punishment, breaking in pieces the transgressor. This  
shows that the nations as a whole keep their unrenewed  
attitude. They fear the King of kings, and so render  
Him, in the main, obedience: but it is for wrath’s  
sake, not for conscience’ sake, that they are obedient.  
The millennial reign of Jesus and of His saints is conducted on the same principle. Rev. ii. 27; xii. 5.  
And this tells us what is in general the state of the  
Gentiles. With the Jews it is not so. “Thy people  
shall be all righteous.”  
 How sadly altered is the position of the Gentiles  
from that which they occupied at our Lord’s first  
appearing! John iv. Then they were as a field *white*  
to *harvest*, expecting and receiving Messiah, while  
Israel was unbelieving. Now Israel has returned to  
faith, and they are *red* unto the Vintage!  
 The smiting of the Gentiles in the crisis of battle  
with the sword, and the ruling them afterwards by the  
sceptre of iron, are both parts of one whole. First  
the sword against open foemen; then the rod against  
rebellious single subjects.  
 And this serves to prove that saints of the Church  
take part in the battle which precedes the kingdom.  
The two functions are parts of the same circle. He could  
not reign with Christ, who should not also destroy transgressors. On single offenders, or unarmed conspirators,  
judicial vengeance takes effect. But when subjects levy  
war, military execution is done. This is the fulfilment  
of that word of our Lord concerning Himself as the stone.  
“On whomsoever it shall fall, it will grind him to  
powder” (Matt. xxi. 44). The stone is no longer  
passive as now, but is descending from the heavens  
with tremendous momentum.

17. “And I saw a single angel standing in the sun; and he  
shouted with great voice, saying to all the birds that fly in  
mid-heaven, ‘Come, gather yourselves together unto the Great Supper