Revelation 1:5-11 - Jesus is Coming Again®

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COURSE @ COMMENTARY @



1:5 - firstborn from the dead

Meaning of 'Firstborn'

Emphasis is on preeminence and position not generation (Ps. 89:27; Col. 1:18). His resurrection establishes a pattern for believers (Rom. 8:29).

1:5 - over the kings of the earth

Psalm 2

By His resurrection, He was declared to be the Son of God and ruler over the kings of the earth (Ps. 2:7-8 cf. Acts 13:33; Rom. 1:4).

1:5 - who loved us and washed us

Loved - present tense

To agapo'nti (present, active, participle) = "the one presently loving us."

washed us

Majority text has washed (*lu'santi*), Nestle-Aland/UBS text has freed (*lou'santi*), a difference of a single letter. "Washed" is in the agrist tense - we obtain the full merits of His sacrifice the moment we believe.

1:5 - in His own blood

A Bloodless Gospel is an Ineffectual Gospel

God has chosen to atone for sin by the spilling of blood (Heb. 9:22). The "life of the flesh is in the blood" (Lev. 17:11). "Life" is nephesh, the same word which appears for soul in the offering of Jesus recorded by Isaiah (Isa. 53:10-15).

- · Examples of Atoning by Blood
 - 1) Skins to cover Adam and Eve (Gen. 3:21).
 - 2) Cain and Abel: blood sacrifice to approach God (Gen. 4:4).
 - 3) Abrahamic covenant (Gen. 15:9-21).
 - 4) Passover (Ex. 12:23).
 - 5) Mosaic Law accepted as binding by Israel (Ex. 24:8).

1:6 - kings and priests

a kingdom of priests

Both the Majority text and Nestle-Aland/UBS text have "appointed us a kingdom, priests to God." This was the original calling of the nation Israel (Ex. 19:6; 1Pe. 2:9). Here, it is broadened

to include believers from "every tribe and tongue and people and nation" (Rev. 5:10). Our priestly role will be expanded when we reign with God in the Millennial Kingdom (Rev. 20:4-6).

1:7 - He is coming

The Old Testament Puzzle

The Old Testament predicted a "coming one" -- the Messiah (Deu. 18:15-18). He was to be a victorious king (Num. 24:17; Isa. 9:6-7). He was also said to be forsaken, rejected and crushed (Ps. 22; Isa. 53). How could these contradictions be reconciled?

The Solution

- 1) Two different individuals (Messiah ben-Joseph and Messiah ben-David).
- 2) Mutually exclusive fulfillments, depending upon Israel's obedience.
- 3) The same individual comes twice! The resurrection is the key which unlocks the mystery (Ps. 16:10). He has come once already and He is *about to* come again!

1:7 - with the clouds... every eye

clouds

The visible manifestation of the Lord's abiding presence, or *shekinah* (Ex. 16:10; Lev. 16:2; 2Chr. 7:1). A reference to the presentation of the Son of Man to the Ancient of Days (Dan. 7:13).

every eye will see Him

The visible, bodily, unmistakable, undeniable, literal Second Coming! (Acts 1:9; Rev. 19:11).

1:7 - they who pierced Him

the Jews

A subgroup from among "every eye." Both Jews and Gentiles are responsible for the crucifixion of Jesus (Acts 4:27-28). It was *Jewish mouths* (Mark 15:13) together with *Gentile hands* (John 19:23) who crucified our Lord. Ultimately, it was the *sin of all mankind* that sent Jesus to the cross (Rom. 4:25). Yet, He is the Jewish Messiah and the Jews bear special responsibility according to their own pronouncement (Mat. 27:25).

who pierced Him

A unique verb (*exeke'ntesan*). Used by John when quoting Zechariah (Zec. 12:10). Only occurs here and in John (John 19:37).

1:7 - all the tribes of the earth will mourn

A Global Designation

Preterists try to restrict "tribes" (*fulai*) as denoting Israel only. This is not valid here. The context is global (Mat. 24:30).

- 1) Not "the twelve" tribes, but the tribes "of the earth."
- 2) The exact same phrase, "all the families (*fulai*) of the earth, "in the LXX *always* refers to all people (Gen. 12:3; Gen. 28:14; Amos 3:2; Zec. 14:17-18). In Zechariah, it refers to *the family of Egypt*.

Zechariah 12

Scripture interprets scripture! This is a clear reference to Zechariah 12 in which all nations come up against Jerusalem and are defeated by God. In A.D. 70 a single nation (Rome) attacked and

destroyed Jerusalem. God never intervened as Zechariah predicted.

1:8 - alpha and omega, beginning and end

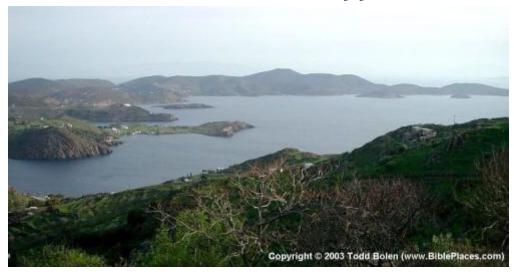
• Title Shared by Father and Son Applied to the Father (Rev. 21:6) and to the Son (Rev. 1:11; 2:8; 22:13).

1:9 - Patmos





Coastline of Patmos



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1:10 - in the Spirit

Revelation by the Holy Spirit

The Holy Spirit is the means by which God reveals truth to His prophets (1Pe. 1:20-21). That which is revealed is unknowable by man apart from God (Gal. 1:12-2:2). Prophecy was often revealed in visionary form, and often when the prophet was outside of the land of Israel (Eze. 8:3; 11:24; 37:1; Dan. 8:2; 2Cor. 12:2; Rev. 4:2; 17:3; 21:10).

1:10 - the Lord's Day

- Which Day?
 - 1) The day of the Lord's resurrection: Sunday.
 - 2) The eschatological "Day of the Lord."
 - 3) A "Lordy Day," a day when John had an encounter with God in the Spirit.

1:11 - what you see, write

John acting as a Scribe
John is told to write "what you are presently seeing" (blepeis, present tense).

See lesson on Revelation 1:3-4 which discusses the Seven Churches of Asia.

For additional information on this topic, see the commentary.