960 REVELATION. Il.   
   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION.   
   
 hath his eyes like unto a flame of like unto a flame of fire,   
 fire, and his feet are like fine and his feet are like fine   
 Tete brass +; 19 \* I know thy works, and brass; I know ‘thy   
 ote thy love, and thy faith, and thy works, and charity, and:   
 re service, and thy patience, and thy service, and faith, and thy   
 and the last to be more patience, and thy works ;   
 works ; 20 Notwithstanding and the last to be more   
 ig than have t first. thee, that thou than the first, 2° Not-   
 at... sufferest + thy wife } Jezebel, whieh withstanding I have a few   
 2 fow thin things against thee, be-   
 u in omitted cause thou sufferest that   
 Tisch! i calleth herself a prophetess; + and woman Jezebel, which   
 against calleth herself a pro-   
 phetess, to teach and to   
 Kingsix.7. Soallour MSS.   
 of that which is to follow; ver. 27 being Jezebel his wife stirred up :” from which   
 from Ps. ii., in which it is written, “ The text the phrase is transferred entire, im-   
 Lord said unto me, Thou art my Son, this porting that this Jezebel was to the church   
 day have I begotten thee”), who hath his at Thyatira what that other was to Ahab.   
 eyes as a flame of fire (connected with It is not so easy to determine who is, or   
 ver. 23, “I am he that searcheth the reins who are, imported by the term. ‘The very   
 and the hearts”), and his feet are like to fact of the maine, Jezebel being chosen [for   
 chalcolibanus (for this word, see on ch. i. it is impossible, even were this the actual   
 15. There is here probably a connexion name of a woman, that it should be used   
 with ver. 27, “as the vessels of a potter here with any other than the symbolic   
 shall they be broken to pieces,” which meaning], coupled with thy wife, as above   
 will be the work of the strongly shod explained, takes us out of the realms of   
 feet): I know thy works, and the love simple fact into those of symbolism. ‘The:   
 (this, standing first, is probably quite figure of “Jezebel thy wife” being once   
 general, to God and man) and the faith recognized in its historical import, it   
 (general again: not faithfulness, mt in not be needful that an individual woman   
 its ordinary sense) and the ministration should be found to answer to it: the con-   
 (viz. to the sick and poor, and all that science of the Thyatiran church could not   
 need it: the natural proof of love and fail to apply the sovere reproof to what-   
 faith—faith working by love, Gal. v. 6) ever influence was being exerted in the   
 and the endurance (in tribulation: or direction here indicated. So that I should   
 perhaps the “patient continuance in well- rate at very little the speculations of   
 doing” of Rom. ii. 7) of thee; and (that) Commentators on the supposed woman   
 thy last works (arc) more (in number, or here pointed out. Diisterdieck, recently,   
 importance, or both) than the first (this remarks that the expression, which calleth   
 praise is the opposite of the blame con- herself a prophetess, has something indi-   
 veyed by ver. 5 to the Ephesian church). vidual about it. So it has: but may not   
 20.) Notwithstanding, I have this individuality belong just as well to   
 against thee that thou sufferest thy wife the figure, as to the thing signified by it ?   
 Jezebel (on the whole, the evidence for ‘The sect or individuals being once concen-   
 thy being inserted in the text seems to trated as Jezebel, this expression would   
 me to preponderate. It could not well follow of course, in the propriety of the   
 have been iuserted : and was sure to have figure. On the whole, however, I should   
 been erased, from its difficulty, and pos- feel it more probable that some individual   
 sibly from other reasons, considering what teacher, high in repute and influence at   
 was the common interpretation of the the time, is pointed at. The denunciation   
 angel. Tt does not create any real diffi- of such a teacher under such a title would   
 culty: finding its meaning not in the be at once startling and decisive. Nor   
 matter of fact at Thyatira, but in the would probability be violated by the other   
 history from which the appellation Jezebel supposition, that a favoured and influen-   
 is taken. In 1 Kings xxi. 25 we read, tial party in the Thyatiran church is de-   
 “Ahab, who did sell himself to work signated. The church herself is repre-   
 wickedness in the sight of the Lord : whom sented by a woman: why may not a party