(2) one on her paramours: (3) one on her children.  
 (1) For the bed of sin, God would send the bed of  
pain. In her punishment she should read the displeasure of the Most High at her guilt. Hers was a sin  
unto death, and she should not recover.  
 (2) Vengeance would next fall on the adulterers. She  
was, as we again infer, a married woman. Her offence  
was literal adultery, not spiritual. As truly as the  
eating things offered in sacrifice was literal, so was the  
other sin.  
 Her fellow-sinners were to suffer great tribulation,  
if impenitent. When? Must we assume that it would  
necessarily be in this life? What says Romans ii.?  
“To them that are contentious, and do not obey the  
truth, but obey unrighteousness, indignation, and wrath,  
*tribulation* and anguish, upon every soul of man that  
doeth evil,”..... “*in the day when God shall judge the  
secrets of men by Jesus Christ according to my gospel*” (8,  
9, 16). “Marriage is honourable in all, and the bed  
undefiled: but *whoremongers and adulterers God will  
judge*” (Heb. xiii. 4).  
 The words “great tribulation” expound to us the  
meaning of “casting into a bed.” Severer judgments  
are threatened, with increasing sin. And these menaces,  
be it observed, are addressed to *believers*, members of  
apostolic churches. “Therefore put away from yourselves that *wicked person*” (1 Cor. v. 13). But the same  
person, having become penitent, was restored to the  
Church at the next epistle. 2 Cor. ii. 5-10.  
 An opening for amendment is, in their case, left.  
They might repent, and the threatening not light on  
their heads. How gracious is the Saviour, who received  
repentant Peter!  
  
 23. “And I will slay her children with pestilence, and all the  
churches shall know that **I** am he who searches reins and hearts;  
and I will give to each of you according to your works.”