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## Revelation

### Chapter 2 - Revealing the Secrets to Overcoming Darkness

Franchise Not the Darkness (vs. 18-29)

**Revelation 2:18-29:** “And to the angel of the church in Thyatira write: The Son of God, who has eyes like a flame of fire, and His feet are like burnished bronze, says this: ‘I know your deeds, and your love and faith and service and perseverance, and that your deeds of late are greater than at first. ‘But I have this against you, that you tolerate the woman Jezebel, who calls herself a prophetess, and she teaches and leads My bond-servants astray so that they commit acts of immorality and eat things sacrificed to idols. ‘I gave her time to repent, and she does not want to repent of her immorality. ‘Behold, I will throw her on a bed of sickness, and those who commit adultery with her into great tribulation, unless they repent of her deeds. ‘And I will kill her children with pestilence, and all the churches will know that I am He who searches the minds

and hearts; and I will give to each one of you according to your deeds. 'But I say to you, the rest who are in Thyatira, who do not hold this teaching, who have not known the deep things of Satan, as they call them—I place no other burden on you. 'Nevertheless what you have, hold fast until I come. 'He who overcomes, and he who keeps My deeds until the end, TO HIM I WILL GIVE AUTHORITY OVER THE NATIONS; AND HE SHALL RULE THEM WITH A ROD OF IRON, AS THE VESSELS OF THE POTTER ARE BROKEN TO PIECES, as I also have received authority from My Father; and I will give him the morning star. 'He who has an ear, let him hear what the Spirit says to the churches.'

Just a reminder, Scripture is written in a historical setting. It is in that historical setting that we begin to understand what God is telling us. If you take the historical setting

out, then oftentimes people begin to say, “Well, I think it says this. I think it says this. I think it says this.” Well, Scripture is not a matter of one’s own interpretation. Men are moved by the Holy Spirit of God and spoke as God gave them utterance. So, not only the words are divinely inspired, but the setting is divinely inspired, and it helps us comprehend what God's intention was because there is one Spirit, one Lord, one message of God and it's not confusing or convoluted any more than light is; light is very clear.

So, as we come to the beginning of Revelation, we have an interesting picture that is given to us as John sees Christ standing among candlesticks, seven in particular, and He has seven stars in His right hand. It is within His power to give light to these candlesticks. It is His power that will give the light. Without His power, there is no light to the candlesticks. So, their existence is needless, but God has called His church for a particular purpose. What's very clear, according to Matthew 5:14 is it says, “I have set you as a city, as a light on a hill that you might be a light to the world.” The same thing is really conveyed in

Ephesians 5:8, in which He says, "You once were darkness, but now you are light. I've called you not only to clarify and to reveal the great light of God's word, but I've called you to expose evil." One of the great things of light is it has a tendency to reveal things that you hadn't seen in the dark. So, God calls us to be light.

What is the light? That's the question that we have posed as we have gone in, and what is clearly the light is the Gospel of Christ. More specifically, the love of God that He transforms our lives with and will transform other lives with. So, we proclaim the wonderful love of God that not only gives us a sense of purpose but gives us hope for the future. For whom He loves, He will never leave, He will never forsake. Clearly, God's light is a lamp unto our feet, it keeps our feet warm, but it also gives us a hope for the future and is a light unto our path. What a wonderful truth that is, that God has given us that wonderful light that He loves us. Doesn't that just light up your day? Doesn't that just light up your world? Clearly, it gives us that sense of hope and confidence and joy and peace that only God's love can do. So, the church's responsibility

therefore, is to display the love of God. Right. It's not our love. It can't be our love that will in any way stimulate or help or encourage people, but it will be the love of God. So, God has called us to do that.

