The thousand years being now finished, the dead  
judged are “the rest of the dead.” And as those happy  
ones of the first resurrection were not in danger of the  
second death, these on the contrary are. This is “the  
resurrection of judgment,” for those who have done evil.  
 It is a “great throne.” Great is the occasion on which  
it appears: great the final winding up of the affairs of  
the earth. ’Tis the supreme throne, self-poised in air.  
The inferior ones, on which the saints sat who reigned  
with the Christ, do not appear beside it. But One, the  
monarch of all, sits thereon.  
 It is a “white” throne. That is the colour of pure  
justice. It will judge the earth in righteousness.  
Alone in its spotless purity, the orbs of the sky removed from before it, it attracts and fixes every eye.  
It is set to adjudicate the cases of all the dead. The  
question of eternal life and eternal death is the one it  
decides.  
 Most things belonging to Christ in this book are  
white. His hair, His horse, the clouds on which He  
sits, are of this colour.  
 John notices next the person of the Judge who took  
His seat thereon. He is not described; but it seems  
certain that it must be Jesus. For the Father committed all judgment to the Son. John v. 22, 27. He  
is “appointed of God to be judge of dead and living”  
(Acts x. 42; xvii. 31; Rom. ii. 6; 1 Pet. iv. 5; 2  
Tim. iv. 1). It is not the throne of the Father and the  
Son.  
 His awful aspect and wondrous power are sublimely  
described by their effects. Earth and heaven both fled  
away from before Him. This is doubtless the moment  
described by Peter. 2 Peter iii. 10, 7, 12. It is the  
conclusion of the Great Day of God. Those who make  
the conflagration to take place at the commencement of  
the day, and before the millennium, are involved in