

2 Samuel 23: 1 - 27
Psalm 132
Revelation 1: 4b - 8
John 18: 33 - 37

Notes on the Old Testament Lesson

In these last words of David, we receive some early glimpses of Messianic expectations. David is referred to as “the anointed of the God of Jacob”. Remember that the literal definition of messiah is “anointed one”. Any reference to an anointed person is a Messianic reference. David makes plain in the fifth verse that his relationship with God would continue through his descendants, extending his status to his house, or family, that would be “everlasting”.

Notes on the Psalter Lesson

Psalm 132 is another of the “Psalms of Ascents”, the psalters sung by pilgrims as they approached the holy city of Jerusalem. In verse 6, Ephrethah is the ancient name of the Judean village of Bethlehem (see Micah 5:2) while Ja’ar is in the Shephelah, the pastoral region between Judea and the Coastal Plain. In verse 17, David is again referred to as the “anointed one” or messiah.

Notes on the Epistle Lesson

The greeting, “Grace and peace”, was commonly used throughout the early church. All of Paul’s letters begin with this greeting as do most of the General Epistles. (Those that do not are generally considered to be sermons or treatises rather than letters.) Also notice the phrase, “who is and who was and who is to come”. This is a paraphrase of the name Yahweh (YHWH) given to Moses at the burning bush: “I am who I am”.

Notes on the Gospel Lesson

In this familiar account of the confrontation between Jesus and Pilate, the role of Jesus is again addressed. Pilate asks Jesus directly, “Are you the king of the Jews?” An affirmative response would have immediately convicted Jesus of treason against Caesar. Jesus does not deny that he is a king but flatly states that his kingdom “is not of this world”. Jesus’ kingdom is for those who belong to the truth; an important reminder on this Christ the King Sunday.