

## 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 aorist 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

### Island of 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 "Lord's 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](#).