like my dad like they’re cartoons.”

3. “Bunch of gammons” (3 of 3)

Ruth (second reader)
“He’s not a cartoon. He’s your dad.”

Dan (Tim)
(half a laugh) “He’s a bit of a cartoon, to be fair. But he’s my cartoon.”

At work, and anywhere: where we need care

1 **Take “no” as no**

2 **Mind the power**

General information, not legal advice. More in Faith at work: your rights, and the right thing to do.

4. “You do think Christ is King?” (1 of 4)

Dan (Tim)

“Hang on, though. You said it bothers you, them using Jesus’s name. But you do think Christ is King, don’t you? So what’s the difference between you and them?”

OVER TO YOU

“But you do think Christ is King, don’t you? So what’s the difference between you and them?”

Turn to the person next to you.

In 30 seconds, in your own words: what kind of King is Jesus?

Ruth prays a quick “Help!”, and answers.

4. “You do think Christ is King?” (2 of 4)

Ruth (second reader)

“Yeah, I do. I think Jesus is King, of everyone, not just Britain. But the question is what kind of king He is.”

Dan (Tim)

“Go on.”

4. “You do think Christ is King?” (3 of 4)

Ruth (second reader)

“He rode into Jerusalem on a donkey, not a warhorse. He washed His friends’ feet. And when they were nailing Him to a cross, He prayed, ‘Father, forgive them, for they don’t know what they’re doing.’ I’m sure plenty of people there weren’t trying to scare anyone. But if you shout His name while you’re scaring someone’s mum off the Tube, I think you’ve missed who He is.”

Dan (Tim)

(pause) “Huh. I didn’t know that forgive-them bit was actually in the Bible.”

4. “You do think Christ is King?” (4 of 4)

Dan (Tim)

(checks the time on his phone) “Right. Sprint review at ten. I should get back to this.”

Ruth (second reader)

“Go! Nice to talk properly.”

What did Ruth do?

1 Asked before she answered

“What did you make of it?”

2 Person before argument

“How’s Imran doing with it all?” “He’s not a cartoon. He’s your dad.”

3 Pointed to the King

“On a donkey, not a warhorse.”
“Father, forgive them…”

4 Let him go, door open

“Go! Nice to talk properly.” At lunchtime, he came back to her.

She showed what kind of King she follows: “lowly and riding on a donkey”.

YOUR PERSON

“On a donkey, not a warhorse.”

How would you describe Jesus to your person, without church words?

Ruth says, “Jesus is King, of everyone.” Would your person hear that as church talk, or as politics? Pick a picture they’d get: the donkey, the towel, “Father, forgive them”.

5. “Always been about power?” (1 of 4)

Lunchtime. Ruth is eating her sandwich on a bench outside. Dan comes out with his.

Dan (Tim)

“Survived the sprint review. Just about.” *(sits)* “That forgive-them thing’s been bugging me, genuinely. Because come on, hasn’t Christianity always been about power, though? Crusades, the Empire, all that?”

5. “Always been about power?” (2 of 4)

Ruth (second reader)

“Christians have done terrible things with power, no question. Sometimes even great Christians convinced themselves it was what God wanted. But whenever they did, they were going against Jesus, not following Him. When Peter pulled out a sword to defend Him, Jesus told him to put it away.”

Dan (Tim)

“So why bother with Christianity, then? Genuinely.”

5. “Always been about power?” (3 of 4)

Ruth (second reader)

“Honestly, the thing that got me, years ago, wasn’t Christianity being strong. It was that Jesus is a king who died for His enemies, and that includes people like me.”

Dan (Tim)

“Enemies? Bit strong. To be fair, you’re about the least judgemental person in this office.”

5. “Always been about power?” (4 of 4)

Ruth (second reader)

(laughs) “That’s kind! But I’d spent years pleasing myself, basically living as if God wasn’t King at all. The Bible calls that sin. And Jesus didn’t wait for me to sort myself out. He died for me, in my place, while I was still like that, so I could be forgiven.”

6. “Is Imran going to hell?” (1 of 6)

Dan (Tim)

(quieter) “OK. Genuine question, and you can tell me to get lost. Imran prays five times a day. He’s a better person than me, honestly. Do you think he’s going to hell?”

Ruth (second reader)

“I’m glad you asked me straight. Honestly? I don’t get to decide who’s in and who’s out. God does, and He knows Imran far better than I do. What I believe is that nobody gets to God by being good enough. Not Imran, not you, and definitely not me. That’s why I need Jesus.”

6. “Is Imran going to hell?” (2 of 6)

Dan (Tim)

“So that’s a yes, then. Bit arrogant, isn’t it? Your way’s the only way?”

IN TWOS

“So that’s a yes, then. Bit arrogant, isn’t it? Your way’s the only way?”

What should Ruth say next?

How can she hold truth and love together?

Before she answered, Ruth prayed: “Lord, truth and love. Both.”

