

230129-1 Re 2, 18-29, Christ's Assessment of the Church at Thyatira—CThurman

The church at Pergamos lived in a difficult place where Satan much influenced those that were a part of the governing powers in the city. One of their own members, Antipas, suffered martyrdom there. Against these external oppositions the church held fast to the name of Christ and not denied the faith. But there was internal trouble. Some within this congregation *held* or condoned eating things sacrificed to idols, fornication, and putting other men in the place of Christ as head to the church. And it was on account of them that the Lord Jesus commanded the church to repent of tolerating this mindset in the members of this congregation. If they did not repent then He would come to them suddenly and fight against the guilty parties with the sword of His mouth. This judgment we know could mean sickness, weakness and even death.

Brethren, it does matter what we are thinking as a member of this church. We need to be thinking after the word of Christ. We must be agreed in our minds to condemn all idolatrous practices, immorality, and sustain Christ as the only head of this church. We must be agreed. These aren't points on which there should be ambivalence. I'm begging you to put away all pagan practices, all immorality (include immodesty), and anything that has the stench of Nicolaitanism. This is not a preacher-dictated congregation. We are subject to Christ above all!

To the church of Pergamos the Lord Jesus makes a promise to give to the overcomer hidden manna and a white stone which has his new name engraved on it that none know but the overcomer which receives it from the hand of Jesus Christ Himself. Both, the hidden manna and the white stone, should be put into the context of the second coming of Jesus Christ and His kingdom. They speak of enjoying the King's provision and bearing a name given by the King just prior to receiving a special appointment of service in His kingdom.

Think about the promises that the Lord Jesus makes to the overcomer. Living or dying alters nothing of the promises of Christ to His own. He who lives and was dead and is alive forevermore has the power to give these promises to the overcomer whether he lives or dies. Take time this week to read the promises made to the overcomer, and I want you to consider how they belong to the overcomer, the saints (the holy ones), the faithful, the abiding, committed

servants of Jesus Christ. These promises are theirs. The unfaithful child of God will not receive them. When Christ returns the second time, a coming that has not come to pass yet [cf. He.9.28]) He shall bring His reward with Him.

Re 22:12 And, behold, I come quickly; and my reward [is] with me, to give every man according as his work shall be.

Mark that down as an absolute certainty, whether or not we can explain everything about it, He will keep His promises to the overcomer.

18 ¶ And unto the angel of the church in Thyatira write;

write, γράψων, 2s. aor. imper. act. of γράφω, to write. (12 times in this book the apostle John is commanded 'write!' (Re.1.11, 19; 2.1, 8, 12, 18; 3.1, 7, 14; 14.13; 19.9; 21.5))

These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass;

flame, φλόξ, a noun and always tss. with the English flame. In the Book of Revelation this always refers to the eyes of the Lord Jesus. (Re.1.14; 2.18; 19.12)

brass, χαλκολιβάνω, dat. sing. of the noun χαλκολίβανον, twice in the NT, Re.1.15; 2.18.

This revelation of the Son of God to the church at Thyatira is taken from that part of the vision which John saw in chapter 1.

*Re.1.14 ... his eyes [were] as a flame of fire;
15 And his feet like unto fine brass, as if they burned in a furnace ...*

Re 2:23 ... I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works.

Christ reveals that He is trying and purifying this church. He is working among them to put away those things that are harmful to their fellowship

with Him. He is walking among them in judgment, weighing the lives of His children in righteous scales. He is not comparing you or me to one another. He is comparing us to His righteous standard, according to the individual gifts that He has given to us. Will we serve Him commensurate to the gifts and grace given unto us? Or will we live our lives with excuses why we can't do what we know we should be doing? He knows the truth of the matter and is judging us.

It used to be that when trouble came to a nation, to a family, to a church, to an individual that the first thing to do was to look up and ask whether it is because of sin before God. Today, the Christian doesn't seem to have the sense anymore to ask this question. When trial and sickness comes our way we think we need more money, or we need a good doctor, or we need better politicians. But the first thing to do is to look up to God and ask, 'Oh Lord, have I sinned against Thee?'

