ever departed. Wine in the book of Revelation is  
mainly “wine of wrath,” and of sin. xiv. 8-10; xvi.  
19; xvii. 2; xviii. 3; xix. 15. But sin and wrath  
are both past.  
 The new earth seems to return to the fruits of the  
tree, and the waters of the earth—the Lord God’s first  
appointment for human sustenance.  
 Though the surroundings of the throne of God in  
chapter iv. have departed, the throne of God exists  
yet. Government must subsist to all eternity. It  
is the throne “of the *Lamb*,” in memory of the Saviour’s  
reconciling God with His offending creatures. We  
shall ever be reminded of the approach through the  
Mediator.  
 In Rev. xi. 15, the rule is described as that of “our  
Lord and His Christ.” The thrones are separate in the  
millennium. The throne of God is above: the throne  
of Christ is below. Then comes the judgment-throne.  
At length appears the joint throne, after judgment is  
past. Justice and mercy are met together; and life  
for ever flows from the meeting of the two. God is  
all in all.  
 Israel, by asking a king instead of having Jehovah  
as their sovereign, severed the *house of God* (or the place  
of worship) from the *throne*. Now the throne of God in  
the city is the focus alike of worship and of government.  
 “In the midst of its square” was the tree of life.  
 Reasons have formerly been given why the word  
here used should be regarded as something more than  
a “street.” The New Jerusalem must have many  
streets; there is but one plot as its centre. The word  
signifies “a broad place.” It seems to point out the  
upper and central portion of the city. It appears to  
answer to the Holy of Holies; as the city in general  
corresponds to the sanctuary, and the foundations to  
the court of the priests. With this central portion all