

*In fact, not only will Christians reign with Christ in the future, but that co-reigning has already begun! By reason of our union with Christ, we have been raised up and made to sit together with Him in heavenly places (Eph. ).*

However, most of us, at least some of the time, would like to be involved with the President. As the Apostle Paul wrote: This is quite astonishing because the context of 2 Timothy 2: Present Reign In fact, not only will Christians reign with Christ in the future, but that co-reigning has already begun! By reason of our union with Christ, we have been raised up and made to sit together with Him in heavenly places Eph. By virtue of our inseparable union and connection with Him, we already sit on His throne with Him. Where He is, we are. Faith in Christ brings His powerful dominion over sin, the world, and the devil into our lives. Christ has delegated spiritual authority to execute His instructions on earth. Christian believer, you are already a king and share the kingship of Christ. Future reign No matter how much believers reign with Christ now, the greatest experience of co-regency lies ahead, beginning with the moment of death. At death, the believer fully triumphs over sin, death, and the devil in his soul. He is not defeated by them but defeats them. Just as Christ reigns over sin, death, and the devil, so they do too in a new way. They enter into a new and powerful life; no longer a life of losses and disappointments but of gain and of triumph. Sin, death, the devil, and the world will be under our feet. Crowned with the crown of righteousness 2 Tim. As Christ promised, the meek shall inherit the earth Matt. Christward Collective is a conversation of the Alliance of Confessing Evangelicals. It is supported only by its readers and gracious Christians like you. Please prayerfully consider supporting Christward Collective and the mission of the Alliance. The Alliance of Confessing Evangelicals is member supported and operates only by your faithful support.

**Chapter 2 : Reigning with Christ | The Christward Collective**

*In some ways, Christians share in the anointing that Jesus enjoys as the Christ, the "anointed one" (Acts ; 1 John , 27). Therefore, every believer fulfills the prophetic, priestly, and kingly roles for which our Savior has been anointed.*

The blessing on those who have part or share in the first resurrection has this definite feature. On these the second death has not power or authority. The second death stands in contrast with the first resurrection. The second death is not the mere physical dying; it is rather that more awful death which lies outside the region of the things seen and temporal. Whatever it means, and whatever the conditions which surround it, it is spiritual rather than physical. Blessed, too, are such in being priests and kings they shall reign. Theirs is the priesthood of life who have offered themselves a living sacrifice to God Romans The kingship of life is theirs, who have overcome the world-powers in the word of God and in the blood of the Lamb; these truly reign. Note on Revelation 5: Pulpit Commentary Verse 6. The first words describe the state of those who have part in the spiritual resurrection with Christ see on ver. The second clause gives to the oppressed Christian the culminating reason for patience and perseverance. The "second death" is the spiritual death of the lake of fire ver. Priests of God, etc. A thousand years; in complete and everlasting security see on ver. We may in this place briefly indicate some of the other interpretations which have been given to this reign cf. According to this view, there is to be a first resurrection of the dead either of the holy dead or of all the dead , then the period of a thousand years, during which Satan will be bound, and the saints will reign; then finally the ultimate punishment of Satan - the casting into the lake of fire. Some limit the locality of this reign to a particular spot on the earth e. Jerusalem , beyond which live the ungodly. The objections to this theory are: Some place the millennium in the future, others in the past. Of these latter some specify the first thousand years of the Christian age, others the thousand years from the time of Constantine. If Satan is bound during this period so that he can deceive the nations no more, whence comes the evil which exists among the ungodly portion of the world? This seems to a certain extent true, since what the thousand years signifies does have its effect during this time in the reign of the saints. But it seems inexact, since it makes the thousand years symbolical of a length of time, instead of a quality attached to an action. What is meant is not that Christ bound Satan during the period of the Christian age though, as we have seen, there is a sense in which he is so bound as regards believers , for, on the contrary, he goes about like a roaring lion; but that he bound and overthrew him completely for all Christians by his redeeming work. Matthew Henry Commentary Those who suffer with Christ, shall reign with him in his spiritual and heavenly kingdom, in conformity to him in his wisdom, righteousness, and holiness: The happiness of these servants of God is declared. None can be blessed but those that are holy; and all that are holy shall be blessed. We know something thing of what the first death is, and it is very awful; but we know not what this second death is. It must be much more dreadful; it is the death of the soul, eternal separation from God. May we never know what it is: We may expect that a thousand years will follow the destruction of the antichristian, idolatrous, persecuting powers, during which pure Christianity, in doctrine, worship, and holiness, will be made known over all the earth. By the all-powerful working of the Holy Spirit, fallen man will be new-created; and faith and holiness will as certainly prevail, as unbelief and unholiness now do. We may easily perceive what a variety of dreadful pains, diseases, and other calamities would cease, if all men were true and consistent Christians. All the evils of public and private contests would be ended, and happiness of every kind largely increased. Every man would try to lighten suffering, instead of adding to the sorrows around him. It is our duty to pray for the promised glorious days, and to do every thing in our public and private stations which can prepare for them.

