of that which is to follow; ver. 27 being  
from Ps. ii., in which it is written, *“The  
Lord said unto me, Thou art my Son, this  
day have I begotten thee”*), **who hath his  
eyes as a flame of fire** (connected with  
ver. 23, *“I am he that searcheth the reins  
and the hearts”*), **and his feet are like to  
chalcolibanus** (for this word, see on ch. i.  
15. There is here probably a connexion  
with ver. 27, *“as the vessels of a potter  
shall they be broken to pieces,”* which  
will be the work of the strongly shod  
feet): **I know thy works, and the love**  
(this, standing first, is probably quite  
general, to God and man) **and the faith**(general again: not *faithfulness*, but in  
its ordinary sense) **and the ministration**(viz. to the sick and poor, and all that  
need it: the natural proof of love and  
faith—faith working by love, Gal. v. 6)  
**and the endurance** (in tribulation: or  
perhaps the *“patient continuance in well-  
doing”* of Rom. ii. 7) **of thee; and** (that)  
**thy last works** (are) **more** (in number, or  
importance, or both) **than the first** (this  
praise is the opposite of the blame conveyed  
by ver. 5 to the Ephesian church).

**20.]** **Notwithstanding, I have  
against thee that thou sufferest thy wife  
Jezebel** (on the whole, the evidence for  
**thy** being inserted in the text seems to  
me to preponderate. It could not well  
have been *inserted*: and was sure to have  
been erased, from its difficulty, and possibly  
from other reasons, considering what  
was the common interpretation of the  
*angel*. It does not create any real difficulty:  
finding its meaning not in the  
matter of fact at Thyatira, but in the  
history from which the appellation **Jezebel**  
is taken. In 1 Kings xxi. 25 we read,  
*“Ahab, who did sell himself to work  
wickedness in the sight of the Lord : whom  
Jezebel his wife stirred up:”* from which  
text the phrase is transferred entire, importing  
that this Jezebel was to the church  
at Thyatira what that other was to Ahab.  
It is not so easy to determine who is, or  
who are, imported by the term. The very  
fact of the name, Jezebel being chosen [for  
it is impossible, even were this the actual  
name of a woman, that it should be used  
here with any other than the symbolic  
meaning], coupled with **thy wife,** as above  
explained, takes us out of the realms of  
simple fact into those of symbolism. The  
figure of “Jezebel thy wife” being once  
recognized in its historical import, it would  
not be needful that an individual woman  
should be found to answer to it: the conscience  
of the Thyatiran church could not  
fail to apply the severe reproof to whatever  
influence was being exerted in the  
direction here indicated. So that I should  
rate at very little the speculations of many  
Commentators on the supposed woman  
here pointed out. Düsterdieck, recently,  
remarks that the expression, **which calleth  
herself a prophetess**, has something individual  
about it. So it has: but may not  
this individuality belong just as well to  
the figure, as to the thing signified by it?  
The sect or individuals being once concentrated  
as **Jezebel**, this expression would  
follow of course, in the propriety of the  
figure. On the whole, however, I should  
feel it more probable that some individual  
*teacher*, high in repute and influence at  
the time, is pointed at. The denunciation  
of such a teacher under such a title would  
be at once startling and decisive. Nor  
would probability be violated by the other  
supposition, that a favoured and influential  
party in the Thyatiran church is designated.  
The church herself is represented  
by a woman: why may not a party