

Scriptural Truths

E-Mail Meditations

The Lord May Come . . . Perhaps Today . . . Behold, I Come Quickly . . . Rev. 22:7

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His Superscription Mocking His Kingship

In reading the gospels we observe that the writing over our Lord was described by three expressions:

- His “accusation” (Matt. 27:37; Mk. 15:26)
- The “superscription” (Mk. 15:26; Lk. 23:38)
- The “title” (Jn. 19:19)

Furthermore, it is notable that the order of the languages is changed. Dr. Luke has it written as: “In letters of Greek, and Latin, and Hebrew (Lk. 23:38); whereas John says: “And it was written in Hebrew and Greek and Latin” (Jn. 19:19). Again, in Matthew the writing is: “This is Jesus the King of the Jews” (Matt. 27:37); Mark records it as: “The King of the Jews” (Mk. 15:26); Luke records it as: “This is the King of the Jews” (Lk. 23:38), and John records it as: “Jesus of Nazareth The King of the Jews” (Jn. 19:19). Of course there are reasons for the changing of terms which are not our concern at this time.



*And there was also a superscription written over him in letters of Greek, and Latin, and Hebrew:
THIS IS THE KING OF THE JEWS.*

In taking the four gospels writing, it was: “This is Jesus of Nazareth, the King of the Jews”, and at least two matters are brought to the fore:

- The mocking of His claim of Kingship. “This is the King of the Jews”. What perverted pleasure the Romans would have gotten from such degrading of the Jewish King.
- The pointed disdain for His background. “This is Jesus of Nazareth”. That place of whom it was said: “Can there any good thing come out of Nazareth?” (Jn. 1:46). Today a person of London is called a “Londoner”, a person from Toronto is called a Torontonian. Nathaniel was no different from us because we also can easily judge a person depending on the place and its mental imagery to us. When they wrote: “Jesus of Nazareth”, it was meant to be slur on His person.

Due to it being written in the three “common” languages, it meant that the shaming and mockery of the Lord was acute, and may have caused him being the song of the drunkards (Psa. 69:12). No wonder Hebrews records the wondrous words He “endured the cross, despising the shame” (Heb. 12:2). Added to this was the ignominy of Him in public “bearing His cross” (Jn. 19:17) with either hung around his neck, or carried by someone in front of Him, was a board declaring the reason for His death. Of course there was no crime committed by the Holy Son of God consequently, the worst they could

do was to seek openly to disgrace Him. At the place of execution the board would have been nailed to the cross. It was not on the ground but “over His head” (Matt. 27:37), lifted up for all to see.

Written In Three Languages It Manifested What The World Thought of Christ

When Pilate wrote this title it was in Latin, which was the official military language of the world. Greek was the cultural, arts language, and Hebrew was the religious language. In other words, the governmental military world, the cultural, intellectual, entertainment world, and the religious world rejected our Lord putting Him on a cross. It is the same today, for the governments of the world, Hollywood, the arty world, and the religious world, have no place for the despised Nazarene. However, that is not the end of the story for there is coming a day when the politicians of the world, the intellectuals, cultural, stars of the entertainment world, and the unsaved leaders of the religions will bow at His feet and declare: “Jesus Christ is Lord” (Phil. 2:11). Looking upon our Lord now, we see the man whom God the great King (Psa. 47:2; 95:3) delighteth to honour (Est. 6:6), for God raised Him from the dead (Acts 13:30); God highly exalted Him (Phil. 2:9); God gave Him a name above every name (Phil. 2:9).

Gazing on Thee, Lord, in glory, while our hearts in worship bow,
There we read the wondrous story, of the cross its shame and woe.

Every mark of dark dishonor, heaped upon Thy thorn-crowned brow,
All the depths of Thy heart's sorrow, told in answering glory now.

Rise our hearts, and bless the Father, ceaseless song e'en here begun,
Endless praise and adoration to the Father and the Son.

. Miss C. Thompson

His Resurrection Proved Him To Be King

One Sunday morning as dawn began, and all around the world was sleeping or going about daily chores, the greatest battle that was ever fought was swift coming to its conclusion. There were no watching crowds of humans, but the spirit world was observing with intense interest. The Lord had said: “Destroy this temple, and in three days I will raise it up” (Jn. 2:19), and the third day was about to start. When without earthly fanfare the battle was over, the victory had been won, and death was defeated. Just as Satan’s pawns openly shamed Him through the streets of Jerusalem, now the celestial spirit world watched as He openly rose triumphantly over the Satanic world (Col. 2:15). Helpless, they stood dejected, their greatest weapon had been taken from them, Christ had risen from the dead the power of death forever broken. See the richness of the sight, the angel rolling back the stone and sitting on it (Matt. 28:2), the angels sitting where His head and feet had been (Jn. 20:12). Glorious is the truth, it was a vacated tomb. Lazarus left an empty tomb for he came out with the grave clothes on him (Jn. 11:44). Christ left a vacated tomb, but not an empty one, for the grave clothes were left to manifest His resurrection (Jn. 20:7). He is the firstfruits of them that slept (1 Cor. 15:20).

