doing, you lose the special glory of the thousand years,  
and meet Christ’s face of displeasure. Surrender life,  
and a thousand years of joy and glory are provided by  
God to recompense that small loss endured for His  
sake.” “Faithful is the saying, for if we *died* with  
Him, we shall also *live* with Him. If we *suffer*, we shall  
also *reign with* Him, *if we deny Him, He also will deny  
us*” (2 Tim. ii. 11, 12). The “we” who suffer, are  
the “we” who reign. Real as the headsman’s axe  
now, so real the throne to the sufferer. Can the martyr  
be one party, and the reward be given to one *that  
never suffered, nor is to suffer?* Is that the act of “the  
righteous Judge?”  
 They not only lived, “they *reigned* with the Christ.”  
 These favoured ones “reign” with Christ. “Life”  
and a “kingdom” are by no means necessarily connected.  
This, then, communicates to us the news of a fresh privilege. They not only live with Christ; with Him they  
reign. Their reign begins only after resurrection.  
The Creed of Pope Pius supposes that the saints reign  
with Christ as naked spirits. “Likewise that *the saints  
reigning together with Christ* are to be venerated and  
invoked” (7th Article).  
 At length they reign awhile: for a thousand years,  
while the earth lasts. Afterwards, when the earth is destroyed, they reign for ever and ever. xxii. 5. If the  
reign here be only figurative, so is the reign there.  
 At this point most of the year-day interpreters are  
inconsistent. For if a day in prophecy signify a year,  
then the thousand years of bliss intend a period of  
365,000 years! Or if they affirm the thousand years  
to be only literal years, then we hold them to the  
inference that the thousand and odd *days* must be  
literal *days*. This follows, not only from the principle  
of consistency in computation, but also on the ground  
of equity. Can it be accordant with justice, that *the*