*That*, in the case of the believer, is already decided in  
his favour, by God’s electing grace. But the victory  
refers to his keeping his dispensational standing or not.  
Has he maintained, by word and deed, the special testimonies  
given by Christ? Is he to receive reward or not?  
 “Even as I also overcame.”  
 The kingdom is adjudged to Jesus by God, *as the  
result of His perfect obedience*. “A sceptre of righteousness, is the sceptre of Thy kingdom. *Thou lovedst  
righteousness, and hatedst iniquity:* THEREFORE, O God,  
thy God anointed Thee with the oil of gladness above  
thy fellows” (*Greek*) (Heb. i. 8, 9).  
 Now, if reward according to works be a principle  
applied to Jesus, it is no marvel if it take its turn on  
us also. If we are like Christ in duty and in victory,  
we shall be like Him also in glory and the kingdom.  
 “And sat with my Father on His throne.”  
 This passage proves a very important point: that  
there are two thrones. The Father’s throne, on which  
Jesus sat, is unseen by men, in heaven. The future  
one of the Saviour is to be visible—the throne of David.  
It is to be at Jerusalem: Ezek. xliii. 7; Luke i. 32;  
Ps. cxxii. 5. The conqueror is to share with Christ  
the latter throne.  
 In the new earth, after the thousand years, the Son  
no longer sits on a separate throne. ’Tis thenceforward  
“the *throne* of *God* and of the *Lamb*” (xxii. 1, 3).  
 It is not Christ’s kingdom as yet. But when Jesus,  
after His return, sits on His throne of glory, and the  
twelve apostles sit with Him on their thrones ruling  
the twelve tribes of Israel, then shall the victors reign  
with Christ. This is the last hope set before the eye  
of the churches. Here again, then, is another confirmatory witness of the force of that much-resisted passage  
in the twentieth chapter. The perception of the