the world are all the arrangement of one God. Diverse  
as are the principles of some of God’s economies, all  
proceed from one source and tend to the glory of the  
one true God. The words refer us to Isa. xl. 10,  
“Behold, the Lord God will come with strong hand, and  
His arm shall rule for Him: behold, His reward is with  
Him, and His work before Him” (lxii. 11); and assure  
us that Jesus is the Jehovah of the Old Testament.  
 “Blessed are they who wash their robes.”  
 This variation from the received text is very startling.  
 It is read by the Alexandrian and Sinaitic Manuscripts, by the Vulgate, Ethiopic, and some Armenian  
copies, and by Lachmann, Buttmann, Ewald, Theile,  
and Tregelles, among the critics. It is also the most  
difficult reading. It seems as if there must have been  
intentional corruption on the part of some. Probably  
some might fear, lest it should be taken literally: as  
though cleanliness were the whole of godliness. But  
the seventh chapter and its view of the Great Multitude  
are quite enough to preserve from mistake all but the  
wilfully blind. *They* entered into the *temple*, through  
washing their robes in the Lamb’s blood. But the  
temple was but a transitory condition. The Lamb was  
to lead them on to the fountains of life in the eternal  
*city*. This sentiment, then, discovers to us that the  
same cleansing which admits as priests to the *temple*  
will finally admit to the *city*, and its everlasting repose.  
 The difference of the tenses used on the two occasions  
is instructive. “These are the comers out of the Great  
Tribulation, and they *washed* their robes.” As exalted  
to the throne of God, their need of cleansing is over.  
They had ceased to wash: they were beyond defilement  
then. But this is a word to the living saint. It is to  
be his *custom to wash*. Here are frequent defilements,  
and need of frequent cleansings. Blessed are they who  
frequently apply for forgiveness through their Priest