964 REVELATION. IL. 28, 29.   
   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION,   
 shall rule them with a rod of iron,   
 as the vessels of a potter are broken them with a rod of iron;   
 as I also have received as the vessels of a potter   
 to shivers : \*8 And I will give} shall they be broken to   
 of my Father. shivers : even as I received   
 him of my Father, 28 And I   
 10, \*the morning star. 207 Te will give kim the morning   
 yer? that hath an car, let him hear what |star. 29 He that hath an   
 the Spirit saith unto the churches. ear, let him hear what   
 ii. \* And unto the angel of the the Spirit saith unto the   
 church in Sardis write ; These things churches.   
 saith he \*that hath the seven Spirits TIT.' And unto the angel   
 of the church in Sardis   
 writes These things saith   
 he that hath the seven   
   
 till come.” The authority here spoken 16, declares Himself to be the bright and   
 of is that which shall be conferred on the morning star: and doubtless, as has been   
 saints when they shall inherit the earth, before remarked on the frnit of the tree   
 and reign with Christ in His Kingdom. of life, ver. 7, and on the hidden manna,   
 Tt has been gradually realized, as the ver. 17, in the mystical sense, Christ Him-   
 stone cut out without hands has broken self is the sum and inclusion of Christ’s   
 in pieces other kingdoms; but shall only gifts: this trath serves to connect the   
 then find its entire fulfilment), and he symbolism of all these passages, but does   
 shall govern (literally, “shall shepherd.” not justify us in disturbing that of one by   
 It is the Septuagint rendering of a si- introducing that of another. Here the   
 milar word signifying o break in pieces, morning star clearly is not Christ Himself,   
 vhiich have taken as an Hebrew verb the very terms of the sentence separating   
 signifying fo shepherd, in Ps. ii the two. Then again, we have Lyra’s inter-   
 saying, as rendered by them, is sanctioned pretation, the glorious body ; Grotius’s,   
 by being thrice quoted in this book, see that it is brightness as much exceeding all   
 ch. 5, xix. 15) them with a rod of iron other, as the morning star excels the other   
 (a sceptre of severity: ie. of inflexible stars. And this Eanes is probably   
 justice), as the vessels of pottery are near the mark. In Dan. xii. we read   
 broken up (crushed, or shivered: the ori- that the righteous shall shine as the stars,   
 ginal gives the idea of the multitudinous and in Matt. xiii. 43 that they shall shine   
 fragments collapsing into an heap: the as the sun in the kingdom of their Father,   
 “broken to shivers” of the A.V. is very, And in Prov. iv. 18, we read that “the   
 good), as I also have received from my path of the just is as the shining light   
 Father (viz. in Ps. ii. 9, in which Psalm that shineth more and more unto the per-   
 it is said, “ Thou art my Son,” ver. 7. The fect day.” Still, this interpretation does   
 power there conferred on Me, I will dele- not quite satisfy the words I will give   
 gate to my victorions servant), And I will him: unless indeed the poetic imagery be,   
 give to him the star of the morning (it is that he is imagined as clad in the glory of   
 i.e. easy devil, what, in strict exactness, that star, putting it on as a jewel, or asa   
 ning fall from heaven.—or, interpretations glittering robe. De Wette supposes that   
 given are very various and inconsistent. the star is to be given to him as its ruler:   
 The early meaning given is the Arethas, but such an interpretation would lead into   
 arising in the hearts of the faithful, spoken a wide field of speculation which does not   
 of by St. Petor, 2 Pet. i. 19. Vietorinus seem to have been opened by Scripture,   
 (century iv.) says it is he first resurrec- and is hardly Fequired by ‘the passage   
 tion. Many others, ancient and modern, itself). Sce above, on ver. 7.   
 understand Christ Himself, who, ch. xxii. Cuar. IIT. 16. .] Tne Epistie To Tne   
 cnunen aT Saris. The spirit of this   
 le is of rebuke and solemn denun-   
 ciation, Even the promise, ver. 5, is   
 with the same hne. For the history, sce   
 Introduction—And to the angel of the   
 church in Sardis write; These things