18 Καὶ τῷ ἀγγέλῳ τῆς ἐν Θουατείροις ἐκκλησίας γράψον· Τάδε λέγει ὁ υἱὸς τοῦ θεοῦ ὁ ἔχων τοὺς ὀφθαλμοὺς αὐτοῦ ὡς φλόγα πυρός καὶ οἱ πόδες αὐτοῦ ὅμοιοι χαλκολιβάνῳ·

19 I know thy works, and charity, and service, and faith,

(A statement to each church.)

and thy patience, and thy works; and the last to be more than the first.

works, ἔργα, is either nom. or acc. pl. of the noun ἔργον, tss. deed, work, labour, doing. (Re.2.2, 5, 6, 9, 13, 19 [twice], 22, 23, 26; 3.1, 2, 8, 15; 14.13; 15.3; 18.6; 20.12, 13); ἔργον is in the texts Re.2.22; 9.20; 16.11; 22.12). each of the seven churches are bolded.

patience, of the Greek noun ὑπομονή, ὑπό under + μένω, to abide, to continue, to dwell, endure, remain, stand, and tarry; ὑπομονή is tss. patience (Re.1.9; 2.2, 3, 19; 3.10; 13.10; 14.12), patient continuance, patient waiting, enduring.

I know thy works – Christ knows all things. (cf. Jn.16.30; 21.17; 1Jn.3.20) In the simplest way, Christ says that He knows what they are doing. It's His commendation to them.

He knows their works and the love, and service, and faith, and patience, and their works, that at the last their works were more than at the beginning.

'The word is repeated here, from the first part of the verse, perhaps, to specify more particularly that their works had been recently more numerous and praiseworthy even than they had formerly been.'
Barnes' Notes, Revelation, p.82

19 Οἶδά σου τὰ ἔργα καὶ τὴν ἀγάπην καὶ τὴν διακονίαν καὶ τὴν πίστιν καὶ τὴν ὑπομονήν σου καὶ τὰ ἔργα σου καὶ τὰ ἔσχατα πλείονα τῶν πρώτων

κατὰ

20 *Notwithstanding I have a few things against thee,*

But

Again, to say *a few things* must not be understood as minimizing the error for which the church is charged. (cf. Re.2.14)

because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols.

to teach, διδάσκειν, pres. infin. act. of the Greek verb διδάσκω, and always tss. *to teach*; the noun form, διδάσκαλος, is tss. *master, doctor, teacher*; another noun, διδασκαλία, is always tss. *doctrine*.

to seduce, πλανᾶσθαι, pres. infin. pass. of the Greek verb πλανᾶω, tss. *to go astray, to err, to deceive, to be out of the way, to wander, to seduce*.

Jezebel – Who is Jezebel? She was a real person present in this day that affected this church. It does not appear that she is a part of this

congregation, but she was allowed to teach her doctrine to it. Some members availed themselves to her teachings, and the church allowed it. This woman called herself a prophetess, which thing the apostle John clearly rejects.

There are eight texts of Scripture that refer to *prophetesses*: Miriam, Moses' sister (Ex.15.20), Deborah, a judge of Israel prophesied (Jud.4.4, 6), Huldah, wife of Shallum, prophesied (2Ki.22.14; 2Chr.34.22, 23), Noadiah, that opposed Nehemiah (Ne.6.14), Isaiah's wife **was called a prophetess because she was the wife of a prophet** (Is.8.3), Anna, daughter of Phanuel, (Lk.2.36), and this self-proclaim woman named Jezebel.

Her doctrine is much the same as that doctrine of Balaam. The difference is that while some members of the Smyrnaean assembly held to or condoned partaking of idolatrous practices and sexual activity outside of marriage, the church at Thyatira allowed these things to be taught to its members.

The church of the Lord Jesus Christ should cut off the *holding* of these things and *teaching* them.

to teach – She was permitted to teach. Whether she was allowed to teach while the assembly gathered together or whether the members availed themselves to attend places where her teachings were given isn't clear. On the one hand it is out of order for a woman to teach in the congregation, and on the other it would be as wrong for members to attend meetings where women are teaching over men or a mixed assembly.

