102 THE APOCALYPSE Lon. iv. 2, 3  
  
2. ‘Immediately I became in the spirit ; and behold a throne  
was being set in the heaven, and upon the throne One sat. 3.  
And He who sat was in appearance like a jasper stone and a  
sardius.”’  
It was no dream that John saw; but at the word of  
Christ, a new inspiration of the Spirit seized on the  
apostle. The two first parts were completed under one  
and the same ecstasy. But with the new dispensation  
comes a new inspiration.  
John sees a throne. This is the centre object of the  
whole book, both pictorially and morally. This is the  
source of all the action on earth and in heaven.  
Before it the whole world stands revealed. From it  
goes forth a challenge to those in heaven, on earth and  
under the earth. Before it, angels and all creatures  
bowin worship. From tt go forth the acts of government ;  
the opening of the seals, the blowing of the trumpets,  
the outpouring of the bowls of wrath. It takes  
cognizance of both foes and friends, and dispenses to  
each his due. Here we may observe a difference from  
what was foreshadowed under the Old Testament. In  
the history of Israel, the tabernacle was the place of  
worship ; but only in the wilderness did the decisions  
of God as the monarch come forth thence. After a  
human king was chosen to preside over Israel, the  
king’s palace became a separate place from the temple.  
We have now before us the God of the temple, as  
before we were introduced to the priest. But Jesus’  
glory cannot decline, though the dispensations, as far  
as committed to the hand of men, fail. He is here  
promoted to be the chief councillor and agent of the  
throne, while he is also worshipped both by angels and  
men.  
The throne in Revelation takes the place which was  
formerly occupied by the ark of the covenant. Instead  
of the mercy-seat, we have the rainbow. But the ark  
appears, at the close of the trumpet-vision, on high.