Chapter 3 : Sermons about Reign With Christ - calendrierdelascience.com

*Reigning With Christ One of the highlights of in the UK was a massive celebration of the Queen's Diamond Jubilee. The centrepiece was a weekend in June of street parties and concerts, a special service of thanksgiving and the largest river-pageant for years.*

B, Childress Dec 30 And they shall reign forever and ever. Those who rule with Christ are overcomers, those who have successfully conquered the challenges of this life. They have willingly suffered for His name. They have resisted the threefold seduction of pleasure, possessions, and power. These are the ones who genuinely came to believe that "the world is passing away, and also its lusts; but the one who does the will of God abides forever" I John 2: This is the company of believers who proved that they are worthy of the Savior. Three times Christ used that word in Matthew Although we have quoted this passage previously, we are now prepared to look it in new light. And he who does not take his cross and follow after Me is not worthy of Me" Italics added. Paul exhorts us to "walk in a manner worthy of the calling with which you have been called" Ephesians 4: And again, "So that you may walk in a manner worthy of the God who calls you into His own kingdom and glory" I Thessalonians 2: We are to prove ourselves worthy of our high calling. We are, says Iosif Ton, "formed, shaped and tested for reliability, and based on our degree of trustworthiness we are given a position of responsibility in the kingdom. It is a gift of immeasurable grace based on our temporal efforts on earth. As we have seen, rewards are determined by our response to the opportunities whether great or small that are presented to us. The qualities seen in Him are the ones that make for greatness in the kingdom. As man, Christ was exalted because He had that in which the Father found His delight. These qualities are universally ignored by the world. He was born into poverty and lived without any investments in this world. And although God might not require the same form of self-denial for us, the fact is that Christ was as counter-cultural as one could possibly be. He modeled poverty and humility; and this, He taught, was the path to greatness. Christ chided His disciples for confusing the blessings of the coming kingdom with the lifestyles of earth. If they wanted to be great tomorrow, fine; let them learn that this could only be achieved by taking the lowest roles today. Bonhoeffer was right when he said, "The figure of the Crucified invalidates all thought that takes success for its standard. The conversation developed like this: The other disciples wanted to compete for the two chairs next to Christ and His throne. Our Lord was not upset with their request, but He did point out that they did not understand the nature of true greatness in the kingdom. First, He asked them whether they were willing to suffer with Him, earning their place in the kingdom. Are you able to drink the cup that I am about to drink? They replied that they were able. This is the first test of greatness, the ability to suffer with Christ. Indeed, He was perfected through suffering, and we should be too. Greatness is not ease or luxury; it is pain and tears. As Alexander Maclaren said, every step on the pathway to spiritual progress will be marked by the bloody footprints of wounded self-love. Christ apparently agreed that they had the determination to suffer with Him. He continues, "My cup you shall drink; but to sit on My right and on My left, this is not Mine to give, but it is for those for whom it has been prepared by My Father" verse The Holy Spirit within us gives us a willingness to suffer, despite our natural hesitations and fears. We do all we can to prevent suffering, but God nevertheless brings trials into our lives. Although He heals some from disease, many experience years of relentless pain and agony. Every affliction, it is said, comes with a message from the heart of God. Looked at from the standpoint of eternity, it is a gift to be cherished, for it enhances our eternal joy and honor. But there is a second quality needed en route to the throne. Christ points out that greatness in the kingdom means humility and servanthood. You know that the rulers of the Gentiles lord it over them, and their great men exercise authority over them. It is not so among you, but whoever wishes to become great among you shall be your servant, and whoever wishes to be first among you shall be your slave; just as the Son of Man did not come to be served, but to serve, and to give His life a ransom for many. In the world, greatness is determined by the number of people whom you rule; to rule over ten thousand is better than to rule over a thousand. In the kingdom, greatness is determined by the number of people you serve. Humility is the badge of highest honor. Indeed, Christ Himself was exalted because He came not to be served, but to serve and to "give His life a

ransom for many" verse Therefore also God highly exalted Him, and bestowed on Him the name which is above every name" Philippians 2: His lowly submission to God is the reason why God highly exalted Him. He taught us that the way up is down. Indeed, it appears as if He shall serve us when we sit down to dinner! Christ exhorts the disciples to be ready for His return, to be the first to open the door to Him when He knocks. The humility of Christ toward us should bring tears to our eyes. As Augustine said, "God humbled Himself, while man remains proud. Find a towel, a basin, and some dirty feet and take the role of a servant. To want exaltation is fair enough, but it can only be achieved through humility. Paradoxically, the very thing we seek, greatness, is found through its opposite, humility! If we wish to be great in the kingdom, we must begin by serving our spouses, our children, and any needy person we can help. We must die to our natural desire to be served and begin to serve, taking the initiative in meeting the needs of others. And if poor health or such limitations prevent us from active service, let us serve others through our prayers and encouragement. Michelangelo, it is said, looked at a block of marble and said, "I see an angel in that block of marble. He is pleased when He looks at us and we remind Him of His only begotten son, who was a servant. The book of Revelation is filled with figures of speech that help us peer through the window to see what the inheritance of the faithful might be. Special Privileges Just contemplate the generosity of God. We need not pause to interpret such passages except to say that all of them speak of special privileges or intimate fellowship with Christ. Whether it is eating, receiving a secret name, or becoming a pillar in the temple of God, all of these speak of close proximity to our Lord in Heaven. John Bunyan was right when he said, "He who is most in the bosom of God, and who so acts for Him here, he is the man who will be best able to enjoy most of God in the kingdom of heaven. Indeed, the promises are never made to the church in general, but to specific individuals within the congregation. Thus the singular pronoun: Think about the man in the church of Corinth about whom Paul wrote, "I have decided to deliver such a one to Satan for the destruction of his flesh, that his spirit may be saved in the day of the Lord Jesus" I Corinthians 5: Of course, these believers were legally perfect in Christ; they were overcomers, judicially speaking, for they were accepted by God on the merit of Christ. But they were not overcomers in their practical experience. God exhorts us to be overcomers of the world and its multifaceted temptations because He delights in seeing us be victorious in daily living. The fact that we are secure in Christ does not mean that we are incapable of serious failure, and with it the loss of rewards. If you are not convinced that there will be important distinctions in the kingdom, remember that Christ spoke about those who would be "great" in the kingdom and others who would be "least" in the kingdom. Again I emphasize that there will not be two camps in heaven, the haves and the have-nots. Rather, there are probably many different levels of responsibility because there are so many different levels of obedience and disobedience. Rewards, particularly ruling with Christ, should not be taken as a foregone conclusion for all believers. We have observed that almost every time reigning with Christ is mentioned, it is always conditional. Successful suffering, overcoming, and faithfulness are generally spoken of as the qualifications. With these come special honors. Special Honors Rewards are not only privileges, but also honors. This has given rise to the idea that our rewards or lack of them are really quite unimportant eternally. Whether we have one or many, we cast them at the feet of Christ at a great ceremony and then everyone gets on with eternity, enjoying essentially the same privileges. The twenty-four elders will fall down before Him who sits on the throne, and will worship Him who lives forever and ever, and will cast their crowns before the throne, saying, "Worthy art Thou, our Lord and our God, to receive glory and honor and power; for Thou didst create all things, and because of Thy will they existed, and were created. But it is wrong to think that our rewards are crowns and nothing more. If we join the elders in casting our crowns before Him, I believe He shall give them back to us so we can join Him in ruling "forever and ever" Revelation Whatever might happen to the crowns, our rewards are eternal. Rewards are primarily not medallions, but specific honors. Christ spoke of rewards as being "repayment" or of having "treasures," or of ruling with Him as in the case of the disciples. Paul and John use the terminology of "crowns," but I believe that they intend this to be symbolic of our privilege of ruling with Christ. Although all crowns are based on faithfulness, there are different ways to be faithful. Enduring persecution might gain one person kingdom rule, whereas suffering with leukemia successfully might gain another the same privilege. Or perhaps single-minded generosity will introduce us to "the true riches. This is

another indication that we should not make crowns equal to rewards. It would be odd indeed to try to fit five crowns on the same head! As you read through this list, you will see that although it might not be possible for one person to win them all, one could certainly have more than one.

### Chapter 4 : Reigning Over Whom?

*Reigning With Christ as we shall argue from Revelation 20, the thousand year reign of Christ and his people is an integral part of eschatological salvation; it is.*

In the future over what or whom will we rule with Christ? I wonder what we will rule given that we have to suffer to become more like Him in order to reign effectively. In other words, what kind of beings would need us to rule over them with Christ like qualities that we develop through suffering now? While the Bible does not go into great detail, there are a few brief answers and hints from the Bible and church scholars that do seem to give us sufficient information or clues. Reigning Our Heavenly Occupation First, we do know that reigning with Christ is our future occupation and we are involved in on-the-job training here on earth today. There are many references. In 2 Timothy 2: See also Daniel 7: Pastor John MacArthur explains that to "judge" can also be translated to "govern. Resurrected Old Testament saints who were not part of the Hall of Faith listed in Hebrews chapter Possibly resurrected church saints who did not endure or become overcomers 2 Tim. Unbelieving adults and children who are Tribulation survivors. Note that the Millennium precedes our traditional view of "heaven" described in Revelation chapter Alcorn theorizes there are basically two ways a government can increase. One is to expand into previously ungoverned territories. Another is to create new territories. One day mankind will conquer the galaxies! That would include future mankind reigning over the cosmos itself. The apostle John declares, "Then I saw a new heaven and a new earth" Rev. That is what we will eventually rule. Suffering Produces Kingdom Leadership Traits To that end we need to develop certain character traits - Kingdom leadership qualities - in order to rule effectively. After all, the final goal for all Christians is to gain Christ like qualities such that we may rule with Christ over the universe. We will become "partakers" or "companions" of Christ if we hold fast Heb. We will become "metochoi" or servant kings once we have endured suffering Dillow , Peter tells us we must be harmonious, sympathetic, brotherly, kindhearted, and humble in spirit; not returning evil for evil or insult for insult, but giving a blessing instead; for we were called for the very purpose that we might inherit a blessing 1 Pet. The apostle Paul says we are to "rejoice in our sufferings, knowing that suffering produces endurance, and endurance produces character"â€¦ Romans 5: We know that rulers and authorities in the heavenly places are learning about "the manifold wisdom of God" demonstrated through us - the church Eph. We also know that all things will ultimately be brought under the headship of Christ Heb. It may be that this combined ministry of reconciliation, teaching the manifold wisdom of God, and bringing all things under the lordship of Christ extends beyond our earthly sphere into the galaxies themselves. But, we can be sure we have a glorious, magnificent future filled with awe and wonder in service to Christ. The reign of the servant kings.

