en. ii. 21, 22} EXPOUNDED 55  
  
Fiven if the name were not a real one, but one be-  
stowed by prophecy, she might still be a real person.  
Jer, xx. 3.  
“Who calleth herself a prophetess.” Hither she had  
no inspiration at all, or it was that of an evil spirit.  
She would need some authority to enable her to palm  
off her awful doctrines upon the Lord’s people. Pre-  
tending to receive intimations from God, she could  
speak of them as mysteries reserved for a select and  
sagacious few. Montanism and its false prophetesses  
arose afterwards near the same spot.  
“She teaches and seduces my servants.’ Three  
grounds of blame are stated. (1) She falsely professed  
herself a prophetess. (2) She taught mzn ; which Paul  
by the Spirit forbid ; even when the truth was taught.  
1 Tim. ii. 12. (3) She taught abominable doctrine.  
Saints of God! Be not secure! The strongest may  
fall! She not only taught fornication as a theory:  
but she seduced to it in practice. The doctrine must  
needs lead on to the act.  
  
21, ‘‘ And I gave her time to repent, and she chooseth not to  
repent of her fornication.”  
  
This is the day of God’s mercy, and He is slow to  
wrath. He is not careless of human sin, though sinners  
so misinterpret His grace, and treasure up wrath against  
its coming day. But long-suffering was tried in vain  
upon her. We are leit under the belief that there was  
no hope of her recovery. Jesus accuses His servants  
to their face, in order that they may repent and amend.  
Satan accuses the Lord’s servants behind their back,  
that he may raise God’s anger against them: xii. 10.  
  
22. ‘‘ Behold I cast her into a bed, and those that commit adul-  
tery with her into great tribulation, except they repent of their  
deeds.”’  
  
Three judgments overhang her: (1) one on herself: