*till I come.”* The authority here spoken  
of is that which shall be conferred on the  
saints when they shall inherit the earth,  
and reign with Christ in His Kingdom.  
It has been gradually realized, as the  
stone cut out without hands has broken  
in pieces other kingdoms; but shall only  
then find its entire fulfilment), **and he  
shall govern** (literally, *“shall shepherd.”*It is the Septuagint rendering of a similar  
word signifying *to break in pieces*,  
which they have taken as an Hebrew verb  
signifying *to shepherd*, in Ps. ii. 9. The  
saying, as rendered by them, is sanctioned  
by being thrice quoted in this book, see  
ch. Xii. 5, xix. 15) **them with a rod of iron**(a sceptre of severity: ie. of inflexible  
justice), **as the vessels of pottery are  
broken up** (crushed, or shivered: the original  
gives the idea of the multitudinous  
fragments collapsing into an heap: the  
“broken to shivers” of the A.V. is very  
good), **as I also have received from my  
Father** (viz. in Ps. ii. 9, in which Psalm  
it is said, *“Thou art my Son,”* ver. 7. The  
power there conferred on Me, I will delegate  
to my victorious servant). **And I will  
give to him the star of the morning** (it is  
not easy to say what, in strict exactness,  
these words import. The interpretations  
given are very various and inconsistent.  
The early Expositors, Andreas and Arethas,  
Understand it of the Lucifer of Isa. xiv. 12,  
i.e. the devil, whom our Lord saw as lightning  
fall from heaven.—or, as there imported,  
the King of Babylon, the most  
powerful monarch on earth. Another  
ancient meaning given is the day-star  
arising in the hearts of the faithful, spoken  
of by St. Peter, 2 Pet. i. 19. Victorinus  
(century iv.) says it is *the first resurrection.*  
Many others, ancient and modern,  
understand Christ Himself, who, ch. Xxii.  
16, declares Himself to be *the bright and  
morning star:* and doubtless, as has been  
before remarked on the fruit of the tree  
of life, ver. 7, and on the hidden manna,  
ver. 17, in the mystical sense, Christ Himself  
is the sum and inclusion of all Christ’s  
gifts: this truth serves to connect the  
symbolism of all these passages, but does  
not justify us in disturbing that of one by  
introducing that of another. Here the  
morning star clearly is not Christ Himself,  
the very terms of the sentence separating  
the two. Then again, we have Lyra’s interpretation,  
the glorious body; Grotius’s,  
that it is brightness as much exceeding all  
other, as the morning star excels the other  
stars. And this interpretation is probably  
near the mark. In Dan. xii. 3 we read  
that the righteous shall shine *as the stars,*  
and in Matt. xiii. 43 that they *shall shine  
as the sun in the kingdom of their Father.*  
And in Prov. iv. 18, we read that “the  
path of the just is as the shining light  
that shineth more and more unto the perfect  
day.” Still, this interpretation does  
not quite satisfy the words **I will give  
him:** unless indeed the poetic imagery be,  
that he is imagined as clad in the glory of  
that star, putting it on as a jewel, or as a  
glittering robe. De Wette supposes that  
the star is to be given to him as its ruler:  
but such an interpretation would lead into  
a wide field of speculation which does not  
seem to have been opened by Scripture,  
and is hardly required by the passage  
itself).

**29.]** See above, on ver. 7.

CHAP. III. 1–6] THE EPISTLE TO THE  
CHURCH AT SARDIS. The spirit of this  
Epistle is one of rebuke and solemn denunciation.  
Even the promise, ver. 5, is tinged  
with the same hue. For the history, see  
Introduction.—**And to the angel of the  
church in Sardis write; These things**