the book. It is an echo of the elders’ words—“Thou  
art worthy to take the book and to open the seals  
thereof: for thou *wast slain*, and *redeemed unto God by  
thy blood* (some) out of every kindred, and tongue, and  
people, and nation; and *madest them unto our God kings  
and priests, and they shall reign over the earth*” (v. 9, 10).  
 He “washed us in his blood.”  
 *Whom* do we wash, but the unclean? And sin is our  
uncleanness. It is universal, so that the bathing must  
be universal. “*Our* sins.” Sin is almost all that we  
can call our own. It must be *blotted out, as it is in  
God’s book; washed out*, as it is *a stain on us*.  
 Jesus’ love unto death is here recorded; but it abides  
still.  
 The *washing in his blood* appears to refer to the rites  
appointed by God for making Aaron and his sons priests.  
“Aaron and his sons thou shalt bring unto the door of  
the tabernacle of the congregation, and shalt *wash them  
in water*” (Exod. xxix. 4).  
 *Their* bathing was in *water*, to fit them for the earthly  
tabernacle, and they were touched with the blood of  
a ram on the right ear, the right thumb, the great toe  
of the right foot, in order to consecrate them (ver. 20).  
But *our bathing is in blood*, to *consecrate us for the  
heavenly temple*. There the ransomed are shown to us,  
after the prophetic action is begun (ch. vii.). The blood  
fits us also *for the heavenly city*, which is our great  
temple (ch. xxi.). These words then give token of the  
better covenant, by the blood of which better priests  
than those of Aaron’s line are prepared; while as  
yet, Israel (the people with whom the better covenant  
is one day to be formally ratified) stands aloof in  
unbelief.  
 It was promised too to Israel, as the very condition of  
the old covenant, “*If ye will obey my voice indeed and  
keep my covenant* . . . Ye shall be *unto me a kingdom*