So, He starts off at the very beginning in which He describes, and as He goes down the seven churches as He goes to the seven candlesticks, in each case, He's referring to them as light in the sense of “This is how you will display My light to the world.” In every case, different ones are working through different problems, and we have difficulty in showing the love of God in specific ways. So, with the church at Ephesus, because they were so immersed in the sense of doctrine and what is right and what is wrong, which is a wonderful and good thing, He says, “You can't forget that it's the love of Christ, it's the love of God that is telling people what is right and what is wrong.” And if you're doing it out of anything but the love of God, the message ceases to exist. So, He starts off with the church at Ephesus. As He goes on, He begins to reveal to us that love is not only that which really displays the kindness and the graciousness of God and the forgiveness

of God, but it displays a sense of boldness. More specifically, it displays fearlessness, a bravery.

In Revelation 20, it talks about the day that we're going to be in heaven, and it says that there will be no cowards there. What does He mean by that? Well, love isn't love unless you're willing to die for somebody. Jesus will say to His disciples, "Greater love has no man than this, then one lay down his life for another."

Then he'll literally write in 1 John 3:16, "Now, if Christ laid down His life for you, I want you to lay down your life for the brethren." It is a display of love to be fearless in time of giving your life for somebody else, and this is the interesting thing, of course within the context. These Christians are not dying for themselves because they're already saved. They're dying for the testimony of Christ so that others may see it's worth dying for. So, when He talks to the Church of Smyrna, He says, "Don't be afraid of going into the tribulation. Don't be afraid of dying. You're all going to die within about 10 days. You're going to have a time of 10 days and you're going to be in tribulation, and there's going to be death." So, He warns them in that.

As you go a little bit further, we now go into not only the Church of Smyrna, but the Church of Pergamum in which the bottom line in this is that love cannot be corruptible. In other words, love cannot be bought. If love could be bought, then it would be disingenuous. It wouldn't be real, and it gives an interesting picture of Balaam, which obviously could be bought, and the church can't sell their faith; they can't be held into the reins of the whole money system. We are not a business. We should not function as a business. The decisions that we make should not be business decisions. We're making decisions based on the Spirit. If we have money, we'll make it and allow money to be a part of it, but it's not the money that makes the decisions. I hope you're not spreading the gospel because you're getting paid for it, and the church shouldn't do it either. The church should spread the gospel because that's who we are. We proclaim the gospel of Christ and it's not the money that fuels us. We don't exist because you put money in the offering plate. We exist because we love Christ, and we come together for that very reason. We cannot be bought. Therefore, Paul says, "We are not like many who peddle the word of God." We're not

peddling this. We're not trying to make money off of it. We're proclaiming His love, and if the money ever gets involved in it, then it loses its sincerity. I mean, if somebody walked up to a guy and said, "I'll give you another \$500 to take her out on a date tomorrow" and the girl hears it, what do you think she's going to be thinking? "He doesn't really love me." So, it's very clear with the Church of Pergamum that He's literally laying down the fact that look, love just can't be bought, it has to be uncorruptible. It has to be an uncorruptible love. Love will never fail, and it will never cave into corruption. The church can't do that. In every case, what we're talking about is love, and we're talking about that's the light of God, but the description of it is really at a different angle, and these seven churches are going to be giving us that as we go through.

As we now come to Thyatira within the passage, once again as a reminder, we are in a historical setting. These are real cities and real places. From what I understand, Akhisar, in Turkey, is the city now that used to be Thyatira. So, as we come to a Thyatira, this city still exists.



They say that there are some ancient buildings or things that are still there, but they have not been able to unearth them because the modern city is kind of built over it. So, it still exists, but there it is, a real place, a real town; not unlike the other cities that have been mentioned. Now, we come to Thyatira. What we're going to be looking at within this particular passage is a very unique problem, but in that unique problem, what you're also going to see is we battle with this in every aspect of our lives. I mean, if you go down the list, do we not battle with focusing on love? What's the real goal of the church? To display the love of God. Ok, we lose that goal, don't we? We lose that focus. What does God want us to do? How do we demonstrate that? Well, we're willing to die for it. When's the last time you were willing to suffer for the truth, the gospel? When was the last time you were willing to suffer? I can tell you that if you will suffer, the light will shine brightly. People will go, "Ok, this guy's real." Up to that point, they may doubt. If they feel in any way that you could be bought, will they perceive that what you have is real? Absolutely not. So, in every case, we're going to see the same thing with the Church of

Thyatira. They're battling with a very specific thing, but in every example, it really is pertinent to us as well.

