though not unto death, will reign with Christ. Rom.  
viii. 17; 2 Tim. ii. 11, 12.  
 The conquerors in Christ generally will have part in  
it. Rev. ii. 26, 27. Those who “receive the abundance  
of the grace and of the gift of righteousness will  
reign in life by the one Jesus Christ” (Rom. v. 17).  
(See Greek.)  
 But many other texts describe those who will partake of the first resurrection.  
 “And judgment was given unto them.”  
 There seems to be a direct reference to Dan. vii. “The  
judgment was set, and books were opened” (10). “The  
saints of the heavenlies (Heb.) shall *take the kingdom  
and possess the kingdom* for ever, even for ever and  
ever” (18). The False Christ prevailed “Until the  
ancient of days came, and JUDGMENT WAS GIVEN *unto  
the saints of the heavenlies:* and the time came that  
*the saints possessed the kingdom*” (22). (See also ver. 27,  
and ii. 44.) Thus the latter portion of the verse expounds the former. We learn that the thrones which  
John saw were no mere pageant of royalty; but that  
royal power to decide causes, and to pass sentence, and  
to regulate the nations, accompanied the outward ensigns of sovereignty.  
 This is the more observable, as contrasted with God’s  
previous injunctions upon His Church. Jesus forbade  
His disciples to act the civil magistrate, as unsuited to  
the present dispensation of mercy, and to their own sinful  
condition now. “Judge not, that ye be not judged”  
(Matt. vii. 1, 2; v. 40). “Judge nothing before the  
time, until the Lord come” (1 Cor. iv. 5). And the  
apostle blames the Corinthian believers who were  
already full, and rich, and “reigning as kings” while  
apostles were hungry, thirsty, naked, in danger of  
death. He desired indeed, that both might reign  
together. 1 Cor. iv. 8-14. But all reigning now,