elders and zöa distinguish two parties: *one* of whom is  
redeemed by blood, while *another* is made kings and  
priests.  
 1. “Thou redeemedst US to God by Thy blood.”  
 2. “And madest THEM kings and priests to our God.”  
 But this is inadmissible. It is clear on every consideration, that the redeemed and the kings are but one  
party. The blood is the basis, both of the redemption  
and of the priestly and kingly authority. This is certain  
from chap. i. 5, 6.  
 The washed in blood are those constituted priests  
and kings. This passage teaches us, too, whence came  
the “*us*,” whose entrance has proved the cuckoo’s  
egg, dislodging at length the genuine tenants of the  
nest. No doubt, also, it seemed to some eye, not very  
critical, that some word was wanting to fill the gap between  
“by Thy blood” and “out of every nation,”  
while nevertheless this is a common construction,  
specially with John.  
 The same conclusion is abundantly confirmed by vii.  
9-17. There the redeemed by the Lamb’s blood  
appear, gathered out of every nation, as described.  
But the elders are not among them. One of the elders  
asks John concerning them, and informs him of them,  
as a body quite distinct from the twenty-four elders.  
“*These* are the comers out of the Great Tribulation:  
*they* washed *their* robes.” 1  
 “And they shall reign over the earth.” Now a  
future result is noticed. They were before spoken of  
as already kings *before God:* here their kingly dignity  
is to be *over men*.  
 “But will it not follow from this, that all the redeemed will be partakers of the kingdom?”

1 Let it be well understood, then, how much of the interpretation  
of the Revelation hangs on that *doubtful* word “us”: and let  
each reader remember, that its genuineness has become more and  
more precarious.