who have the opposite spirit to this—who contend for  
the sufficiency of things here below, who believe that  
this world is the only reality, and that God’s promises  
of the future are airy fancies and speculations at the  
best, are the parties complained of.  
  
 11. “And unto each of them was given a white robe; and it  
was said unto them, that they should rest yet a little time,1 until  
both their fellow-servants and their brethren, that were about to  
be killed as THEY also were, should be fulfilled.”  
  
 A white robe is given to each. This marks them  
as *justified*, or accounted righteous. But they are  
not justified by the merit of their martyrdom. The  
power of the blood of the Lamb to redeem having been  
now set forth, they are justified. *But they were not openly  
justified before*. They belong not to the company of  
those already declared to be accepted during life,  
through the knowledge of, and union with, Jesus.  
Christ had not come, nor his blood been preached when  
they were slain.  
 But they are to abide still in the same place for a  
further period. They are not, I believe, among the  
Great Multitude. The vengeance promised does not  
begin till the vials. And then a voice comes from this  
company under the altar expressive of their sympathy  
with the justice executing. “And *I heard the altar saying,  
Yea, Lord God of hosts, true and just are thy judgments*”  
(xvi. 5-7).  
 But let us consider the message. They are to “rest  
*yet* for a little time.” This admits, then, that they  
have already rested for a long time. Their state had  
been one of peace; and during the whole of the gospel  
dispensation, or while the throne of grace was set, this  
cry went not up. It would have been out of season.  
But it is not even now to be answered in a moment.  
The fullness of human sin must precede the fullness of  
the divine judgments.

1 Χρόνον.