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 dispensation. *To rule* as a king *now*, is *exaltation out of due  
time:* and against it Paul warns the disciple: 1 Cor. iv.  
8-14. We are to be subject to the powers above us  
(Rom. xiii. 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 population 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:*  
  
1 This expression, resumed xii. 5, enables us to identify the  
Man-child with saints of the Church.