

His Name Shall Be Called Wonderful (5) Blessed And Only Potentate

In the closing words of Paul's first letter to Timothy, he referred to our Lord Jesus Christ as, "*the blessed and only Potentate, the King of kings and Lord of Lords*" (1st Tim. 6:15). This divine title of the Lord Jesus, presents Him as superior to all other kings, kingdoms and thrones.

The word, "*blessed*", as it is used here in this reference to the Lord Jesus, can be translated as, "*worthy of praise*". David sang unto the Lord, "*I will call upon the Lord, who is worthy to be praised*" (2nd Sam. 22:4; Ps. 18:3). In the book of the Revelation, we read of ten thousand times then thousand and thousands of thousands, worshiping the Lamb, saying, "*worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing*" (Rev. 5:12).

In the phrase, "*the blessed and only Potentate*", the word, "*only*", reminds us that the Lord Jesus stands alone in singular greatness and incomparable glory. A number of times throughout the prophecy of Isaiah, we learn that God has no equal. The Lord said, "*To whom will ye liken me, and make me equal, and compare me, that we may be like?*" (Isa. 40:25; 46:5). We might think of the very well known verse, "*Look unto me, and be ye saved, all the ends of the earth: for I am God and there is none else*" (Isa. 45:22).

At the close of his epistle, Jude wrote, "*to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever*" (vs. 25). Paul wrote in his letter to Timothy, "*now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever*" (1st Tim. 1:17).

In the book of the Revelation, those who had gotten the victory over the beast, sing unto the Lord, "*Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest*" (Rev. 15:4).

The Lord Jesus stands alone as the only one through whom all the world may be saved from the bondage and penalty of sin. Peter said, "*Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved*" (Acts 4:12). Paul reminded Timothy of this truth, "*For there is one God, and one mediator between God and man, the man Christ Jesus, who gave himself a ransom for all*" (1st Tim. 2:5-6). I like the French translation of these verses which emphasizes that there is only one God and only one mediator between God and man.

The word, "*Potentate*", is not found anywhere else in the Word of God, but the truth of its meaning can be seen throughout all of the sacred Scriptures. The word only applies to the Lord Jesus and signifies supreme power, authority and dominion. What we can understand from Paul's description, is that only the Lord Jesus has the right to rule over the nations of the world.

Both Old and New Testaments testify to the truth of this amazing fact. Isaiah described the Lord Jesus in his prophecy as a child born and a son given and that there would be no end to the increase of His government and peace, and that He would order it with justice and judgment for ever (Isa. 9:6).

Zechariah prophesied that His dominion would be from sea to sea and from the river to the ends of the earth (Zech. 9:10). In the book of the Revelation, John wrote of a woman who would bring forth a man child who would rule all nations (Rev. 12:1-5).

In this short outburst of praise, Paul also refers to the Lord Jesus as “*King of kings and Lord of lords*”. Twice in the book of the Revelation, John referred to the Lord Jesus by this divine title, 17:14; 19:16).

Two other kings in the Word of God are referred to as “*king of kings*”. Daniel said to king Nebuchadnezzar, “*thou art a king of kings*”. He did, however, remind him that the God of heaven had given him a kingdom, power and strength and glory (Dan. 2:37).

The Lord spoke through the prophet Ezekiel that He would bring Nebuchadnezzar, a “*king of kings*”, in judgment against Tyrus (Ezek. 26:7). In a letter to Ezra, the priest, king Artaxerxes referred to himself as “*king of kings*” (Ez. 7:12). In reference to these earthly kings, the term, “*king of kings*”, indicates their military might and dominance over other rulers. Yet, they fade into insignificance, compared with the might and majesty of our sovereign Lord Jesus Christ.

The Lord Jesus, as “*King of kings*”, is the incomparable mighty sovereign of the universe. The prophet Jeremiah wrote, “*Forasmuch as there is none like unto thee, O Lord; thou art great, and thy name is great in might. Who would not fear thee, O King of nations? for to thee doth it appertain: forasmuch as among all the wise men of the nations, and in all their kingdoms, there is none like unto thee*” (Jer. 10:7).

In the book of the Revelation, the Lord Jesus is referred to as the “*King of saints*” (Rev. 15:3), and as “*the prince of the kings of the earth*” (Rev. 1:5). John described a scene, in which great voices in heaven proclaimed, “*The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.*” (Rev. 11:15).

The expression, “*Lord of lords*”, further emphasizes the supreme authority the Lord Jesus has over all other rulers. Moses exhorted the people of Israel to obey the commandments of the Lord with the words, “*the Lord your God is a God of gods and a Lord of lords, a great God, a mighty and a terrible (awesome)*” (Deut. 10:17). The psalmist also wrote of the Lord as being God of gods and Lord of lords, in relation to His all surpassing mercy (Ps. 136:2-3).

The fact that these titles are used in reference to the Lord Jesus, is proof of His absolute deity and sovereignty. That is why Paul began this expression of praise and worship with the prospect of the appearing of our Lord Jesus Christ.

The phrase, “*which in his times*”, in reference to the coming in glory of the Lord Jesus Christ, reminds us of the fulfillment of God’s sovereign and eternal purposes. It also tells us that God is in control of all events and circumstances and will in His own predetermined time manifest to a wondering world, the “*blessed and only Potentate, the King of kings and Lord of lords*”.

*All hail the Lord's Anointed,
The nations' rightful King;
Who in the day appointed,
Will truth and justice bring.*

*God only wise, immortal,
In majesty and might;
Seen through faith's clear portal,
In unreachable light.*

*The day of coronation,
Of Christ as King of kings;
Will bring to consummation,
All predetermined things.*

*All tongues, without exemption,
Shall sing the Saviour's praise;
The theme, His great redemption,
Throughout eternal days.*

*All nations fall before Him,
His glory venerate;
All worship and adore Him,
The Blessed Potentate*
Bernie Payne