open to us, but the Holy of Holies. *And its centre is  
the throne.*  
 The present throne of God is of mercy. Heb. iv. 16.  
 But the throne revealed in the present chapter is  
that of *justice*.  
 As it is a dispensation of justice, WORTHINESS, whether  
for good or evil, comes into view.  
 1. First, the worthiness of *God*. iv. 11.  
 2. Secondly, of his *Viceroy*. v. 2, 4, 9, 12.  
 3. Of *sinners*. xvi. 6.  
 4. The worthiness of *saints* under the former dispensation is spoken of as about to be manifested in reward  
under the coming economy. iii. 4.  
 THE PLACE OF JESUS IS ALTERED. This is a sufficient  
proof of the change of dispensation. Here Jesus leaves  
the sanctuary; and a new prophecy begins. As long  
as He keeps His attitude, the dispensation abides. So  
long as He continues with the lamps in the sanctuary,  
as the priest speaking to His fellow-priests, the church  
dispensation continues. But when He stands in His  
new position before the throne, *as the Lamb*, the executor  
of the mind of the sovereign on both earth and heaven,  
the new economy is begun.  
 During the church dispensation, He speaks directly  
through John to the churches. After that has passed  
away, he teaches His people through an angel and the  
elders. In the first three chapters, it is Jesus seen and  
heard by faith. In the rest of the book it is Christ  
coming openly to the world.  
 THE PLACE OF THE JEW IS ALTERED. During the  
standing of the churches, the Jew, as a Jew, is (as we  
have seen) only an unbeliever; falsely professing himself  
an Israelite. ii. 9; iii. 9. So is it in the epistles of  
Paul. Rom. ii. 28, 29; 1 Thess. ii. 14-16. But in the  
prophetic part, Jesus is recognized as a Jew by one of  
the councillors of the throne; and answerably thereto