60 THE APOCALYPSE [cu. ii. 26  
  
The promises to the conquering believer separate every  
Church that is not perfect into two classes. While  
believers are regarded as accepted through the perfect  
work of Christ, there is unity. But, as soon as our own  
works are brought into question, as they are throughout  
these seven epistles, then discrimination, differences,  
separation come in. And these differences in present  
standing before Christ will, in the day of recompense,  
be openly manifested by reward, reproof, or punishment.  
To the victorious is to be granted “ authority over  
the nations.” This marks the arrival of a new dispen-  
sation. Jo rule as a king now, is exaltation out of due  
time : andagainst it Paul warns the disciple: 1 Cor. iv.  
8-14. We are to be subject to the powers above us  
(Rom. xii. 1), and to wait, till He to whom all authority  
in heaven and earth is given shall appoint us to reign.  
Luke xix. 17.  
The manifest reference of the passage is to Rev. xx. 4.  
That passage does not stand alone: see 1 Cor. vi. 2, 3.  
And our Lord’s reference in this epistle is peculiarly  
valuable, as showing, that not the martyrs only, but the  
keepers of Christ’s works to the end will have part in  
the kingdom, and be possessed of royal power.  
A staff of wood will suffice for sheep, but the nations  
are not so gentle and useful. The chief shepherd  
over them and his subordinates must have a staff of  
iron.1  
For behold the attitude of the nations when Christ  
returns! xix. 15-21. They are assembled in arms  
against the Son of God! And, while the whole popu-  
lation at first will be servants of God, yet, during the  
millennial reign, it will be shown again, that the children  
of the renewed are not renewed. Israel is the only  
all-righteous nation : for to it alone is the promise made :  
  
?This expression, resumed xii. 5, enables us to identify the  
Man-child with saints of the Church,