of “God and *the Lamb*.” Jesus, therefore, is God: for  
the priest is a minister of God. The title “the Christ”  
is only four times used in this book, and on all four  
occasions it refers to the millennial kingdom.  
 3. “They shall reign with him a thousand years.”  
 Is the promised kingdom a session with Christ on  
His throne, while the dead are being judged, at the  
close of the thousand years? Nay, the kingly authority is exercised during a thousand years, previous to  
the judgment of the dead. And what place is there  
for priesthood, while the dead are judged?  
 The subjects of these kings are the Gentiles; the  
authority over the twelve tribes of Israel being given  
by promise to the twelve Jewish apostles.  
 Here is at length the lawful union of the kingly and  
priestly offices. Under the Law, the kings might not  
be priests: and no priest became a king. Under the  
Gospel, the saints were priests, but were forbidden to  
be kings. 1 Cor. iv. 8-14. Now the risen are both  
priests and kings. Here is the perfection of government. For the rulers are the righteous, no longer  
tempted by sin or Satan. With full knowledge, perfect impartiality, and love of God and man, they rule  
their subjects. If there be any evil, it springs from  
the governed, not from the governors.  
 But this is not the final state. ’Tis only for a thousand years. ’Tis a transition-period between the old  
earth and the new, partaking of the characteristics of  
both. Then is fulfilled the word of the elders—“They  
shall reign over the earth.”