Do you have a desire to go to a Joyce Meyer conference? What about Paula White? or Victoria Olsteen?

Any woman that would violate this rule is usurping a role that belongs to the men in the church.

1Co 14:34 Let your women keep silence in the churches: for it is not permitted unto them to speak; but [they are commanded] to be under obedience, as also saith the law.

35 *And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church.*

1Ti 2:11 *Let the woman learn in silence with all subjection.*

12 *But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.*

13 *For Adam was first formed, then Eve.*

14 *And Adam was not deceived, but the woman being deceived was in the transgression.*

to seduce my servants – This woman teaches doctrine that causes the servants of Christ to err, teaches things that deceives them, that teaches the servants of Christ to go out of the right way of God, that teaches the servants of Christ to wander in a sea of confusion, a teaching that seduces them to live after the flesh.

20 ἀλλ' ἔχω κατὰ σοῦ ὀλίγα ὅτι ἔᾶς τὴν γυναῖκα Ἰεζάβηλ, τὴν λέγουσαν ἑαυτὴν προφῆτιν διδάσκειν καὶ πλανᾶσθαι ἐμοὺς δούλους πορνεῦσαι καὶ εἰδωλόθυτα φαγεῖν

21 *And I gave her space ^{ἵνα} to ^{ἐκ} repent of her fornication; and she repented not.*
time in order to

space, χρόνον, acc. sing. of the noun χρόνος, tss. time, season, and space.

I gave, 1s. aor. ind. act. of the verb δίδωμι, to give.

fornication, πορνεία, a noun and can include every kind of sexual misconduct. In the next verse see that the sin is adultery.

The Lord Jesus said that he gave her a time to repent of her fornication, both the practice and the teaching that accompanies it, and she would not.

21 καὶ ἔδωκα αὐτῇ χρόνον ἵνα μετανοήσῃ ἐκ τῆς πορνείας αὐτῆς καὶ οὐ μετενόησεν

22 Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds.

I will cast, βάλλω, 1s. pres. ind. act., tss. to cast, to put, to pour, to thrust, to strike, to throw, to lie.

that commit adultery, the Greek verb μοιχεύω, also tss. in adultery (Jn.8.4).

Jezebel teaches that fornication is an acceptable *lifestyle*. The Lord gave her a time to repent and she would not. Now comes her judgment, and the judgment of those that sin by her. The Lord casts her into a bed AND them that commit adultery with her into great tribulation.

Concerning the phrase *great tribulation*. It does not always refer to that time which is coming during Daniel's 70th week. Great tribulation can refer to the time when the Jews and Christians suffer unparalleled trouble in the last day and at the hands of the man of sin, Antichrist. (Mt.24.21; Re.7.14) But as you can see here it can refer to a time of great affliction for sin.

22 ἰδοὺ, ἐγὼ βάλλω αὐτὴν εἰς κλίνην καὶ τοὺς μοιχεύοντας μετ' αὐτῆς εἰς θλίψιν μεγάλην ἔὰν μὴ μετανοήσωσιν ἐκ τῶν ἔργων αὐτῶν

23 And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works.

I will kill, ἀποκτενῶ, 1s. fut. ind. of the verb ἀποκτείνω, tss. to kill, to put to death, to slay.

death, θανάτω, dat. sing. of the noun θάνατος, death (oft), deaths (1), deadly (2).

The child of God, for as long as he is in this present body of sin, is subject to death. But he has been delivered from death, that is, death has no more power over him.

Joh 5:24 Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

Heb 2:14 Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil ...

There here that are called Jezebel's children don't have to be children that she bare, but those that have submitted themselves to her care. The children are her followers, her disciples. It is these that the Lord would kill and punish with the second death. As Jezebel is so are her children: reprobate and therefore unregenerate. For them to be killed leads to the punishment of second death. (Re.20.11-14) This is something no child of God can experience.

