is the birth: see note on Col. i. 18: and  
Acts ii, 24 note. The *firstfruits of them  
that sleep*, 1 Cor. xv. 20, is quite a different  
figure), **and the Ruler of the kings of  
the earth** (this kingly office of Christ is  
reached through his death and resurrection.  
In Ps. lxxxix. 27, the combination  
of titles is much as here, *“I will make him  
my firstborn, higher than the kings of the  
earth.”* See also Isa. lv. 4. “That which  
the Tempter held forth to Jesus,. Matt. iv.  
8, on condition of worshipping Him, He has  
now attained by the way of his humiliation  
unto death; viz. victory over the  
world, John xvi. 33.” De Wette).—Now  
follows, consequent upon the glorious titles  
of Christ which have been enumerated, an  
ascription of praise to Him for his inestimable  
love to us.**—Unto Him that  
loveth us** (the *present* tense includes in  
itself the past, “that lov*ed* us,” which  
is the feebler, as it is the more obvious reading.  
It is His ever-abiding character,  
that He loveth his own, John xiii.  
1: out of that love sprang the mighty act  
of love which follows: but it did not exhaust  
its infinite depth : it endures now, as  
then. The waiting till He become, in the  
unfolding of the Father’s purposes, the  
acknowledged Head over his Church, is in  
reality as great a proof of that love now, as  
the Cross was then) **and washed** (or, **loosed**:  
the difference between the two words in  
Greek is only that of one letter) **us from  
our sins in His blood** (the past tense here  
points to a definite event, viz. his sacrifice  
of Himself. In such an image as this, which  
occurs again ch. vii. 14, we have enwrapped  
together the double virtue of the atoning  
blood of Christ in justification, the deliverance  
from the guilt of sin, and sanctification,  
the deliverance from the power of  
sin: the forensic and the inherent purity,  
  
of both which it is the efficient medium: of  
the former by its application in faith, of the  
latter by such faith, in its power, uniting  
us to Him who is filled with the Spirit of  
holiness. See 1 John i. 7, and note),

**6.]** **and he made [us] a kingdom** (viz. the  
kingdom of God or of heaven, so much  
spoken of by our Lord Himself and his  
Apostles: consisting of those who are His,  
and consummated at His glorious coming.  
This kingdom is one in which His saints  
will themselves reign : see the parallel place  
ch. v. 10, where *“and they shall reign  
upon the earth”* is added: and Dan. vii.  
27: but above all the place which is here  
referred to, Exod. xix. 6, *“But ye shall be  
to me a royal priesthood and a holy  
nation”* (1 Pet. ii. 9]), **priests** (the **kingdom**was the collective description : **priests**  
is the individual designation. See on the  
union of the two characters in the individual  
Christian, the note on 1 Pet. ii. 9)  
**to** (as *belonging* to; the Father being the  
ultimate object of reference, as His will  
is the origin, and His glory the result, of  
all that is brought about by the mediatorial  
work of Christ) **God and His Father,  
to Him be** (or, *is, belongs:* the like ambiguity  
is found in all doxological sentences)  
**the glory and the might unto the ages** (i.e.  
for ever. See note on Gal. i. 5): **Amen.**

**7,8.**] *A solemn announcement of the  
coming of Christ, and declaration, by way  
of ratification, of the majesty and omni-  
potence of God* [see below]. {7} **Behold He**(the Person last spoken of: the subject  
being continued from the preceding verses)  
**cometh with the clouds** (**the** clouds, viz.  
of heaven: so expressed in Dan. vii. 13,  
and Mark xiv. 62: compare “*in the cloud*,”  
ch. xi. 12), **and every eye shall see Him**  
(by a well-known figure, not merely Hebraistic  
but common to all tongues, the