*Fathers!*” No! None are there, who whiten their  
robes with tears, with baptism, and martyrdom.  
 The washing belongs to the Church of Christ. The  
same apostle applies it to believers of our dispensation  
in his Epistle General. “*The blood of Jesus Christ His  
Son cleanseth us from all sin*.” (1 John i. 7). That present  
tense “cleanseth” notices the frequency with which  
believers need to apply. But here the verbs are in the  
past—“wash*ed*,” “ma*de* white.” The need is over.  
Then life is past. They are in heaven.

15. “Therefore are they before the throne of God, and serve  
Him night and day in His temple: and the Sitter on the throne  
shall pitch tent over them.”

They are taken to the throne of judgment, as the place  
of refuge from troubles, and they stand there, as at the  
post of honour. They are kings unto God; subordinate  
kings, made so by the blood of the Lamb, and taking the  
place of the twenty-four elders.  
 Besides this, they are priests. They are the *new*  
priests; admitted to this station, because of their robes  
cleansed by blood of the Son of God. They are higher  
than the High Priest of old: they enter the holiest, and  
abide there. They are possessed of a better nature; their  
service is by day and night, endless, and not needing sleep.  
 “THEREFORE are they before the throne of God.”  
Most important was it, *is* it, for us to know the ground  
of entry into God’s presence. It is through Jesus’ blood.  
It is also in the spirit of holiness: for without it none  
shall see the Lord. *They were careful to wash in blood,  
when defiled by sin.*  
 It is during this period, then, that the promises to the  
victor of being a pillar in the temple, of eating the hidden  
manna, and of being priests of God and of *the Christ*,  
are fulfilled. There is no promise in the closing chapters  
of a place for the saved in the tabernacle. All their joys  
are those of the *city* alone. They who are now seen as