962 REVELATION.   
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 AUTHORIZED VERSION REVISED. ]AUTHORIZED VERSION.   
 will I kill with death; and all the children with death; and   
 a? churches shall know that °I am all the churches shall   
 he which searcheth the reins and Know that Iam he which   
 hearts: and PI will give unto every searcheth the reins and   
 one of you according to your works, hearts: and I will give   
 \*4 But unto you I say, + unto the unto every one of you   
 rest in Thyatira, as many as have according to your works.   
 not this doctrine, such as have not 3 But unto you I say, and   
 unto the rest in Thyatira,   
 as many as have not this   
 (vi's!\* known the depths of Satan, as they doctrine, and which have   
 tandisomitea call them ; ¢I + put upon you none not known the depths of   
 mr + 80 two ovr oldest Satan, as they speak; I   
 q Acts xv,   
 tions and allowing themselves in her   
 works, which are alien from their own sage is suddenly changed into a direct ad-   
 spiritual life) works, And her children dress to those threatened) to each accord-   
 (emphatically put forward as distinguished ing to your works (not the mere outward   
 from the last mentioned: as if it were, products of the visible life, but the real   
 “And as to her children, &e.” These are acts and verities of the inward man, dis-   
 her proper adherents: not those who suffer cerned by the piercing eye of the Son of   
 her, but those who are begotten of her, and God). 24.) But (contrast to those   
 go to constitute her. Some Commentators addressed before) to you I say, the rest   
 have vainly dreamt of the slaughter of who are in Thyatira, as many as have   
 Ahab’s seventy sons, 2 Kings x.: but they not (not only do not hold, but are froe   
 were not Jezebel’s children. The histori- from any contact with) this teaching,   
 cal figure is dropped here) I will such as have not known the depths (deop   
 slay with death (the expression is pro- places) of Satan, as they call them (it was   
 bably a rendering of the Hebrew idiom, the characteristic of the falsely named   
 which the Septuagint renders by “fo kill Gnosis [Knowledge], to boast of its   
 with death,” and which occurs Lev. xx. 10, Bathea, or depths, of divine things. Ter-   
 in reference to adultery. But we need not tullian says, in accusing the Valentinian   
 suppose a direct reference to that passage : heretics of dark deeds in secret, that it   
 for there is nothing of adultery here: we you ask plain questions about their myste-   
 have done with that, and are come to the ries, they knit their brows, and answer,   
 judgment on her children); and all the “Tt is deep.” We may safely therefore   
 churches (this remarkable expression, refer the expression to the heretics spoken   
 meaning not, all the Asiatic churches, but of, Butit is not so clear to as their   
 all the churches in the world to the end subject, the words as they call them are to   
 of time, lifts the whole of this threatening be appropriated, and again whose words “of   
 and its accompanying encouragements out Satan” are, whether those 1) of our Lord,   
 of proconsular Asia, and gives us a glimpse 2) of the heretics, or 3) of the Christians   
 into the universal character of these mes- addressed. If they belong to the Chris.   
 sages) shall know that I am he that tians, then the sense will be, that they,   
 searcheth the reins and the hearts the Christians, called the depths of the   
 (which, see Rom. viii. 29, is attribute heretics the depths of Satan, and were   
 of God: and therefore of the Son of God. content to profess their ignorance of   
 Compare ver. 18 above, and note. Grotius them. So far would be true enough; bub   
 says, “By the reins are understood the the sentence would thus be left very flat   
 desires,” as also Ps. exix. 13, Jer. xii. 2, and pointless, and altogether inconsistent   
 Prov. xxiii. 16: by the heart, the thoughts, in its tone with the solemn and pregnant   
 1 Sam. xvi. 7,1 Kings 39 &e. But it words of the rest of the message. If the   
 seems doubtful whether so minute a dis- words as they call them belong to the   
 tinction is in the words; whether they are heretics, we have our choice between two   
 not rather a general designation for the views of the words of Satan: either 1) that   
 whole inward part of a man): and I will the heretics themselves called their own   
 give to you (‘will render, in My doom of mysteries the depths of Satan. But this,   
 judgment.’ The strain of the Lord’s mes- though held by some as a possible alterna.   
 tive—can hardly be so, seeing that the