

### John 18:33-37

This is part of John's account of Jesus' trial before Pilate. Pilate has met with those Jews seeking his death outside his "headquarters", the praetorium. He has asked: what charge, valid in Roman law, do you have to bring against him? (v. 29). V. 30 shows that they have none to propose. Pilate refuses to get involved by telling them to try him under Jewish law. They then make it obvious that they seek Jesus' death.

Now Pilate goes inside the praetorium and asks Jesus: are you the leader of a revolutionary movement? In return, Jesus asks him: Is this question your idea, based on what you have heard, or did others put you up to it? Pilate shows his scorn for Jews; the religious authorities seek your death, but what grounds are there for killing you? In v. 36, Jesus begins to explain the nature of his kingship. Were he a rebel leader, his followers "would be fighting to keep me from being handed over" to the religious authorities, but he is no threat to Pilate's authority. Pilate picks up on Jesus words "my kingdom". Jesus is king of "truth" (v. 37); his subjects are those who belong to the truth. He was "born" and "came into the world" to establish the kingdom of God, the ultimate truth.

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### ~ Notices ~

#### Concerts currently scheduled for this Autumn:

27<sup>th</sup> November 7.30pm – **Regina Nathan**

CONCERT CANCELLED DUE TO ILL HEALTH

Fri 10<sup>th</sup> December - **Pat Ryan and Eoin O'Neill** – A Gala of traditional Irish Music - ticket details to be confirmed.

11<sup>th</sup> December 8.00pm – **Helen Hancock** – (soprano with Frances Kelleher – pianist and Cilleán Fox – violin) – tickets €15 available from [www.eventbrite.ie](http://www.eventbrite.ie)

12<sup>th</sup> December – 1.00pm – **Clare Music Makers** – students concert – no entry fee

**Prayers** - If you have any particular issue that you would like to be prayed for, do please email me on [frkevinobrien@me.com](mailto:frkevinobrien@me.com) or call me on 065 672 4721.

**Christmas** – I am asking either for volunteers to play or for recommendations of friends/family who might play as part of a team of musicians for a 'Carols around the Christmas Tree' event.

**Talks at Killaloe Cathedral** – A series of talks for Advent Wednesday at 8.00pm – Cathedral Church of St Flannan

**Week 1** 24th November – Apostolic and catholic, Protestant and reformed?

Rev Professor Canon Patrick Comerford

**Week 2** 1st December – A Liturgical church  
Rev Kevin O'Brien

**Week 3** 8th December – an Episcopal church  
Ven Terry Mitchell

**Week 4** 15th December – An ecumenical church  
Joc Sanders

**Website:** [clareanglicans.ie](http://clareanglicans.ie)

**YouTube:** [www.youtube.com/c/clareanglicans](http://www.youtube.com/c/clareanglicans)

**Facebook:** [www.facebook.com/clare.anglicans](http://www.facebook.com/clare.anglicans)

**Rector:** Email: [frkevinobrien@me.com](mailto:frkevinobrien@me.com) Tel: 065 672 4721

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Mission Sunday donations to:

Limerick & Killaloe Diocesan Council for Mission  
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# Christ the King and Mission Sunday

(Year B) 2021

## Readings and Hymns

**Collect:** God the Father, help us to hear the call of Christ the King and to follow in his service, whose kingdom has no end; for he reigns with you and the Holy Spirit, one God, one glory. **Amen**

**Suggested Hymns:** *In conjunction with the online service you might like to view these hymns on YouTube - with internet links and lyrics so that you can sing along:*

1) How shall I sing that majesty?

<https://www.youtube.com/watch?v=5R61VZnaovs>

2) Rejoice, the Lord is King!

