

For prayer:

In Cuba, Pastor Yéremi Blanco and his gifted brother in the church, Yarian Sierra, were arrested this week, suspected of being part of a riot, even though they were not. Pastor Jatniel Perez has been going around trying to get food and see it distributed to the churches.

We prayed the Lord would bless Todd Gill in giving the sermon. It was very good, a great blessing. Let us give thanks.

Revelation 1:5 ...Jesus Christ...the prince of the kings of the earth.

A Three-Line Description of Who Jesus Christ Is

A longer form of “Prophet, Priest, and King”

1689.8.1

to be the mediator between God and man; the prophet, priest, and king...

1689.8.9

This office of mediator between God and man is proper only to Christ, who is the prophet, priest, and king...

1689.8.10

This number and order of offices is necessary; for...

...in respect to our averseness and utter inability to return to God, and for our rescue and security from our spiritual adversaries, we need his kingly office to convince, subdue, draw, uphold, deliver, and preserve us to his heavenly kingdom.

Notice here in our confession that our need for Jesus Christ’s office as King is twofold:

1. we need Him to rule over us
2. we need Him to rule over our enemies

See these two things in Psalm 110

Psalm 110:1-3 KJV A Psalm of David. The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. 2 The LORD shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies. 3 Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth.

1. verse 3 - Thy people shall be willing
2. oversees 1, 2 - thine enemies

See this second part amplified in Luke 1:74-75 KJV That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, 75 In holiness and righteousness before him, all the days of our life.

So, we see here in Revelation 1:5, "...the prince [ruler] over the kings of the earth."

See this phrase "the kings of the earth" in Psalm 2:2

G758 *archon* most basic meaning: the first

JRY:

especially important considering that it is the government rulers  
-whose actions threaten the peace of the churches, or  
-whose inaction allows others to threaten it

John was in exile; Antipas, a faithful martyr had been killed (Rev 2:13)

Jesus Christ is the first over the kings of the earth  
-no ruler great or small, nor any other creature, can do anything to Jesus' disciples, and to His churches, that it is not his will for him to do  
-many who are today in rebellion against Jesus Christ, He will subdue, He will make willing, He will make His volunteers  
-prayers to God the Father through Him are very well placed

Gill on Ps 110:3

this signifies the set time of love and life to every particular soul at conversion; which is a day for light, and a day of power; when the exceeding greatness of the power of God is put forth in the regeneration of them: and the people that were given to Christ by his Father, in the covenant of grace, and who, while in a state of nature, are rebellious and unwilling, are made willing to be saved by Christ, and him only; to serve him in every religious duty and ordinance; to part with their sins and sinful companions, and with their own righteousness; to suffer the loss of all things for him; to deny themselves, and take up the cross and follow him: and when they become freewill offerings to him, as the word (t) signifies; not only willingly offer up their spiritual sacrifices of prayer and praise, but themselves, souls and bodies, to him; as well as enter volunteers (u) into his service, and cheerfully fight his battles, under him, the Captain of their salvation; being assured of victory, and certain of the crown of life and glory, when they have fought the good fight, and finished their course. The allusion seems to be to an army of volunteers

Knollys:

These words are a description of Christ's kingly office. There are two sorts of persons called kings of the earth;

-first, the great potentates and powers of this world, {Re 9:19} who give their power, strength and kingdom to the beast. {Re 17:12-13,17} Christ is

the Prince of these kings, therefore called the only potentate, the King of kings, the Lord of lords. {1Ti 6:15}

-Secondly, Christ's redeemed ones out of all nations, are made unto God, kings and priests, who shall reign on earth; {Re 5:9-10} Christ is King of saints; {Re 15:3} King of Sion; {Ps 149:1-2} and King of nations. {Jer 10:7,10; Zec 14:9; Re 11:15}

Poole:

the King of kings, Rev\_17:14 19:16 1Ti\_6:15. The first name here given to Christ speaketh his prophetic office, the second his priestly office, this last his kingly office.

Gill:

which is not to be understood figuratively of the saints, who have power over sin, Satan, and the world, through the efficacious grace of Christ, and of whom he is Prince or King; but literally of the kings and princes of this world, over whom Christ is King and Lord, who receive their crowns and kingdoms from him, and rule by him, and are accountable to him, as they one day must be.

Clarke:

The chief or head, of all earthly potentates; who has them all under his dominion and control, and can dispose of them as he will.

Barnes:

Who has over all the kings of the earth the pre-eminence which kings have over their subjects. He is the Ruler of rulers; King of kings. In Rev\_17:14; Rev\_19:16, the same thought is expressed by saying that he is the "King of kings." No language could more sublimely denote his exalted character, or his supremacy. Kings and princes sway a scepter over the million of the earth, and the exaltation of the Saviour is here expressed by supposing that all those kings and princes constitute a community over which he is the head. The exaltation of the Redeemer is elsewhere expressed in different language, but the idea is one that everywhere prevails in regard to him in the Scriptures. Compare Mat\_28:18; Mat\_11:27; Joh\_17:2; Eph\_1:20-22; Phi\_2:9-11; Col\_1:15-18. The word "prince" - ὁ ἀρχὼν ho archōn - means properly, "ruler, leader, the first in rank." We often apply the word "prince" to an heir to a throne who is not invested with absolute sovereignty. The word here, however, denotes that he actually exercises dominion over the rulers of the earth. As this is an authority which is claimed by God (compare Isa\_10:5 ff; Isa\_45:1 ff; Psa\_47:2; Psa\_99:1; Psa\_103:9; Dan\_4:34), and which can only pertain to God, it is clear that in ascribing this to the Lord Jesus it is implied that he is possessed of

divine attributes. As much of the revelations of this book pertained to the assertion of power over the princes and rulers of this world, there was a propriety that, in the commencement, it should be asserted that he who was to exert that power was invested with the prerogative of a ruler of the nations, and that he had this right of control.

JFB:

or Ruler. The kingship of the world which the tempter offered to Jesus on condition of doing homage to him, and so shunning the cross, He has obtained by the cross. "The kings of the earth" conspired against the Lord's Anointed (Psa\_2:2): these He shall break in pieces (Psa\_2:9). Those who are wise in time and kiss the Son shall bring their glory unto Him at His manifestation as King of kings, after He has destroyed His foes.

Spurgeon:

And then his divine sovereignty — his rule over all providence and nature, the Prince of the kings of the earth — what grace and peace may every one of you who love him find there!

VWS:

Through resurrection He passes to glory and dominion (Phi\_2:9). The comparison with the kings of the earth is suggested by Psa\_2:2. Compare Psa\_89:27; Isa\_52:15; 1Ti\_6:16; and see Rev\_6:15; Rev\_17:4; Rev\_19:16.

John 16:8 KJV And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: