*as the Son*; but His *relation to the throne* and to *the  
churches*.1  
 1. He is “the Faithful Witness.” He was faithful  
unto death in bearing witness for God while on earth.  
He is therefore fully to be credited, now that, having  
risen, He proclaims to the churches *their state*, and their  
*consequent recompenses*.  
 2. He is also “the First-born of the dead.” This  
relates to Jesus’ *present standing*, as *Priest in the temple  
of God*.  
 3. He is also “the Prince of the kings of the earth.”  
This refers to Jesus’ manifested position, when He comes  
forth from heaven, to rule over the earth.  
 These three titles of honour assumed by the Saviour  
are predicated as given to David’s son. Ps. lxxxix. 27,  
37. “I will make him my *firstborn, higher than the kings  
of the earth*.” His throne should be “as a *faithful witness*  
in heaven.”  
 Thus Jesus’ three titles answer nearly to His position  
as Prophet, Priest, and King.  
  
 5. “Unto him that loveth us,2 and washed3 us from our sins  
in his own blood, and made us4 a kingdom (and) priests unto his  
God and Father; to him be glory and dominion for ever and ever.  
Amen.”  
  
 Jesus loves us. ’Tis a *present* love. He washed us.  
’Tis a *past* washing. Blessed be God for a *past washing*,  
and a *present*, ever-during *love!*  
 After the titles of Jesus presented to the churches,  
their love appears to break forth in a doxology. This  
doxology takes its form and burthen from the body of  
  
1 Hence the *church is not the Bride*, as Jesus is *not the Son*, in  
this book.  
2 ’Αγαπῶντι  
3 Some very good MSS. have λύσαντι [‘redeemed’], which  
Tregelles reads in his Translation. [And so R.V.]  
4 ‘Ημιν βασιλείαν ἱερεῖς is T.’s second reading.