6. “Is Imran going to hell?” (3 of 6)

Ruth (second reader)

“It would be arrogant, if it was my way, or if it said good people get in and the rest don’t. It says the opposite: none of us can make it, so God came to us. Jesus said He’s the way to the Father. I believe Him, so of course I’d love Imran to know Him. But it’s a rescue, not a club, and I’m only in it because I needed rescuing.”

Dan (Tim)

“Imran would say his way’s the only way too, to be fair.”

6. “Is Imran going to hell?” (4 of 6)

Ruth (second reader)

“He might, and I’d love to hear him say it. We genuinely disagree about who Jesus is. But I don’t have to agree with Imran to love him. Or his mum.”

Dan (Tim)

(long pause) “Huh. I’ll think about that.” *(then, lighter)* “Well, you’re not like the guys in the video, I’ll give you that.”

6. “Is Imran going to hell?” (5 of 6)

Ruth (second reader)
“Ha, thanks. Most Christians I know aren’t either. If you ever wanted to see what Jesus actually said and did, try Luke’s Gospel. It’s the one with the forgive-them bit, in chapter 23. I’d happily send you a link.”

Dan (Tim)
“Go on, then. No promises.”

Ruth (second reader)
“And can I say, I’d genuinely like to pray for Imran’s mum. Would that be weird?”

6. “Is Imran going to hell?” (6 of 6)

Dan (Tim)

“No… no, that’s nice actually. I’ll tell him.”

YOUR PERSON

“Go on, then. No promises.”

Which next step would fit your person?

An offer to pray. A Gospel, or a link. A coffee. Christianity Explored. Or remembering, a fortnight later, to ask how they are.

One name, one plan

1 One name

Someone God has put around you: at work, at home, on your street. Pray for them by name every day this week.

2 One plan

"If … asks me about my weekend, then I'll mention church."

"If … brings up the news, then I'll ask what they made of it."

Tell the person next to you, or just tell the Lord. Passing is fine.

Let’s pray

“Be wise in the way you act towards outsiders; make the most of every opportunity. Let your conversation be always full of grace, seasoned with salt, so that you may know how to answer everyone.”

Colossians 4:5–6

If you'd like to go further

1

Read the conversations

Scan the QR code for the website

2

Pray with others

Join the evangelism WhatsApp group: the link will go round the men's and women's WhatsApp groups

3

Bring a friend to Christianity Explored

Next one: in the new year



Scan for the downloads

https://talking-about-jesus.pages.dev



Come, Thou Long-Expected Jesus

Charles Wesley, 1744

Final song · Advent: “born a child and yet a King”

If we've got time

1

Curveball cards

Five things Dan might say instead. What would you say? (about 7 minutes)

2

20-second answers

Nine short answers, for when you've only got a moment (about 4 minutes)

Click one to go there. Each one comes back here.

Finish ›

Curveballs: what would you say?

1

In twos, pick a card

Choose one of the five on the next slide. Anyone can pass.

2

Work out what you'd say

One or two sentences. Ask a question if you can. Short and kind.

3

Tell us

A few pairs share their answer. Then we'll see one way Ruth might answer.

Nobody needs a perfect answer. Ruth wouldn't have had all the answers either.

The cards: pick one

1 **A Christian country**
“Actually, I think they’ve got a point. Britain is a Christian country and we’re losing it.”

2 **Jesus in Islam**
“My mate Imran says Jesus is a prophet in Islam anyway, so what’s the difference?”

3 **An old book**
“How can you believe a book written two thousand years ago?”

4 **Explaining to do**
“If there’s a God, He’s got some explaining to do. But go on.”

5 **The new policy**
“HR’s just sent round a new policy. Are you even allowed to talk about this stuff?”

Card 1: A Christian country

Dan

"Actually, I think they've got a point. Britain is a Christian country and we're losing it."

ONE WAY RUTH MIGHT ANSWER

"It's been hugely shaped by Christianity, I'd agree. But nobody's a Christian by passport. You become one by trusting Jesus, like the criminal on the cross in Luke 23."

Agree where you can. Wilberforce: "Christianity is not a geographical, but a moral term."

‹ Back to the cards

Options ›

Card 2: Jesus in Islam

Dan

“My mate Imran says Jesus is a prophet in Islam anyway, so what’s the difference?”

ONE WAY RUTH MIGHT ANSWER

“That’s true, Muslims honour Him as a great prophet. Where we differ is who He is. Have you ever asked Imran what he thinks of Jesus?”

Respectful and plain. Keep it on Jesus.

‹ Back to the cards

Options ›

Card 3: An old book

Dan
“How can you believe a book written two thousand years ago?”

ONE WAY RUTH MIGHT ANSWER

“Fair question. What kind of book do you think the Bible is? Luke says he checked his sources carefully. Why not read it and see what you make of it?”

Don’t launch into a defence. Ask first.

‹ Back to the cards

Options ›

Card 4: Explaining to do

Dan
"If there's a God, He's got some explaining to do. But go on."

ONE WAY RUTH MIGHT ANSWER

"I don't understand everything either. But read Luke 23. God doesn't stand back from suffering there; He goes right into it. What's made you think that?"

Don't try to explain it all. Listen: there may be something painful behind it.