### Chapter 5 : Reigning With Christ – Grace thru faith

*I believe you have mentioned that they have a different destiny than the Church, who will reign with Christ. But when we get to Rev 20, that same group of martyrs comes to life, and then we see them reigning with Christ also (Rev ).*

Christians Reign Right Now A. We reign on the earth Rev. Meyer, Critical and Exegetical Handbook, Vol. Notice a few other translations of this passage: We are kings and priests now Rev. We reign in life through righteousness Rom. We reign by righteous judgment 1 Cor. How, or in what sense, would Christians judge the world? The Holy Spirit would convict the world John We are to judge the world right now John 7: Noah condemned the world while he was alive Heb. We reign by enduring 2 Tim. We reign by overcoming Rev. Jesus promised His apostles that they would sit on thrones and judge the twelve tribes of Israel Matt. People are being regenerated right now Titus 3: Christ is on the throne of His glory right now Luke The apostles are judging right now John Having enthroned Himself, Jesus enthroned the apostles also, not as kings but as judges, having jurisdiction over all questions of faith and practice in the earthly kingdom. During their personal ministry, they judged in person; and since then they judge through their writings. McGarvey, The Fourfold Gospel. Is this a promise that we would own oil wells, mansions and fancy cars? The idea is traced to the Old Testament view of the land of Canaan as being the earthly object of Divine blessings. The meek have inherited the earth 1 Cor. My hope for the future is not on this earth! At the return of Christ, this earth will be destroyed 2 Pet.

*One of the primary themes in the book of Revelation is the paradox of the Christian life. Believers are united to Christ, the Lamb who was slain but now reigns.*

The technical term for this characteristic of prophecy is "prophetic foreshortening. The prophets saw only one coming, with no distinction made between two phases of that coming. Thus, what is represented by the prophets as transpiring once-for-all in "the latter days" 21 is realized over an expanse of time which is already virtually two millennia in length. That is to say, the language of prophecy is conditioned by the historical and cultural setting in which the prophet and the people found themselves. We see the prophets paint the future with the palette of their experience and project the picture within their own geographical horizon. This appears in the OT in all kinds of ways. From this general consideration certain corollaries emerge. For one thing, the future kingdom is beheld as an extension and glorification of the theocracy, the most common representation of which is its condition in the reigns of David and Solomon. The prospect for the future, accordingly, is portrayed in terms of the ideal past, in terms both familiar and pleasing to the contemporaries of the prophet. This phenomenon has been termed "recapitulation eschatology," i. It is the fulfillment which strips away, so to speak, this wrapping paper and shows us just how far the symbolism was actually meant to extend. There are several examples. One is the land of Palestine. In almost every prophecy of the future salvation, the land features prominently. However, when we turn to the NT, the land all but disappears, and even when it is mentioned e. Another is the way in which the temple, so important in the prophetic outlook, is treated by the NT. Ezekiel and Hagg 2: The NT, however, uniformly redefines the temple as both the new covenant people of God e. Prophecies such as Ezekiel 38; Daniel 7; Joel 3; Zechariah 14; and Obadiah speak of a great and final conflict between the kingdom of God and its rival powers. The NT, however, says nothing about actual combat involving Israel and the surrounding nations. Rather, it takes, e. The fight is not between Israel and non-Jewish peoples; instead, the forces of evil surround the "saints" v. However, at least two qualification are in order. One is that not every form of expression is a symbol to be divested at the time of fulfillment. Particularly in the life of Christ, there is a "literal" fulfillment of the prophetic word. A second is that in some cases a prophecy is capable of both a symbolic and literal meaning, depending on the different phases of fulfillment. For example, the age of Messiah is depicted as a time of world peace when even the non-image-bearing creation will be at harmony with itself Isa 9: At the first coming of Christ to inaugurate the kingdom of God this program of peace is explicated as the reconciliation of men to God and to one another in Christ Rom 5: However, in the consummation of that same salvation, the prophetic language of "natural enemies" dwelling together will have very much a "literal" realization: Yet it is equally obvious that the language of cosmic catastrophe did not find an actual implementation at that time. In keeping with the OT imagery of the passing of the old creation and the coming of the new, 28 the turning of the ages has been achieved. All this leads me to submit as a hermeneutical observation that prophecy can receive both a metaphorical and a literal fulfillment, as it relates to the inaugurated and consummated stages of salvation respectively. In other words, the first coming of Christ brings in principle what is to be completed at his second advent. With the Christ-event of the incarnation, crucifixion, and resurrection, the "old things have passed away, all things have become new" 2 Cor 5: Nevertheless, the "old things," considered from the vantage point of world history, will, as physical entities, pass away with his second appearance. From the foregoing discussion, the most relevant hermeneutical perspectives, the framework within which our discussion of Revelation 20 must take place, are: These in turn require some further attention. Even if we regard the above categories in terms of "salvation in three tenses" we have been saved, we are being saved, we will be saved , the basic binary structure of soteriology is not disrupted, because the "present tense" of redemption is but the extension of the "past tense" and the harbinger of the "future tense" of consummated glory. Thus, the present has meaning only as it relates to the past and the future, to what God has done in Christ at his first coming and what he will do in Christ at his second appearance. For the NT authors, then, human history now assumes the complexion of a time of tension between the two advents of the Son of God, i.

He has bound the strong man Satan and has plundered his house Matt It is within this interim between the announcement of salvation and its final actualization that the dead hear the voice of the Son of Man and live, anticipating that time when "all who are in the tombs will hear his voice and come forth" John 5: Our argument is precisely that the "millennial reign" of Rev The purpose of elaborating and reiterating all this is to say that the historical unfolding of salvation operates along the lines of two epochs of fulfillment, or, phrased differently, two phases of the same epoch, not three. In a sense, it is a negative point - but a necessary negative. Therefore, we must take exception to those chiliastic schemes which confuse this pattern by placing more emphasis on the supposed penultimate rather than ultimate stage of the work of Christ. In our view, they represent an intrusion into and, therefore, interruption of the conceptual framework established by the NT. Not only are such constructions unnecessary, 35 they actually obscure the architecture of biblical history. It is, of course, an extremely complex matter; and because of the limitations imposed on this study, I must to a degree proceed presuppositionally. It was argued above that Christ and the church are the sum and substance of OT prophecy: Christ is in all the Scriptures, and his people are the termination point of the prophetic vision. In other words, Israel had no reason for existence apart from foreshadowing and preparing the way for the latter day people of God, upon whom the end of the ages has come 1 Cor Surely, one must be impressed with the fact that the NT transfers to Jew and Gentile indiscriminately titles, predicates, and privileges originally attributed to Israel e. If we envisage an on-going distinctive place for ethnic Israel in the plan of God, then we will read the prophets in this light. Accordingly, the nationalistic coloring of the prophetic message will be taken "literally," i. It is here that once again we must introduce a negative factor in order to arrive at a positive conclusion. Of course, the point is controversial and complex. Nevertheless, the thrust of recent NT scholarship is to the effect that Christianity distanced itself from Judaism precisely in the matter of the identification of the people of God. Consequently, "there is no distinction between Jew and Greek; the same Lord is Lord of all and bestows his riches upon all who call upon him" Rom To put it bluntly, the Gentiles are as important as Israel; they are "fellow citizens with the saints and members of the household of God" Eph 2: Therefore, any interpretation of the prophets or the NT which posits a distinction between Israel and the rest of believing humanity must falter, because it seeks to advocate what the NT expressly repudiates. The Reign of Christ and His People Hoekema rightly begins his discussion of Revelation 20 by setting the chapter within the progressive parallelism of the book. Since Satan is the supreme opponent of Christ, it stands to reason that his doom should be narrated last. Then indeed he may plunder his house. It is hardly accidental, then, that John, who probably was an eyewitness to the Beelzebub controversy related by Matthew, should draw upon the imagery of the binding of Satan. That this particular binding should be performed by an angel is not a problem, because in Apocalyptic angels regularly stand as representatives of God and his doings. It is this figure which is taken up by Rev In the process, he will "cast out" the ruler of this world. More important, however, is the contextual factor that in v. This corresponds in principle to the mission of the seventy in Luke Apart from these Gospel references, a point of contact is to be found with the book of Acts. The same note is sounded in Acts As on the earlier occasion, the "times of ignorance" were specifically the ignorance of the living God as manifested in the adoration of idols. This is the functional equivalent of the ignorance of God and the worship of idols. And it is precisely because he has bound the strong man that Paul could announce that the times of ignorance are at an end. It is a complement of that teaching which lies at the heart of the Christian gospel, that the kingdom of God comes through the Christ and will triumph in history through him. The defeat of Satan and the triumph of the kingdom are essential elements in the acts of judgment and redemption which God accomplishes through the Christ. No longer is Israel the only people in possession of the knowledge of God: This episode of Revelation 20 is paralleled by Rev In placing an interpretation on this paragraph, the main thesis to be propounded is that the "first resurrection" of vv. However, the field of vision cannot be restricted to them. As Hughes 61 observes, these souls are classified in two categories: Hence, the souls in the throne room are those of all who have died in Christ, in opposition to the dead still awaiting resurrection. These people are identical with those who came to life and reigned with Christ. In this we are reminded again of something in Paul, viz. Combined with parallel teaching such as Rom 6: Those who participate in the blessedness of the first resurrection have become in a peculiar sense a "kingdom of priests"

Rev 1: The crux of the issue, however, is the meaning of "came to life" v. Many have rightly pointed out that several times in the NT Matt 9: But is it the meaning here, and are we compelled to understand the "first resurrection" in precisely the same way as conveyed by vv. In answering the question, several considerations must be brought forward. To the non-Christian onlooker, the death of the believer is the end of existence, which compels him to draw the conclusion that there is no difference between the Christian and himself. John, however, comforts his readers by informing them that instead of being the termination of life, physical death is the portal through which the believing person enters into a new phase of that resurrection which began when he first heard the voice of the Son of Man. Third, Revelation 20 is not the only instance of this sort of reasoning in the NT. Having been disciplined a little, they will receive great good, because God tested them and found them worthy of himself; like gold in the furnace he tried them, and like a sacrificial burnt offering he accepted them. Furthermore, the application of a term to the "intermediate state" which, properly speaking, belongs to the last day is explicable within the cadre of another NT phenomenon, viz. There are two outstanding examples. The one is the words of Jesus to the thief on the cross: What Jesus promises the thief and every believer in the "intermediate state" is the life and bliss of the Garden of Eden before the fall of Adam.

**Chapter 7 : LIFE IN JESUS-MINISTRIES:REIGNING WITH CHRIST FOREVER**

*Combine all the authority that kings, presidents, and dictators have had throughout history, and it pales in comparison to Christians ruling with Christ in the world to come.*

The Reign Of Christ Article contributed by www. It presents in summary the tremendous series of events which relate to the millennial reign of Christ on earth. In this future period of one thousand years, many expositors believe that hundreds of Old Testament prophecies will be fulfilled, such as that of Jeremiah Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: A bewildering array of diverse interpretations greets the student of this passage. Generally speaking, however, expositions fall into a number of principal categories. Elliott points out that there have been four explanations of this millennial passage: This holds to a literal period of a thousand years preceded and followed by resurrection and judgment. As Elliott notes, the most important divisions arise from the interpretation of the thousand years, and the three major views are: Each of these, however, has many variations and subdivisions which need to be understood in a proper interpretation of Revelation All premillennial interpreters consider the second advent of Christ as preceding His thousand-year reign on the earth. They differ, however, in their interpretation of preceding passages in the book of Revelation as well as in their concept of the millennium itself. Three important types of premillennialism can be observed: Premillennarians of the historical school tend to interpret Revelation 6 through 19 as largely fulfilled in history but hold that chapter 20 and following are future and are to be interpreted somewhat literally. An illustration of this form of premillennialism is found in E. Horne who believes that symbolism to a large extent ceases in chapter 20 and specific prophecy is given. The symbolic language in which previous chapters have been written is here dropped, and certain predictions are made in plain words, though they contain allusions to the Dragon and the Beast, which are symbolic figures. The change in style is no doubt due to the change of subject; though the predictions found in this chapter relate to the consequences of the Second Advent, and that event will remove all need of concealment of things future. A second form of premillennialism emphasizes the soteriological character of the millennium. This point of view is usually advocated by covenant theologians who are premillennial and by others such as George Ladd in his work Jesus and the Kingdom. For this reason, some like Ladd attempt a synthesis of the amillennial and premillennial points of view by finding some prophecies relating to the future kingdom as being fulfilled in the present age. Ironside, William Pettingill, and numerous others. Advocates of this view hold that the millennium is a period in which Christ will literally reign on earth as its supreme political leader and that the many promises of the Old Testament relating to a kingdom on earth in which Israel will be prominent and Gentiles will be blessed will have complete and literal fulfillment. Because the distinctive character of this millennial reign of Christ is maintained in contrast to the present age, this view is sometimes designated as the dispensational interpretation. In the interpretation of the book of Revelation, they consider all material from 4: See note at 4: The amillennial interpretation is essentially a denial that there will be a millennial reign of Christ after His second advent. It is amillennial or nonmillennial because it denies such a literal reign of Christ on earth. Although there is a great variety of amillennial interpretations, adherents of this view also form several subdivisions. Because this denied a future millennium after the second advent, his interpretation has in modern times been called amillennial. Augustine was an advocate of the view, common in his day, that human history would be completed in 6, years. Unlike some early premillennarians who held the same point of view but believed that the millennium would be the seventh millennium of history, Augustine felt that the seventh millennium was the eternal state. As Augustine followed what is known as the septuagint chronology which began the sixth millennium several centuries before Christ, he considered that the final millennium was well along at the time of his writing. Augustine tended to interpret the one thousand years as literal, but he was not emphatic on this point and left the question somewhat open. Augustinian amillennialism is very important because most schools of thought which oppose premillennialism are derived in some measure from Augustinian theology. Many modern scholars hold with

some minor variations to Augustinian amillennialism. Harry Buis, an amillenarian belonging to the preterist school of interpretation, believes that the thousand years of the millennium describe the period between the first and second advents of Christ. His reasons for holding this position are typical of the amillennial position: No other passage of Scripture mentions such a thousand-year period. Obscure passages are to be interpreted in the light of less obscure passages, and not vice versa. The entire book is one filled with symbolism; therefore any doctrine based on insisting upon a literal thousand-year period is building on a weak foundation. The amillennial position agrees most fully with the interpretation that the primary application of the beast was the Roman Empire. The greatest Bible scholars of all times, the Reformers, were not premillenarian. In general the premillennial answer to arguments of this kind is that they do not have sufficient weight to alter the ordinary meaning of the passage. Another well-known advocate of Augustinian amillenarianism is Abraham Kuyper who, in attempting to demonstrate the untenability of the premillennial interpretation of Revelation 20, nevertheless makes this confession: Where it is used in combination with numbers, as the 12, of each tribe of Israel, there is no proof whatever that other than the literal sense is intended, and this is also true in the entire New Testament. Loenertz, who makes the millennium the present age between the two advents and makes the millennium equal to the three and one-half years of the great tribulation. The period when the two witnesses of Revelation 11 lie dead in the streets of Jerusalem for three and one-half days is made equivalent to the period when Satan is loosed at the end of the millennium. The contemporary Roman Catholic interpretation is an extension of the Augustinian amillennialism which equates the millennium with the present age. A modified Augustinian interpretation of the millennium is probably the most popular amillennial viewpoint today. Like Augustine, they believe that Revelation 20 parallels the earlier chapters of the book of Revelation and constitutes a recapitulation. Unlike Augustine, however, they believe the millennium refers to the saints reigning in heaven with Christ. In contrast to Augustine, they do not make any attempt to make the thousand years a literal period. As this was made impossible after a. The second resurrection relates to the resurrection of all men. A variation of this point of view is found in B. Warfield who to some extent follows an earlier suggestion of Duesterdieck and Kliefoth that the millennium is the intermediate state. While his theories are ingenious, they are not convincing. I know of no prominent writer who has heartily endorsed and adopted his views of Revelation 20. Except that his view was expressed by a noted scholar, whose expositions in Christian doctrine and some other areas are justly famous, it is doubtful that his view of the Millennium would have made an impression on the Christian public. Swete in *The Apocalypse of Saint John* in which he follows the earlier suggestion of Grotius and Hammond that the millennium started with the triumph of Christianity at the time of Constantine when Christianity began to be a major force in opposing paganism. This view, also advanced by Albertus Pieters, combines various views of amillennialism, premillennialism, and postmillennialism. Like the amillennialists, these men view the millennium as being in the present age and of indeterminate length, following Augustine in this. Like postmillennialism, amillennialism is optimistic in viewing the church as moving triumphantly to victory. Like premillennialism, it recognizes the continuity of chapters 19 and 20 of Revelation in that the binding of Satan, the first resurrection, and the thousand years are chronologically subsequent to chapter 19. Amillennialism recognizes also that the destruction of the beast is the downfall of Rome as a pagan power. John has in view the moment of the overthrow of the Beast and the False Prophet, i. The interpretation that the millennium is purely a descriptive term is followed by still other amillenarians. Milligan, for instance, believes that the millennium does not indicate any time period at all. The fundamental principle to be kept clearly and resolutely in view is this, that the thousand years express no period of time. Like so many other expressions of the Apocalypse, their real meaning is different from their apparent meaning. They are not to be taken literally. They embody an idea; and that idea, whether applied to the subjugation of Satan or to the triumph of the saints, is the idea of completeness. Satan is bound for a thousand years. The saints reign for a thousand years. Anderson Scott expresses hearty agreement with Milligan that the thousand years express no period of time at all but rather simply an idea that Satan is completely bound. The theory of a personal reign of Christ upon earth, with the risen saints for His subjects, is founded on a literal apprehension of a prophecy that was never intended to be literally understood, and which is impossible to be literally fulfilled. Vaughan believes like Ames: I am not aware of any instance in which

that particular duration one thousand years is used in Scripture literally. We are all familiar with the phrases, A thousand years in Thy sight are but as yesterday. One day is with the Lord as a thousand years, and a thousand years as one day. The application of the expressions is always vague, not strict: A thousand years with a man is only a moment with God, but this does not deny that it is actually a thousand years with man. Again, when 2 Peter 3: When the verse goes on to say a thousand years are as one day, it is speaking of a literal thousand years with man as being as one day with the Lord. In none of these references is the literalness of a thousand years questioned. Some consider the millennial teaching of Revelation 20 a complete enigma and are therefore amillennial to the extreme. This view is usually followed by modern liberals who do not take prophecy seriously. One of the most recent points of view, at least in its modern definition, is the interpretation of Revelation from the postmillennial view. Adherents of this position regard the thousand-year reign as being completed prior to the second coming of Christ. It is very similar to amillennial interpretations such as that of Swete and Pieters in that it views the millennium as the final triumph of the gospel in the present age. It is usually more specifically a literal view, however, and considers the millennium to be a thousand years. Adherents to this postmillennial position are largely nineteenth century scholars such as Charles Hodge, A. Briggs, and David Brown. Most of them trace their view to that of Daniel Whitby, seventeenth century controversialist. With variations, they consider the gospel as being triumphant during the last one thousand years of the present age which most of them consider as being still future, although not all insist that it is a literal period of that length. A variation of postmillennialism, advanced by certain liberal scholars in the nineteenth and early twentieth centuries, connected postmillennialism with the theory of evolution. Such writers paid little attention to the precise details advanced in Revelation 20 and often stretched the millennium to millions of years that they felt still were required to bring humanity to its full flower. With the occurrence of the two world wars, postmillennialism suffered a severe reversal.

**Chapter 8 : Reigning With Christ**

*Premillennialism and Reigning With Christ Keywords kingdom of christ, premillennialism, reign of christ, church of christ, destruction of jerusalem, coniah, jeconiah, high priest, matthew 24, revelation, new jerusalem.*

