19—23. REVELATION. 961   
   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
 seduce my servants to she teacheth and seduceth my ser-   
 commit fornication, and vants ™to commit fornication, and ™xts:x1v   
 fo eat things sacrificed to eat things sacrifieed unto idols.   
 unto idols. \*\ And I gave 21 And TI gave her time "to repent, nik rit.   
 her space to repent of her   
 fornication ; and she re- and she will not repent of her forni-   
 pented not. \* Behold, I eation f. 2 Behold, I cast her tsa or   
 will cast her into a bed, into a bed,   
 and them that commit and them that eommit   
 adultery with her into adultery together with her into great   
 great tribulation, except tribulation, except they repent of   
 they repent of their deeds. 3 And her children t $atew out   
 23 And I will kill her her ¢ deeds. MSS, except   
 the   
   
 [compare the Jews, who are the “syna expected and terrible), I cast her (evi-   
 gogue of Satan” of ver. 9} within the dently against her will: but there is not   
 church be similarly symbolized? How- necessarily violence in the word: it is the   
 ever this may be, the real solution must. ordinary verb for being “cast” on a bed   
 lie hidden until all that is hidden shall of sickness: so Matt. 6, 14) into a   
 be known. See more below), who calleth bed (of sickness, sce Ps. xli. will change   
 herself a prophetess (this clause perhaps her bed of whoredom into a bed of an-   
 ints at an individual: but there is on gnish. So most Commentators. Perhaps   
 the other hand no reason why a sect the threat has reference to a future pesti-   
 claiming prophetic gifts should not be lenee. Some understand the bed to be   
 dicated: the feminine belonging as be- future punishment, referring to Isa. xiv.   
 fore to the historical symbol), and she 11), and those who commit adultery (not   
 teacheth and deceiveth my servants, to now fornication, but a more general term,   
 commit fornication and eat things sacri- embracing in its wide meaning both the   
 ficed to idols (lence the propriety of the fornication and eating things sacrificed to   
 mame Jezebel: for both these were the idols, and well known as the word used of   
 abominations of the historical Jezebel: rebellious and idolatrous Israel, Jer. iii.   
 Kings 1x. 22, 30 [See Jer. iv. Nahum v. 7; Ezek. xvi. 32 &e.) together with hor   
 |. the Intter indeed in its more aggra- (not those who commit adultery with her,   
 yated form of actual idolatry, 1 Kings i. Dut those who, as well as she, commit   
 19. This specification of the mischief done adultery: those who share with her in   
 shews us that this influence at Thyatira her adnlteries. These, as interpreted by   
 was in the same direction as the evil works the tone with which ‘the rebuke began,   
 of the Nicolaitans at Pergamus, ver. 14. will mean, those who by suffering and   
 ‘The fact that this was the prevalent diree- encouraging her, make themselves par-   
 tion of the false teaching of the day, is takers of her sin, And this rather favours   
 important in a chronological point of view: the idea that not one individual, but a   
 see Introduction, § iii. 6). And I gave dominant party, is intended. See below)   
 her time (not, “in my pre-ordination of into great tribulation (this elanse forms a   
 what is to be,” as in Mark xiii. 20, but kind of parallelism with the former, so   
 denoting historically that which the Lord that into great tribulation is parallel with   
 had actually done, in vain. Notice that into a bed. But it is not to be regarded   
 the “suffering” her, on which depended as interpreting the bed. Her punishment   
 the time given her for repentance, is yet and that of her children [sce below] is one   
 blamed [ver. 20] in the church of Thyatira thing; that of the partakers in her adul-   
 as a sin) that she should repent, and she teries, those in the church who tolerated   
 willeth not to repent of (literally, and encouraged her, another, viz. great   
 of,” so as to come ont of) her fornication tribulation. This is forcibly shewn by the   
 (the word is here to be taken, as in all words if they do not repent of her works   
 these passages, in its literal Other- following), if they do not (speedily and   
 wise, if taken fignratively, it would be effectually, shall not have donc so by the   
 only a repetition of the other particular, time which I have in my thoughts) repent   
 idolatry). 22.) Behold (arrests attention, of her (not their: they are Christ’s ser-   
 and prepares the way for something un- vants who are tampering with her tempta-