We come to verse 18 at the very beginning and it says, (Revelation 2:18) “And to the angel of the church...”

Once again, I just want to remind you that the angel of the church is probably and what we understand to be the pastor of the church. God is not correcting the church as a whole; He's correcting the leader or the overseers that are really leading the church. What is He saying? “You need to make sure that the light is shining.” So, it's a responsibility really of those that are leading the church to make sure that they're listening to Christ and that He's doing the leading.

So, the passage starts off,

(Revelation 2:18) “And to the angel of the church in Thyatira write: The Son of God, who has eyes like a flame of fire, and His feet are like burnished bronze, says this:”

Now, if you go back to Revelation 1, it gives that description of Christ, but it's not going to use that in every church. It's only going to use the description of different

parts of Christ, if we can put it this way, that are being referred to at the beginning of every church, is specific to them. It is God's way of saying, “I know where you are.”

In fact, in every case, if you look in verse 19, He says, (Revelation 2:19) “I know your deeds...”

He said the same thing to the church at Ephesus. He says, “I know where you are.” In another case, “I know your tribulation,” to the Church of Smyrna. So, what He's saying is, “I'm fully aware of what's going on in your life.” How does He portray that He is fully aware of what's going on in that church's life? Well, the things that He mentions about Himself is going to be reflective of where they live, so that the historical setting is going to be brought out within the fact that He has feet of burnished bronze and that's going to be put out with the flames of fire in His eyes.

What is it He's going to be talking about? Well, let's first talk about the historical setting. What we know about the city of Thyatira, which is historically evident throughout the time in which was also evident at this time, which is interesting because Thyatira is mentioned in the Book of

Acts because of Lydia being a seller of purple fabrics. Do you know why that is in any way tied to this particular text? Yes, because it was a place of industrial business. In fact, Thyatira actually seems to come out of a sense of an odor that was brought about by the smashing of those shells to bring out the purple. So, Thyatira seems to be that which gave the city its name, but it became an industrial city; more specifically, it became, interestingly enough, an industrial city with large influential trade guilds. Ever heard of unions? Ok, large influential trade unions. Interestingly enough, these trade unions were integrated into the Pagan society with idolatry, worship, and immorality. That's never happened before, has it, business and immorality? Maybe not, but there is nothing new under the sun, is there? So, what you have is a city that's known for this. Now, when you go down the list of things that they were known to produce, whether it's cloth or the pottery or the wool or linen, there are some specific things like brass and bronze.

Now, if you look within the passage, it says

“... His feet are like burnished bronze...”

Do you see that?

From what we understand, this particular region was actually the first to mint coins. So, what did they mint coins from? Well, what we also understand is, from bronze. That's interesting. So, this place in particular, Thyatira, was known for minting coins, and what has to happen in order for coins to be minted? Well, they clearly have to be in fire and then they have to be stamped. They actually have some coins from Thyatira, it's pretty interesting, and on the one side is Apollos and the goddess Artemis which was worshipped at Ephesus, right? On the other side, you have the two axes together. What's interesting about this, and I don't want to spend too much time on this, but that's actually the symbol for the feminist movement today. Now, what was very powerful in the city was a feminist movement and that's why Jezebel is mentioned within the text. She was directly connected with the whole business world and women were gaining positions to control the money. So, in this particular realm they became very influential.

So, as you come to the passage, it starts off and God is giving a picture of Christ with His eyes like flames of fire. What's the picture? Well, obviously it's a picture of His zeal and His passion for His people. Why is He giving this picture to the people of Thyatira? Because every time they go in to mint the coin, He wants them looking at Him. “Every time you see that flame, I want you to see Me in there because I want you to see the passion I have for you. You know the passion that you have to mint that money? I want you to see the passion I have to have you follow Me, to be pure.” So, it's an interesting picture, and the fact that His feet are burnished bronze is telling us that ultimately the feet is an interesting picture of authority because the rulers always put people under their feet. So, they're going to be seeing that interesting picture as they go into work, into their guild of making or minting coins.