These are days to sit at His feet, and hear His Word! This is a time to look into His glorious Face and behold His glory! These are those who will one day stand up in this earth to fully and openly represent His power and authority to all. In fact, they already represent His authority now -- to the degree that they presently know Him as their Lord! If we are not acknowledging His Lordship now, we have no reason to expect to reign with Him tomorrow! Beloved, my heart is grieved at the years that I have and so many others have wasted, in the preaching of religious doctrines that divide the Body of Christ, when in fact we should have been preaching Jesus Christ, and Him crucified. Instead of proclaiming His Lordship, many of us have labored to bring others under our own influence instead! We thought that somehow WE could discourage sin and disobedience, worldliness and selfishness by our own efforts! Instead the pressure of human authority has eventually distanced many poor souls from the marvelous and liberating authority of the only true Christ! Even though warnings, exhortations, corrections and instructions have their place in the family of God, we must never forget the proper context in which they are exercised! The context is always under the umbrella of our King and His Word! And, ye fathers, provoke not your children to wrath: In all things and at all times, we who dwell in the kingdom of God are under the rule, the care, the security and protection of our King! Therefore, we must come to the place that we are ever conscious of Him! Are you weary of being subject to the power of circumstances and your own human weaknesses! Is there a hunger in you towards the dominion and rule in life that was originally given to Adam? Are you frustrated by the constant evidence that Satan appears to be gaining more ground in your life than Christ Himself? This is not your inheritance! You are destined to rule and reign with Christ! The privilege of reigning in Life is available to you NOW! Yes, we seem to keep coming back to this place again and again, and this we will do as the Lord directs. The great need of the hour is for the people of God to return to Him! It is time to forsake our plans, programs and schemes, and return to our first love! It is time for us all to fall in love with Him over and over and over and over again! He is the Head of His Body -- the Church! In all things He is absolutely preeminent! He is before all things, and by Him all things consist! Such a simple truth, but oh how complicated things have become for us! This complicated state of affairs is the work of the serpent, who continually strives to allure us from the simplicity that is found in our intimately knowing Christ. He apparently knows how badly this event alone will impact his kingdom! But what of the fallen nature of man? Do not these also prevent the knowledge of the glory of God from sweeping across the land? And how this ONE can impact the lives of so many that remain in darkness! Do you want to reign with Christ? Do you believe in His ability to work through anyone who surrenders completely to His Love? Can you trust in His willingness to stimulate the growth of that mustard seed of belief that you do possess, and help you to overcome all doubts? Did He not create you? Can He not heal, restore and use you for His glory? Is He not able to transform you into His image from glory to glory -- by the power of His Spirit? Is not His Word alive and at work in you at this very moment -- changing and molding and working in you His perfect will? Stand and behold the wonderful salvation of your God! And most importantly, respond unto Him in obedient devotion. Herein is the power to reign with Him revealed. Do your best to present yourself to God as one approved, a workman who does not need to be ashamed and who correctly handles the word of truth. Avoid godless chatter, because those who indulge in it will become more and more ungodly. Their teaching will spread like gangrene. Among them are Hymenaeus and Philetus, who have wandered away from the truth. They say that the resurrection has already taken place, and they destroy the faith of some. If a man cleanses himself from the latter, he will be an instrument for noble purposes, made holy, useful to the Master and prepared to do any good work. Flee the evil desires of youth, and pursue righteousness, faith, love and peace, along with those who call on the Lord out of a pure heart. Yes there is corruption all around, even among those who call themselves Christians. But these are not your concern. You and I are pressing towards the mark for the high calling of God in Christ Jesus. Our eyes are fixed upon Him. We desire to be vessels of honor, useful

to the Master for every good work. We are fleeing youthful lusts, and following after righteousness, faith, love and peace. Our hearts are joined with those who call upon the Lord out of a pure heart! Together we have hope for the reign of Christ in this earth. And together we expect to see Him in His fullness! For this reason I kneel before the Father, from whom his whole family in heaven and on earth derives its name. I pray that out of his glorious riches he may strengthen you with power through his Spirit in your inner being, so that Christ may dwell in your hearts through faith. And I pray that you, being rooted and established in love, may have power, together with all the saints, to grasp how wide and long and high and deep is the love of Christ, and to know this love that surpasses knowledge--that you may be filled to the measure of all the fullness of God. Heavenly Father, Today we have considered the immensely of your power towards us who believe. We have seen how you have raised us up together, to be seated in heavenly places in Christ. We are overwhelmed at your amazing grace and your infinite Love, by which we have become a new creation. May everyone of us commit ourselves into your trust, in order that we will walk worthy of this holy vocation, to grow in the grace and knowledge of our Lord and Saviour Jesus Christ, giving pleasure to your great and loving Heart. In this marvelous union with you, may our lives become living examples of your righteous reign in the earth, to become more than conquerors through your Love!

**Chapter 9 : Bible Study: Suffering for Christ and Reigning with Christ | Project Inspired**

*The promise thus woven into the faithful saying, and repeated in these several passages, of the "reign of the saints in Christ," gives us a strangely glorious hope--a marvellous on-look, concerning the active and personal work which Christ's redeemed will be intrusted with in the ages of eternity.*

It means that God gives the believer victory over all the forces and difficulties of life: Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril or sword? For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor power, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord. It means that God gives the believer victory over sin. For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with Him. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts therefore. For sin shall not have dominion over you: It means that God gives the believer victory over death. Verily, verily, I say unto you, He that heareth my word, and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. It means that God gives the believer victory over judgment. For God sent not his Son into the world to condemn the world; but that the world through Him might be saved. He that believeth on Him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. It means that God gives the believer victory over fear and despair and this fills him with love, joy and peace. Let not your heart be troubled, neither let it be afraid. In the world ye shall have tribulation; but be of good cheer; I have overcome the world. It means that God gives the believer victory over Satan and all other spiritual forces. For we wrestle not against flesh and blood, but against principalities, against power, against the rulers of the darkness of this world, against spiritual wickedness in high place. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all to stand. Because it is the overcomer that will rule with Christ: To this faithful believer Christ promises the privilege of ruling and reigning in His kingdom and sharing in His royal splendor.