(3) Thirdly, her *children* are to be cut off by a special  
kind of death. That the Greek word signifies “pestilence” is clear, from its frequent use by the Septuagint,  
as the translation of the Hebrew דנך. “Lest he fall  
on us with *pestilence* (Gr. θανάτος) or the sword” (Exod.  
v. 3). “For now will I stretch out my hand, that I may  
smite thee and thy people with *pestilence*” (θανάτος).  
Exod. ix. 15; Lev. xxvi. 25, etc. The offenders with  
the *Moabitish women* were cut off by *pestilence*. Num.  
xxv. 8, 9. We have an instance of God’s cutting off  
by sickness the child of David’s adultery. 2 Sam. xii.  
15-18. Was not that literal?  
 The design of the judgments of the Most High is  
to awake a solemn awe, and to deter others from sin.  
Thus, after the cutting off of Ananias and Sapphira,  
“Great fear came on all the Church, and upon as many  
as heard these things” (Acts v. 11). In the words—“*All* the churches,” Jesus recognizes others beside the  
seven. In the next words, and by the emphatic **I**,  
Jesus challenges to Himself the possession of that  
peculiar prerogative of Deity, the reading of the thoughts  
of all hearts.  
 But the principle of retribution is not only to be  
exhibited to us as carried into effect on others, it is to  
be applied to ourselves in particular. The Lord’s  
knowledge is with a view to this active result: xxii. 12.  
It is to embrace not the guilty only, but “each.” *It is  
to affect both believers and unbelievers*. “According to  
works,” will be the great rule of the Saviour’s millennial  
judgment. ’Tis often so asserted. Ps. lxii. 12, 13;  
Matt. xvi. 27; Rom. ii. 6. No one can obtain eternal  
life by his works. That is the gift of God to faith.  
*No believer will finally be lost because of his evil works;*for electing love and the righteousness of Christ will  
prevent that fearful issue. But for *a thousand* years  
he will *reap the bitter fruits of them*. Gal. v. 19-21; vi.  
7, 8; Rev. xx. 4-6.