book, refuse to adore him. To such belongs a place in  
the millennial kingdom, to whatever dispensation they  
might have been assigned originally, whether believers  
in Jesus, born under the law of Moses, or dwellers in  
heathen lands.  
 While the dragon and his king rule, the mark which  
carries damnation is set by each on his person. But  
soon Satan’s king is dethroned, and he himself imprisoned, and now the heroic refusers of his image and  
mark live and reign. We have been introduced to  
this company before, in the conquerors who stand on  
the sea of fire. xv. 2. As they have peculiarly  
suffered for God, they have peculiar glory and bliss.  
 These three classes, then, “both lived and reigned with  
the Christ a thousand years.” The companies of saints  
named in chapters v. 9, 10; vi. 9; vii. 9; xii. 11; xv. 2;  
all meet in this time of reward. All three classes consist  
(in general) of the dead restored to life. The Hebrew  
word “lived” includes the idea of a return to life.  
“The soul of the child comes into him again, *and he  
returned to life*” (1 Kings xvii. 22). “As they were  
burying a man . . . when the man was let down and  
touched the bones of Elisha he *revived* (returned to  
life) and *stood upon his feet*” (2 Kings xiii. 21; xx. 7;  
Isa. xxxviii. 9). That is the sense of the Greek also,  
as we find in this book, i. 18, where it is spoken of  
Jesus’ return to life after death.  
 In the faith of this lies the especial consolation of  
those called to suffer persecution unto death for Jesus’  
sake. “If all the saved will be possessors of the same  
duration of glory, why should so many pass quietly  
through life, and *I* have to endure suffering, imprisonment, martyrdom? Why should I not yield for peace’  
sake, and for the sake of self-preservation (the first  
law of nature), what is required of me?”  
 Here is the answer vividly given. “Because by so