So, the passage starts off,

“... The Son of God, who has eyes like a flame of fire, and His feet are like burnished bronze, says this:

(Revelation 2:19) ‘I know your deeds...’

Now, verse 19 will use the word “deeds”. You'll see the words “deeds” mentioned again in verse 19. Then, you'll see in the end of verse 22, “deeds” mentioned again; at the end of verse 23, “deeds” mentioned again; verse 26, again. Though He had mentioned the word “deeds” with the Church at Ephesus, no place is it mentioned so frequently than with this particular church. So, you need to understand that the whole system here is all about you doing something. We're in a society, we're in a place, we're in a trade place of guilds. These are not people that are necessarily sitting down, writing books as perhaps might have been true in Pergamum or something like that, but in this particular city, these are workers and they're doing stuff. They're used to doing stuff. Doing stuff is a wonderful thing. It can be a great and very helpful thing. It's a very serviceable thing, but doing things can also be problematic, and the passage is going to be revealing to us, God says, “I know you're working. I know you're doing these things. I know there are things you're doing and you're even working harder than you ever were before, but I have this against you.”

So, as you look at the passage, we'll pick up in verse 19, (Revelation 2:19) "I know your deeds, and your love and faith and service and perseverance..."

Now, all of those within the context, because they're in the accusative, is making reference to the fact that you're doing this in an active form. In other words, when you're loving, it's a charitable act. So, you're benevolent. You're giving to people. So, when He mentions, "I know your deeds," He's saying, "I know your deeds of," and King James probably in this particular text rightly defines it as "charity," charitable works. "I know you're working in charitable works. So, you're doing stuff there. I know that in your faith," and it actually can be translated, "your faithfulness or your trustworthiness; the things that you're doing." Because you have to put it in the context of not as much you're feeling but more your actions. So, "I know what you're doing. I know that you're being benevolent. I know that you're being trustworthy in those things. You're dependable," that would be the word "faith," "and I know that your service..."



“Service” is where we get the word “deacon”; “*diakonos*” is making reference to the fact that you're willing to wait on people. It's actually where we get the word “waiting on tables”.

“But you're very serviceable in the things that you're doing and I know that you're doing this under much duress in some cases, in hardship and you're holding up under pressure; you're enduring; you're persevering.”

Now, in every case, what we're talking about are people that are doing; they're working. It's a text of the Marthas of the world, and God is not slighting them for doing it. He's not saying that working hard is a bad thing, but if you go on, He says as He ends verse 19,

“...that your deeds of late...”

Once again, the works that you're doing; the things that you're performing.

“... your deeds of late are greater,” or more, “than at first.”

If you're working hard and you want to be a better person, what do you do? Work harder. That's the way a good person is better, right?

(Revelation 2:20) “But I have this against you, that you tolerate the woman Jezebel...”

Now, whether or not the woman's actual name is Jezebel, or whether she in some way portrays the Jezebel of 1 Kings 16, 18 and 21 in the Old Testament, it's hard to ascertain. What we do know is that Jezebel has a connotation and actually comes from the root word in the Hebrew that seems to make reference to the fact that “Baal is my husband.” The god Baal. We also know that Baal represented prosperity. So, if Baal is your husband, then what are you married to? Prosperity. So, that was true, obviously, of Jezebel in the Old Testament. Without us going to all the passages of the Old Testament to make reference to her, what we know is that she was married to Ahab. Actually, Ahab marries her. He's the king of Judah. He shouldn't have married her because she's not a Jew. She's a Phoenician and she lives in the area Sidon and her father is king of that particular region. So, she's