<https://www.youtube.com/watch?v=aDFAv0eh-s8>

3) Lo he comes with clouds descending

<https://www.youtube.com/watch?v=suz0cQbjwm0>

4) When I needed a neighbour, were you there

<https://www.youtube.com/watch?v=fExR7eOhJO0>

**Daniel 7:9-10, 13-14**

As I watched,  
thrones were set in place,  
and an Ancient One took his throne;  
his clothing was white as snow,  
and the hair of his head like pure wool;  
his throne was fiery flames,  
and its wheels were burning fire.  
A stream of fire issued  
and flowed out from his presence.  
A thousand thousand served him,  
and ten thousand times ten thousand  
stood attending him.  
The court sat in judgement,  
and the books were opened.  
As I watched in the night visions,  
I saw one like a human being  
coming with the clouds of heaven.  
And he came to the Ancient One  
and was presented before him.  
To him was given dominion  
and glory and kingship,  
that all peoples, nations, and languages  
should serve him.  
His dominion is an everlasting dominion  
that shall not pass away,  
and his kingship is one  
that shall never be destroyed.

**Psalms 132**

Lord, remember for David ♦  
all the hardships he endured;  
How he swore an oath to the Lord ♦  
and vowed a vow to the Mighty One of Jacob:  
'I will not come within the shelter of my house, ♦  
nor climb up into my bed;  
'I will not allow my eyes to sleep, ♦  
nor let my eyelids slumber,  
'Until I find a place for the Lord, ♦  
a dwelling for the Mighty One of Jacob.'  
Now, we heard of the ark in Ephrathah ♦  
and found it in the fields of Ja-ar.  
Let us enter his dwelling place ♦

and fall low before his footstool.  
 Arise, O Lord, into your resting place, ♦  
 you and the ark of your strength.  
 Let your priests be clothed with righteousness ♦  
 and your faithful ones sing with joy.  
 For your servant David's sake, ♦  
 turn not away the face of your anointed.  
 The Lord has sworn an oath to David, ♦  
 a promise from which he will not shrink:  
 'Of the fruit of your body ♦  
 shall I set upon your throne.  
 'If your children keep my covenant  
 and my testimonies that I shall teach them, ♦  
 their children also shall sit upon your throne  
 for evermore.'  
 For the Lord has chosen Zion for himself; ♦  
 he has desired her for his habitation:  
 'This shall be my resting place for ever; ♦  
 here will I dwell, for I have longed for her.  
 I will abundantly bless her provision; ♦  
 her poor will I satisfy with bread.  
 I will clothe her priests with salvation, ♦  
 and her faithful ones shall rejoice and sing.  
 'There will I make a horn to spring up for David; ♦  
 I will keep a lantern burning for my anointed.

#### Revelation 1: 4b-8

John to the seven churches that are in Asia:  
 Grace to you and peace from him who is and who was  
 and who is to come, and from the seven spirits who are  
 before his throne, and from Jesus Christ, the faithful  
 witness, the firstborn of the dead, and the ruler of the kings  
 of the earth.

To him who loves us and freed us from our sins by his  
 blood, and made us to be a kingdom, priests serving his  
 God and Father, to him be glory and dominion for ever  
 and ever. Amen.

Look! He is coming with the clouds;

every eye will see him,  
 even those who pierced him;  
 and on his account all the tribes of the earth will wail.  
 So it is to be. Amen.

'I am the Alpha and the Omega', says the Lord God, who  
 is and who was and who is to come, the Almighty.

#### John 18: 33-37

Then Pilate entered the headquarters again, summoned  
 Jesus, and asked him, 'Are you the King of the Jews?'  
 Jesus answered, 'Do you ask this on your own, or did  
 others tell you about me?' Pilate replied, 'I am not a Jew,  
 am I? Your own nation and the chief priests have handed  
 you over to me. What have you done?' Jesus answered,  
 'My kingdom is not from this world. If my kingdom were  
 from this world, my followers would be fighting to keep me  
 from being handed over to the Jews. But as it is, my  
 kingdom is not from here.' Pilate asked him, 'So you are a  
 king?' Jesus answered, 'You say that I am a king. For this  
 I was born, and for this I came into the world, to testify to  
 the truth. Everyone who belongs to the truth listens to my  
 voice.'

#### Commentary

##### The Book of Daniel

This is the most recently written book in the Old Testament.  
 The book is set in the days of the exile in Babylon. Daniel  
 is a famous character from that time; according to Ezekiel,  
 he was renowned for his piety and wisdom. The book was  
 written about 165 BC, in Daniel's name, to give hope to  
 people who suffer persecution under Antiochus IV  
 Epiphanes, a Hellenistic ruler who tried to eliminate Judaism.

Our reading is of a vision: earthly kingdoms will pass to make  
 way for the kingdom of God. It presents past events as  
 though in the future and continues slightly into the future.

The first six chapters are stories about Daniel set at the  
 Babylonian and Persian courts. Chapters 7-12 are visions  
 about the end times. As the novel is a popular genre of  
 literature today, so the apocalypse was popular in the ancient  
 world. Daniel 7-12 is the earliest example we have;  
 apocalypses continued to be written until about 200 AD.  
 Apocalypses were written in times of national or community  
 tribulation. Daniel dates from the time of the Seleucid  
 (Hellenistic) king Antiochus IV Epiphanes (175-164 BC), a  
 ruler who tried to wipe out Judaism.

#### Psalm 132:1-12,(13-18)

These are the words of a liturgy commemorating God's  
 choice of Zion and the dynasty of David. Vv. 8-10 are quoted  
 in 2 Chronicles as used at the dedication of the Temple, so  
 this psalm may well have been used at the annual celebration  
 of the dedication. Vv. 1-5 ask God to remember David's  
 diligence in finding a proper "place" (v. 5) for God's sanctuary.  
 Vv. 6-10 may have accompanied a dramatic ceremony  
 reenacting David's finding the Ark ("it", v. 6) at Kiriath-Jearim  
 ("Jaar"). ("Ephrathah" is Bethlehem, David's city.) God's  
 "footstool" (v. 7) is the Ark. It was borne joyfully in procession  
 to Jerusalem, preceded by godly "priests" (v. 9). V. 10 asks  
 God to continue to favour the current king ("your anointed  
 one"), remembering David's actions. While vv. 1-10 centre on  
 David, vv. 11ff focus on God. He has vowed to David that a  
 descendant of his will, if his heirs keep their side of the pact,  
 rule "forevermore" (v. 12). David chose Jerusalem; so did God  
 (v. 13). "Zion" will be God's earthly residence "forever" (v. 14).  
 In the Temple, the divine and human realms meet, so God  
 will be able to bless the city's inhabitants (v. 15). God will give  
 the priests power to forgive sins ("salvation", v. 16). A "horn"  
 (v. 17) was a symbol of a king's strength; here it speaks of  
 David's line, his seed continuing. The king's "crown" (v. 18),  
 in its radiance, showed the power (glory) that he possessed  
 as a reflection of God's glory; here it is contrasted with the  
 disgrace which will cover the king's "enemies".

#### Revelation 1:4b-8

John begins and ends this book as a letter. Literally, it is "to  
 the seven churches that are in Asia" (v. 4a), Asia being a  
 Roman province in western Asia Minor, but "seven"  
 symbolizes totality, so John may speak to all churches in the  
 province, or to all everywhere. The salutation combines both  
 Greek ("grace") and Hebrew ("peace") forms, and is from  
 God, here described as being throughout time, meaning  
 eternal. The salutation is also from "the seven spirits": this  
 may mean the Spirit of God (in Isaiah 11:2, the Spirit operates  
 in seven ways) or the seven angels (Michael, Raphael, etc)  
 closest to God ("before his throne", v. 4) in contemporary  
 Jewish thinking.

Further, it is "from Jesus Christ" (v. 5), who is:  
 "the faithful witness": he revealed the Father perfectly in his  
 earthly life, and crowned this by the sacrifice of his life;  
 "firstborn of the dead": in his resurrection, he inaugurated a  
 new era; and  
 "ruler ...": being now exalted, he has power over all creation.  
 Vv. 5b-6 praise God:

Christ loves us continually and, by his death, he has freed us  
 from sins; and he has marked us as God's, and has made us  
 all "priests", mediators between God and the rest of humanity.  
 "Amen", a Hebrew word, means It is sure and trustworthy! or  
 so be it!: it is both valid and binding. (In 3:14, Christ is called  
 "the Amen".) V. 7 combines two Old Testament prophetic  
 sayings to predict the return of Christ at the end of the age.  
 Those who put him to death and all unbelievers "will wail" for  
 showing hostility to Christ and his Church: they will be  
 condemned when Jesus comes us as judge. V. 8 tells us that,  
 from A to Z, God is sovereign over all events of human history;  
 his power is supreme ("Almighty").