of the dead to be judged, and to give the reward to thy servants  
the prophets, and to the saints, and to them that fear thy name,  
the small and the great, and to destroy those who destroy (or  
‘corrupt’) the earth.”

This is the epoch of God’s *resuming* His power. He  
had entrusted it, on high, to angelic beings enthroned;  
on earth, to Gentiles. This former constitution of  
things is now changed. The change takes effect both  
in heaven and in earth. The elders no longer are  
spoken of as seated on their thrones. *They are never  
beheld during the millennium, nor after it*. And the  
Most High now fulfils Mary’s song of praise. Luke i.  
51, 52. Christ is now the subordinate to the Lord of  
Hosts, and this change thrusts out the elders from their  
position. “For not to *angels* put he in subjection the  
future habitable earth, of which we are speaking; but  
one in a certain place testified, saying, “What is *man*,  
that thou art mindful of him?” (*Greek*) (Heb. ii. 5, 6).  
The crisis which the elders foresaw at chapter vi. 9, 10,  
has now taken effect. Power is transferred to Jesus  
the Christ, and to His chosen ones.  
 It is God’s reign “*for ever*” which is named here.  
The millennial reign comes first: but the eternal one  
follows. There is no real break between the two. It is  
the reign of Jehovah and His Christ. The form of  
government somewhat alters in the eternal city: there  
is one throne, “the throne of God and the Lamb.”  
Jesus is never there called “the Christ.” Nor is the  
kingdom here described as “the reign of Christ and His  
saints,” which would especially describe the millennial  
reign.  
 At the sixth seal the nations are affrighted: so are  
they, for a moment, at the earthquake ensuing on the  
Witnesses’ resurrection. But at length they are angry.  
When they feared God, there was a pause in God’s judgments. But now that they are angry, God’s anger comes.