Isa. lx. 21. The last rebellion of Gog and Magog under  
Satan’s seducing proves that human nature is at its  
root the same. And the threats of God in Zech. xiv.  
against the nations that come not up to keep the feast  
of tabernacles at Jerusalem (17-19) discover to us  
that *not every heart* of the millennial age *will be holy*.  
 The meaning of the promise then clearly is, that the  
Gentiles will be kept in subjection, during the thousand  
years, not by the silken cords of love, but by the weight  
of superior force. Might will be on the side of right.  
Justice will be swift and strong.  
 The difference of the two natures—that *of the risen  
saints*, and *that of men in the flesh*, is set forth to us in  
the two objects compared. Flesh has its strength and  
its hardness. But ’tis only as the hardness of earthenware: what chance has it to withstand the swing of an  
iron rod? It will be shivered at the blow. There will  
be no recovery of delinquents then. Clay may be  
moulded anew; but hardware, once shattered, is not to  
be put together again. We are not to be passive  
assessors with Christ in the judgment of the dead, as  
some think, *but to rule the living*.  
 The breaking will be *benevolent*. It will be the  
power of holiness, destroying those who would overthrow the world’s happiness. Our patience is not  
to be for ever, nor is power for ever to be dissevered from  
righteousness. When our Lord’s attitude changes, so  
does ours.  
  
 28. “And I will give him the morning star.”  
  
 How strong the seduction to evil at Thyatira, we may  
gather from the severe threats, and from the twofold  
promise. Where the enemy puts forth his power, the  
Lord exerts an answerable antagonist force.  
 Of all the promises this is, I think, the most difficult  
to understand.