REVELATION. 1.   
   
 AUTHORIZED VERSION.   
 AUTHORIZED VERSION REVISED.   
 and "the Ruler of the kings of the dead, and the prince of   
 earth. Unto him ° that + loveth us, the kings of the earth.   
 Pand + washed us from our sins in Unto him that loved us,   
 6and he 4 made us a and washed us from our   
 kingdom blood, even priests unto God sins in his own blood,   
 5% and his Father; \*to him be the 6 and hath made us kings   
 glory and the dominion for ever 7. and priests unto God and   
 7\* Behold, he cometh with his Father 3 to himbe glory   
 i" the clouds; and every eye shall see and dominion for ever and   
 Amen. ever. Amen. 7 Behold, he .   
 cometh with clouds; and   
 ; him, and tthey which piereed him: every eye shall see him,   
 Zech. xii,30, John xix. and they also which pierced   
 |. & xxvi. Acts i.   
   
 is the birth: see note on Col. i. 18: and of both which it is the efficient : of   
 Acts ii, 24 note. The firstfruits of them the former by its application in faith, the   
 that sleep, 1 Cor. xv. 20, is a different latter by such faith, in its power, uniting   
 figure), and the Ruler of the kings of us to Him who is filled the Spirit of   
 the earth (this kingly office of Christ is holiness. See 1 John i. 7, and note),   
 reached through his death and resurrec- 6.] and he made [us] a kingdom (viz. the   
 tion. In Ps. Ixxxix. 27, the combination kingdom of God or of heaven, so much   
 of titles is as here, “Iwill make him spoken of by our Lord Himself and his   
 my firstborn, higher than the kings of the Apostles: consisting of those who are His,   
 earth.” See also Isa. ly. 4. “That which and consummated at His glorious coming.   
 the Tempter held forth to Jesus, Matt. iv. This kingdom is one in which His saints   
 8, on condition of worshipping Him, He has will themselves reign : see parallel place   
 now attained by the way of his humilia- ch. v. 10, where “and they shall reign   
 tion unto death; viz. victory over the upon the earth” is added: and Dan. vii.   
 world, John xvi. 33.” De Wette).—Now 27: but above all the place which is here   
 follows, consequent upon the glorious titles referred to, Exod. xix. 6, “But ye shall be   
 of Christ which have been enumerated, an to me a royal priesthood and a\_ holy   
 ascription of praise to Him for his ines- nation” (1 Pet. ii. 9]), (the king-   
 timable love to us.—Unto Him that dom was the collective description :   
 loveth us (the present tense includes in is the individual designation. See on the   
 itself the past, “that loved us,” which union of the two characters in the indivi-   
 is the feebler, as it is the more ob- dual Christian, the note on 1 Pet. fi. 9)   
 vious reading. It is His ever-abiding ch to (as belonging to; the Father being the   
 racter, that He loveth his own, John xiii. ultimate object of reference, as His will   
 1: out of that love sprang the mighty act is the origin, and His glory the result, of   
 of love which follows: but it did not ex- all that is brought about by the media-   
 haust its infinite depth : endures now, as torial work of Christ) God and His Father,   
 then. The waiting till He become, in the to Him be (or, is, belongs: the like ambi-   
 unfolding of the Father’s purposes, the gnity is found in all doxological sentences)   
 acknowledged Head over his Church, is in the glory and the might unto theages   
 reality as great a proof of that Iove now, as for ever. See note on Gal. i. 5): Amen.   
 the Cross was then) and washed (or, loosed 7%, 8.] A solemn announcement of the   
 the difference between the two words in coming of Christ, and declaration, by way   
 Greek is only that of one letter) us from of ratification, of the majesty and omni-   
 our sins in His blood (the past tense here potence of God [see below], Behold He   
 points to a definite event, viz. his sacrifice (the Person last spoken of: the subject   
 of Himself. In such an image as this, being continued from the preceding verses)   
 occurs again ch. vii. have enwrapped cometh with the clouds (the clouds, viz.   
 together the double virtue of the atoning of heaven: so expressed in Dan. vii. 13,   
 blood of Christ in justification, the and Mark xiv. 62: compare “in the cloud,”   
 ance from the guilt of sin, and sanctifica- ch. xi. 12), and every eye shall seo Him   
 tion, the deliverance from the power of (by a well-known figure, not merely He-   
 sin: the forensic and th2 inherent purity, braistic but common to all tongues, tho