23 καὶ τὰ τέκνα αὐτῆς ἀποκτενῶ ἐν θανάτῳ καὶ γινώσκονται πᾶσαι αἱ ἐκκλησίαι ὅτι ἐγὼ εἶμι ὁ ἐρευνῶν νεφροὺς καὶ καρδίας καὶ δώσω ὑμῖν ἐκάστῳ κατὰ τὰ ἔργα ὑμῶν

dative plural

24 But unto you I say,

Which is directly to the messenger and church at Thyatira.

and unto the rest in Thyatira,

For many reasons there has always been more children of God, believers, that have never been in the church of Jesus Christ. For example,

Ac 2:41 Then they that gladly received his word were baptized: and the same day there were added [unto them] about three thousand souls.

This essentially says that all that gladly receive the preaching of Peter (at the moment, on the Day of Pentecost) were baptized. And of this 3,000 souls were added to the church.

Again, there was a small, number of about 120 disciples gathered together in an upper room waiting according to the commandment of Christ. This is that first church which shall be called the Jerusalem. Where were all the thousands and thousands of others that were baptized during the earthly ministry of John the Baptist and our Lord Jesus Christ. Not everyone baptized joined themselves to Christ in that church relationship.

It is not correct to say that every child of God is in a universal church. First, because there is no such entity. There is only one kind of church. It has always been a local body of believers united together in covenant to carry out the commandment of Jesus Christ. There is no other way to be a part of this kind of a church except by a new birth, conversion to Christ by the hearing of the gospel, a submission to the rite of baptism, and reception by the church into the church. Church membership is not accidental.

There are those that have faith in Christ, outside of the churches of Jesus Christ, that never submitted to the deceitful teachings of Jezebel.

ἔχουσιν

as many as have not this doctrine, and which have not known the depths of Satan,

which have ... known, ἔγνωσαν, 3pl. aor. of the verb γίνωσκω, tss. to know, to perceive, to understand, to be aware, to resolve.

depths, βάθη, acc. pl. of the noun βάθος, tss. deepness, depth, deep, deep things.

It is not only church people that choose not to take up this doctrine and that will not descend to the blackest deep places of Satan. We have friends

26 καὶ ὁ νικῶν καὶ ὁ τηρῶν ἄχρι τέλους τὰ ἔργα μου δώσω αὐτῷ ἐξουσίαν ἐπὶ τῶν ἐθνῶν

27 And he shall rule them with a rod of iron;
the overcomer

shall rule, ποιμανεῖ, 3s. fut. of the verb ποιμαίνω, tss. to rule (4), to feed (7) ; Re.2.27, shall rule, 7.17, shall feed, 12.5, to rule, Re.19.15, shall rule.

iron, σιδήρεος, always tss. iron. (Ac.12.10; Re.2.27, rod of iron; 9.9; 12.5, rod of iron; 19.15, rod of iron)

Jesus Christ, the King of kings and Lord of lords promises to the overcomer that he shall have power over the nations; that he shall rule over them with a rod of iron.

The same is said of Christ.

Re.12.5 And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and [to] his throne.

Christ was caught up to God before this ever came to pass. So, this is still future. Christ is NOT reigning now! But He shall reign over the nations in the future.

Re.19.11 ¶ And I saw heaven opened, and behold a white horse; and he that sat upon him [was] called Faithful and True, and in righteousness he doth judge and make war.

12 His eyes [were] as a flame of fire, and on his head [were] many crowns; and he had a name written, that no man knew, but he himself.

13 And he [was] clothed with a vesture dipped in blood: and his name is called The Word of God.

14 And the armies [which were] in heaven followed him upon white horses, clothed in fine linen, white and clean.

15 And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.

16 And he hath on [his] vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

What follows this is a great battle where the kings of the earth and their armies are destroyed. Then the Antichrist and the false prophet are sent straight to the lake that burns with fire and brimstone, suffering eternal punishment from the presence of the Lord. Then, in the next chapter Satan is bound for a thousand years and the millennial kingdom begins where many sit upon thrones, and of those all of the martyred saints, which is the time of the first resurrection.

as the vessels of a potter shall they be broken to shivers: even as I received of my Father.

