and Sacrifice. Jesus once for all washed from our sins  
us who believe, when first we came to Him. i. 5, 6.  
But for offences committed after that, we need special  
pardon.  
 One defilement robbed Adam of his part in the  
tree of life. But this washing restores to us the lost  
tree, and makes us citizens of the City of God. The  
Lamb was slain by the sword of fire that guarded the  
tree. But in Him was its flame quenched: and by  
that blood we are welcomed there now. Eternal life  
and its tree are ours.  
 But wherein consists the blessedness of the washing?  
 “That they may have right to1 the tree of life.”  
 “That they may enter into the city at its portals.”  
 The two aspects of the eternal bliss of the risen are  
here conjoined. Their abode is *Paradise:* and therefore  
theirs is the *tree of life*. He who began with that discovery of His mercy ends with it. Their abode is the  
*city of God:* and therefore it is their blessedness to  
enter *its gates* at their pleasure.  
 Thus these views of the city are intended of God to  
act practically on His saints. His promises and threatenings are motives which are to affect our conduct.  
Faith, mixed with the report of the good and heavenly  
land and city, will keep us from disobedience.  
 “Without are dogs.”  
 Of course the reference here is moral. Dogs were  
unclean in the eye of the law: holy things were not  
for them. Matt. vii. 6; Phil. iii. 2. By this word  
seems to be meant those guilty of unnatural crime.  
Such were found in the holy land of old. 1 Kings xiv.  
24; xv. 12; 2 Kings xxiii. 7; Lev. xx. 13. But  
  
1 Literally, “That their power may be over the tree.” So in  
1 Cor. xi. 10, it should be translated “Power *over* her head,” not  
“power *on* her head.”