‹ Back to the cards

Options ›

Card 5: The new policy

Dan
"HR's just sent round a new policy. Are you even allowed to talk about this stuff?"

ONE WAY RUTH MIGHT ANSWER

"Answering a colleague's question is fine. Pushing it on people who don't want it isn't, and I wouldn't want to."

Reassure, lightly. Then let him lead.

‹ Back to the cards

Options ›

20-second answers (1 of 5)

“Is that your lot, then?”

“Not the Jesus I follow. He’s a King who prayed for the people killing Him. If you shout His name while scaring people, you’ve missed who He is.”

Luke 23:34

“Saying ‘Christ is King’ is just political.”

“It’s bigger than politics. It means Jesus is King over every nation, ours included, and over me. That humbles every country; it isn’t a flag for one.”

Philippians 2:9–11; Psalm 2:10–12

‹ Back to the options

20-second answers (2 of 5)

“Isn’t Christianity a white, Western religion?”

“It started in the Middle East, and today most Christians are African, Asian or Latin American. The Bible’s picture of the end is a crowd from every nation and language worshipping Jesus together. Jesus isn’t anyone’s tribal mascot.”

Revelation 7:9

“Isn’t Britain a Christian country?”

“Britain’s been hugely shaped by Christianity: hospitals, schools, the idea that every person matters. But nobody’s a Christian by passport. William Wilberforce put it brilliantly: ‘Christianity is not a geographical, but a moral term.’ You become a Christian by trusting Jesus personally, like the criminal on the cross in Luke 23. Jesus calls it being ‘born again’.”

Luke 23:42–43; John 3:3; Wilberforce, A Practical View (1797)

‹ Back to the options

20-second answers (3 of 5)

“Do you think my Muslim friend is going to hell?”

“I don’t get to decide that. God does, and He’s fairer and kinder than I am. What I believe is that nobody gets to God by being good enough, me included. Jesus said He’s the way to the Father, so of course I’d love my friend to know Him. It’s a rescue, not a club for good people.”

John 14:6; Genesis 18:25; Ephesians 2:8–9

“So do Christians want Muslims out?”

“Jesus told me to love my neighbour, and He made a religious outsider the hero of His most famous story. I disagree with my Muslim friends about who Jesus is, but I’m called to love them, full stop.”

Luke 10:25–37

‹ Back to the options

20-second answers (4 of 5)

“What about the Crusades?”

“Christians have done terrible things in Jesus’s name, sometimes even Christians I’d otherwise admire, and it always went against His teaching. He told Peter to put the sword away, and for its first few centuries the church spread without any force at all. So judge Christianity first by Christ, and fair enough, judge us by whether we actually look like Him.”

John 18:10–11, 36; John 13:35

“Is worrying about immigration racist?”

“Not necessarily. You can worry about your town and treat every person with dignity. Governments have a real God-given job to make fair rules, and Christians can disagree on the policy. But we can’t disagree on loving the stranger in front of us.”

Romans 13:1–7; Leviticus 19:33–34

‹ Back to the options

20-second answers (5 of 5)

“Why does it even matter who’s King?”

“Because if Jesus really rose from the dead, He’s not just a good teacher; He’s Lord of everything, including you and me. That’s either the best news in the world or it isn’t true. Worth checking out?”

Acts 2:32–36; 1 Corinthians 15:14

‹ Back to the options

Finish ›



“Father, forgive them, for they do not know what they are doing.”

Luke 23:34 · The King who died for His enemies

https://talking-about-jesus.pages.dev · St John’s Church, Woking · Workplace & Neighbourhood Evangelism

Appendix: Christ the King in full

1925 · 1920s–30s · 1969 · 2000 · Now · Tonight

A new feast

Pope Pius XI started the feast in his letter Quas Primas, just after the First World War. He saw rivalry between nations, and greed "hidden under a pretense of public spirit and patriotism". He quoted Jesus, "My kingdom is not of this world" (John 18:36), and called Christ "King of hearts". He also wanted rulers to honour Christ publicly.

A battle cry

In Mexico, Catholics persecuted by an anti-church government rose up in the Cristero war (1926–29), shouting "¡Viva Cristo Rey!", Long live Christ the King. In 1930s Belgium a far-right party called itself Rex, after Christus Rex. Using "Christ is King" as a flag isn't new.

Just before Advent

Paul VI moved the feast from the last Sunday of October to the last Sunday of the church's year, as "Christ, King of the Universe". It looks forward to Christ's return, so it leads straight into Advent.

Church of England

The Church of England took it up in its 1997 calendar, then in Common Worship (2000): "Christ the King, the Sunday next before Advent". It ends the Kingdom season, which starts at All Saints. In the Prayer Book that Sunday was "Stir-up Sunday".

"Christ is King"

Over the last year or so the words have been chanted on marches in London and shared all over social media. For some it's a confession of faith. For others it sounds like a political slogan.

Advent Sunday

Advent looks back to the King who came, "lowly and riding on a donkey" (Zechariah 9:9), and forward to the King who will come again. So the question isn't whether Christ is King. It's what kind of King He is, and how we speak of Him.