The overcomer, the faithful ones of the churches of Jesus Christ shall rule over the world of the Gentiles with an absolute rule, under their Lord Jesus Christ. In that day the righteous shall reign. In that day righteousness shall reign. Those that hunger and thirst after righteousness in the earth shall finally have it. This is promised to the overcomer, not to any other, though he be a believer. Christ even divides between the believer and the faithful, abiding, separated servant that overcomes the world for His name's sake.

2Ti 2:12 If we suffer, we shall also reign with [him]: if we deny [him], he also will deny us ... (to reign).

The overcomer is the one that strives lawfully, according to the word of God. He is the one that endureth faithful through every obstacle before him.

1Co 9:25 And every man that striveth for the mastery is temperate in all things. Now they [do it] to obtain a corruptible crown; but we an incorruptible.

Jas 1:12 Blessed [is] the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.

Joh 14:15 If ye love me, keep my commandments.

1Jo 2:5 But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him.

27 καὶ ποιμανεῖ αὐτοὺς ἐν ῥάβδῳ σιδηρᾷ ὡς τὰ σκεύη τὰ κεραμικὰ
συντριβεται ὡς κἀγὼ εἴληφα παρά τοῦ πατρός μου

28 And I will give him the morning star.

I will give, δώσω, 1s. fut. ind. of the verb δίδωμι, to give, to commit, to deliver, etc.; vss. 26, 28.

morning, πρωϊνόν, acc. sing. masc. of the adj. πρωϊνός, only this once; the noun πρωΐα, is tss. morning, early; the adv. πρωΐ, is tss. early morning.

We are not left to speculation about what this morning star is. Our Lord Jesus said that He IS the morning star.

Re 22:16 I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, [and] the bright and morning star.

The overcomer has a future expectation of a presence of Christ that will outshine anything he has ever experienced to this time. To put this in terms that most can identify with, we will enjoy the *unmediated presence* of Christ. Kings and world leaders are represented to others by their administration, those appointed to serve in the various, governmental offices. That's as close to the king as one will ever come. And here it seems to me that Christ promises to the overcomer direct access, dialogue, and entrance to Him, an audience. Beyond question the coming kingdom and

eternity with Christ will be wonderful for every of the children of God. But for the overcomer it's going to be the best of the best. The glory that comes with the return of Christ will outshine every hardship, every trial, every loss, all affliction. It will be worth every difficulty we will ever face in this life.

Ro.8.18 For I reckon that the sufferings of this present time [are] not worthy [to be compared] with the glory which shall be revealed in us.

Can we give up too much for Christ's sake?

28 καὶ δώσω αὐτῷ τὸν ἀστέρα τὸν πρωΐνόν

29 He that hath an ear, let him hear what the Spirit saith unto the churches.

Again, as with the Ephesian, the Smyrnan & Pergamos churches, so it is with the church in Thyatira. The things said to this church pertain to all the churches irrespective of where they are or when they exist, both then and now. All warnings and promises stated to these seven churches pertain to every church of the Lord Jesus Christ. Christ is in the midst of every church trying and judging her. The only remedy for a church with error, in error is repentance, having change of mind to confront it and to turn from it. No church is a perfect church. Its members are sinners saved by grace. But there are things we cannot allow in the church or done by the church. Let us always be sensitive to what we're thinking and doing as individuals and as a body. The overcomer, in the face of greatest trial will show kindness, be gracious, forgiving, forbearing, longsuffering, loving, joyful, patient, good, gentle, humble and merciful. He'll be godly, thankful, contented. His life will separated and dedicated to Christ. He will put away complaining and unthankfulness. He will be a witness for Christ. He will tell others of His death, burial and resurrection. And he will see the Lord working in him and others around him. This is the life of an overcomer. This is what Christ has called us to. This life we now live, here at this time, and in our places. This is our proving grounds, now, not later. Will we be that overcomer to whom Christ has made these great and precious promises?

29 ὁ ἔχων οὖς ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις

