**the beloved city** (by these two is probably  
meant one and the same thing, the **and**  
being explanatory; or at all events the  
camp must be conceived as surrounding  
and defending the city. The **beloved city**  
is Jerusalem [see Ps.lxxviii. 68; lxxxvii. 2]:  
not the *new* Jerusalem, but the earthly city  
of that name, which is destined to play so  
glorious a part in the latter days). **And  
there came down fire out of heaven**) (so  
in Ezek, in reff.), **and devoured them: {10} and  
the devil that deceiveth them** (the present  
participle merely *designates*: the devil  
their deceiver) **was cast into the lake of  
fire and brimstone, where also are the  
beast and the false prophet** (ch. xix. 20).  
**And they shall be tormented by day and  
by night to the ages of the ages.**

11—15.] *The general judgment.* {11} **And  
I saw a great white throne** (great, in  
distinction from the thrones before mentioned, ver. 4: white, as seen in purest  
light, and symbolizing the most blameless justice), **and Him that sitteth on it**(viz. God: the Father: see ch. iv. 3, xxi. 5.  
It is necessary to keep to the well-known formula of the book in interpreting  
**Him that sitteth on it**, even though  
some expressions and sayings seem better  
to belong to the Son. Be it also remembered that it is the Father who giveth all judgment to the Son: and though He  
Himself judgeth no man, yet He is ever  
described as present in the judgment, and  
mankind as judged before Him. We need  
not find in this view any difficulty, or discrepancy with such passages as Matt. xxv.  
31, seeing that our Lord Himself says in  
ch. iii. 21 “*I...sat down with my Father  
on His throne.”* Nor need we be surprised  
at the sayings of our Lord, such as that in  
ch. xxi. 6 b, being uttered by him that  
sitteth on the throne. That throne is now.  
the throne of God and of the Lamb, ch,  
xxii. 1, Compare also ch. xxi. 22), **from  
whose face the earth and the heaven fled,  
and place was not found for them** (these  
words again seem to indicate the presence  
of One who has not hitherto appeared:  
whereas Christ in glory has been long present on earth. This fleeing away of heaven  
and earth is elsewhere described as their  
consumption by fire, 2 Pet. iii. 10—12.  
Both descriptions indicate the passing away  
of their present corruptible state and change  
to a state glorious and incorruptible). {12} **And  
I saw the dead** (viz. the “*rest of the dead*”  
of 5: those who rose as described below,  
ver. 13), **the great and the small, standing before the throne, and books were  
opened** (see Dan. vii. 10), **and another  
book was opened which is** [**the book**] **of**