[compare the Jews, who are the *“synagogue  
of Satan”* of ver. 9] within the  
church be similarly symbolized? However  
this may be, the real solution must  
lie hidden until all that is hidden shall  
be known. See more below), **who calleth  
herself a prophetess** (this clause perhaps  
points at an individual: but there is on  
the other hand no reason why a sect  
claiming prophetic gifts should not be  
indicated: the feminine belonging as before  
to the historical symbol), **and she  
teacheth and deceiveth my servants, to  
commit fornication and eat things sacrificed  
to idols** (hence the propriety of the  
name Jezebel: for both these were the  
abominations of the historical Jezebel:  
2 Kings ix. 22, 30 [See Jer. iv. 30; Nahum  
iii. 4]: the latter indeed in its more aggravated  
form of actual idolatry, 1 Kings xviii.  
19. This specification of the mischief done  
shews us that this influence at Thyatira  
was in the same direction as the evil works  
of the Nicolaitans at Pergamus, ver. 14.  
The fact that this was the prevalent direction  
of the false teaching of the day, is  
important in a chronological point of view:  
see Introduction, § iii. par. 6). **And I gave  
her time** (not, “in my pre-ordination of  
what is to be,” as in Mark xiii. 20, but  
denoting historically that which the Lord  
had actually done, in vain. Notice that  
the *“suffering”* her, on which depended  
the time given her for repentance, is yet  
blamed [ver. 20] in the church of Thyatira  
as a sin) **that she should repent, and she  
willeth not to repent of** (literally, *“out  
of,”* so as to come out of) **her fornication**  
(the word is here to be taken, as in all  
these passages, in its literal sense. Otherwise,  
if taken figuratively, it would be  
only a repetition of the other particular,  
idolatry).

**22.]** **Behold** (arrests attention,  
and prepares the way for something unexpected  
and terrible), **I cast her** (evidently  
against her will: but there is not  
necessarily violence in the word: it is the  
ordinary verb for being “cast” on a bed  
of sickness: so Matt. viii. 6, 14) **into a  
bed** (of sickness, see Ps. xli. 3: will change  
her bed of whoredom into a bed of anguish.  
So most Commentators. Perhaps  
the threat has reference to a future pestilence.  
Some understand the bed to be  
future punishment, referring to Isa. xiv.  
11), **and those who commit adultery** (not  
now *fornication*, but a more general term,  
embracing in its wide meaning both the  
fornication and eating things sacrificed to  
idols, and well known as the word used of  
rebellious and idolatrous Israel, Jer. iii. 8,  
v. 7; Ezek. xvi. 32 &c.) **together with her**  
(not those who *commit adultery with her,*  
Dut those who, as well as she, commit  
adultery: those who share with her in  
her adulteries. These, as interpreted by  
the tone with which the rebuke began,  
will mean, those who by suffering and  
encouraging her, make themselves partakers  
of her sin, And this rather favours  
the idea that not one individual, but a  
dominant party, is intended. See below)  
**into great tribulation** (this clause forms a  
kind of parallelism with the former, so  
that *into great tribulation* is parallel with  
*into a bed*. But it is not to be regarded  
as interpreting the bed. Her punishment  
and that of her children [see below] is one  
thing; that of the partakers in her adulteries,  
those in the church who tolerated  
and encouraged her, another, viz. great  
tribulation. This is forcibly shewn by the  
words *if they do not repent of* **her works**following), **if they do not** (speedily and  
effectually, shall not have done so by the  
time which I have in my thoughts) **repent  
of her** (not *their*: they are Christ’s servants  
who are tampering with her