temptations and allowing themselves in her  
works, which are alien from their own  
spiritual life) **works, And her children**(emphatically put forward as distinguished  
from the last mentioned: as if it were,  
“And as to her children, &c.” These are  
her proper adherents: not those who suffer  
her, but those who are begotten of her, and  
go to constitute her. Some Commentators  
have vainly dreamt of the slaughter of  
Ahab’s seventy sons, 2 Kings x.: but they  
were not *Jezebel’s* children. The historical  
figure is obviously dropped here) **I will  
slay with death** (the expression is probably  
a rendering of the Hebrew idiom,  
which the Septuagint renders by *“to kill  
with death,”* and which occurs Lev. xx. 10,  
in reference to adultery. But we need not  
suppose a direct reference to that passage:  
for there is nothing of adultery here: we  
have done with that, and are come to the  
judgment on *her children*); **and all the  
churches** (this remarkable expression,  
meaning not, all the Asiatic churches, but  
all the churches in the world to the end  
of time, lifts the whole of this threatening  
and its accompanying encouragements out  
of proconsular Asia, and gives us a glimpse  
into the universal character of these messages)  
**shall know that I am he that  
searcheth the reins and the hearts**  
(which, see Rom. viii. 29, is the attribute  
of God: and therefore of the Son of God.  
Compare ver. 18 above, and note. Grotius  
says, “By the *reins* are understood the  
desires,” as also Ps. cxix. 13, Jer. xii. 2,  
Prov. xxiii. 16: by the *heart*, the thoughts,  
1 Sam. xvi. 7, 1 Kings viii. 39 &c. But it  
seems doubtful whether so minute a distinction  
is in the words; whether they are  
not rather a general designation for the  
whole inward part of a man): **and I will  
give to you** (‘will render, in My doom of  
judgment.’ The strain of the Lord’s message  
is suddenly changed into a direct ad-  
dress to those threatened) **to each according  
to your works** (not the mere outward  
products of the visible life, but the real  
acts and verities of the inward man, discerned  
by the piercing eye of the Son of  
God).

**24.]** **But** (contrast to those  
addressed before) **to you I say, the rest  
who are in Thyatira, as many as have  
not** (not only do not *hold*, but are free  
from any contact with) **this teaching,  
such as have not known the depths** (deep  
places) **of Satan, as they call them** (it was  
the characteristic of the falsely named  
*Gnosis* [Knowledge], to boast of its  
*Bathea*, or depths, of divine things. Tertullian  
says, in accusing the Valentinian  
heretics of dark deeds in secret, that if  
you ask plain questions about their mysteries,  
they knit their brows, and answer,  
“*It is* **deep**.” We may safely therefore  
refer the expression to the heretics spoken  
of, But it is not so clear to whom, as their  
subject, the words **as they call them** are to  
be appropriated, and again *whose* words **“of  
Satan”** are, whether those 1) of our Lord,  
2) of the heretics, or 3) of the Christians  
addressed. If they belong to the *Christians*,  
then the sense will be, that they,  
the Christians, called the **depths** of the  
heretics the depths of **Satan**, and were  
content to profess their ignorance of  
them. So far would be true enough; but  
the sentence would thus be left very flat  
and pointless, and altogether inconsistent  
in its tone with the solemn and pregnant  
words of the rest of the message. If the  
words **as they call them** belong to the  
*heretics*, we have our choice between two  
views of the words **of Satan**: either 1) that  
the heretics themselves called their own  
mysteries **the depths of Satan**. But this,  
though held by some as a possible alternative,—can  
hardly be so, seeing that the