His Resurrection Appearances

When Paul is assembling his witnesses to the truth of Christ’s resurrection, he does not call those who believed He would rise again, he called the skeptics and unbelievers. Paul wrote the glorious words: “He was seen” four times (1 Cor. 15:5, 6, 7, 8). Like a boxer giving four finishing punches, Paul emphasizes:

- a) He was seen of Cephas, then of the twelve. (1 Cor. 15:5)
- b) He was seen of above five hundred brethren at once. (1 Cor. 15:6)
- c) He was seen of James; then of all the apostles. (1 Cor. 15:7)
- d) He was seen of me also. (1 Cor. 15:8)
- e) Take each of the words as an emphatic, **HE** was seen, the wonder of who was seen; He **WAS** seen, the definiteness of the fact; and He was **SEEN**, the glory of assurance.

When we assemble His resurrection appearances they fall into two groups:

1) Those which are past:

- a) His post resurrection appearances between His resurrection and ascension:
 - i) To Mary alone. (Jn. 20:14)
 - ii) To certain women as they returned from the sepulcher. (Matt. 28:9-10)
 - iii) To Simon. (Lk. 24:34)
 - iv) To the two disciples on the road to Emmaus. (Lk. 24:13)
 - v) To the ten apostles in the upper room. (Jn. 20:19)

- vi) To the eleven apostles in the upper room. (Jn. 20:26-29)
- vii) To the disciples who went fishing. (Jn. 21:4-7)
- viii) To the disciples and possibly others. (possibly the 500, 1 Cor. 15:6) (Matt. 28:16)
- ix) To James. (1 Cor. 15:7)
- x) To the disciples and others at His ascension. (Acts 1:9)

b) After His ascension:

- i) To Stephen when he was about to die. (Acts 7:55)
- ii) To Saul on the Damascus Road. (Acts 9:3-6)
- iii) To John on the Isle of Patmos. (Rev. 1:13-20)

2) Those still future:

- a) When the Lord comes for us. (1 Jn. 3:2)
- b) When He comes to judge the world as the rejected King now going to take control. (Rev. 1:7)
- c) When He comes to Israel to restore them to Himself. (Zech. 12:10)

It's Necessity

The resurrection of the Lord was necessary to:

- a) Validate who He was. (Rom. 1:4)
- b) Validate His claim. (Jn. 2:18-22)
- c) For the fulfillment of the scriptures. (Psa. 16:8-10; Acts 13:32-37; 1 Cor. 15:4)
- d) Assure all that they would rise again and be judged. (Acts 17:30-31)
- e) To enable God to quicken us spiritually. (Eph. 1:19-20)
- f) To give us the power for the new life. (Rom. 6:4)
- g) To be head of the body. (Eph. 1:22-23)
- h) As a perquisite for the dispensing of gifts. (Eph. 4:8)

In resurrection the Lord laid the foundation for Kingship as it had never been seen before. There are only three men in the scriptures called King of Kings:

- a) Artaxerxes: It is said once about him. (Ezra. 7:12)
- b) Nebuchadnezzar: It is said twice about him. (Ezek. 26:7; Dan. 2:37)
- c) And our Lord of whom it is said three times. (1 Tim. 6:15; Rev. 17:14; 19:16)

His Kingship will never be upset by a coup, be limited by a mightier power, nor will He be forced to forfeit any principle. He is the King of the Jews (Matt. 2:2); King of saints (Rev. 15:3); King of Israel (Jn. 12:13); King of glory (Psa. 24:7, 8, 9, 10); King of righteousness (Heb. 7:2); King of Peace (Heb. 7:2); and we shall see the king in His beauty (Isa. 33:17). He will never be succeeded, He will never have to abdicate, and He will never be superseded. What a man, derided by earth dwellers; exalted by God; the song of the drunkards of earth; the song of the celestial realms; and we can say: "This is my beloved, and this is my Friend" (Song of Sol. 5:16).

Beautiful Savior,
 Lord of the nations,
 Son of God and Son of Man!
 Glory and honor,
 Praise, adoration,
 Now and forevermore be Thine!

. . . . Rowan Jennings

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