used to having a lot of stuff and she brings all of her prophets with her, which were like 850 prophets. So, that's a lot. I don't know if she just rounded them off, but 850 prophets, that's a lot of false prophets, and these are prophets of course, that Elijah deals with on the Mount. What's also interesting about Jezebel is this, that she seems to be taking on authority that was not hers to take. So, that though "Ahab was king," Jezebel was really ruling. So, one of the interesting pictures of that is in 1 Kings 21, where we read that Ahab goes, "Wow. I just saw this great field with all these great vineyards, this Jezreelite actually had this field, but I can't have it." So, his wife, Jezebel sees him sulking and crying and woeing, poor baby. So, she comforts him and she says, "Look, you're the king, you can have whatever you want." And he goes, "Yeah, I'm the king." So, she says, "I'll get it for you." Now, he's the king, but she'll get it for him. So, she sets up this plan, "I'll invite this guy to a dinner. We'll have, like, a dinner in his name, and then I'll get two ornery critters that will bring false accusations against him, and then we'll stone him. He'll be dead. You get the deed.

Everything's fine.” So, it's exactly what happens. They do invite him. So, she brings the deed, and goes, “See here. I told you, you could have the place.” Of course, he's all happy because he got his present and didn't really need to know the specifics, but what's clear in the text is that she's in control and that he's just going along with whatever. Now, what we know is that ultimately, though, he loved the lies, God will bring him into a place in which he can't run, and he can't hide from God's arrows. But that false and pseudo confidence that his wife seemed to give him brought him a lot of trouble.

It seems as if Jezebel in some way is the picture here. That you have a woman that seems to be taking on for herself a role that was never given to her.

If you look in the passage, it says this,

(Revelation 2:20) “But I have this against you, that you tolerate the woman Jezebel, who calls herself a prophetess...”

Now, what I understand is that a privilege actually has to be conferred by somebody else. According to Hebrews 5:4,

“And no one takes the honor to himself, but receives it...”

But she's calling herself a prophetess.

We also know that according to Scripture, that the woman's not supposed to have authority in the church. I mean, that's in 1 Corinthians 14:34 and 2 Timothy 2:11-12. It's very clear that authority is not given to the woman in the church, nor should she have authority over the man. So, everything is saying, “You're taking on something that you shouldn't,” and on top of that, she's saying, “I'm telling you what God wants.” That's being a prophetess, right? “I'm telling you what God wants.” She becomes a mouthpiece for God.

I oftentimes think of that passage in Psalm 50:16, which says, “What right do you have to put My words in your mouth?” Now, I oftentimes hear people say, “Well, I think God does this and I think God says this.” I'm going, “Do you have any idea what God's saying? Have you ever read the Bible?” “No, but I just think it does.” “Well, what right do you have to put God's words in your mouth?” See, you don't have the right, and God chooses and He selects and He ordains and it's one of the purposes of the calling of

God. "Let not many become teachers." I mean, you can get a theology degree in probably six months on the Internet, and that there's no sense about calling; there's no sense about character, but it's all about "You just fill in the blank, send us the money; we'll send you the degree." It's made the position so generic that nobody perceives it as a valuable position anymore. Well, in some way that was happening within this particular city. There was an infiltration and this woman has taken upon herself to become a prophet, and the problem is, and this is the key point of the whole text, so you don't want to miss this; the problem is according to verse 20, that the church is what? Tolerating. Now, who would have thought that intolerance is actually an act of love? But Scripture is going to be revealing that one of the reasons why the light goes out in the churches today is because they tolerate certain things and more specifically, the Greek word that is being used within the text is a word that seems to convey that they're permitting, or they're allowing, they're not restraining. By virtue of doing that, they are giving license. That's one of the reasons why in your outline we put "Franchise Not the Darkness." There's

a reason why I put it that way, because franchising almost always seems to be tied in some way to some sort of business dealings as well as if you understand the concept, to franchise somebody is to give them a privilege and confer a right on them that you're giving them. So, in some way, she's gotten the message that the church has conferred some sort of right and privilege upon her that she shouldn't have. She should be disenfranchised, but she is franchised by the church by virtue of them saying nothing; by permitting her to go on; by allowing her to do it. It's just by virtue of doing nothing, and as they stand back and they do nothing, mayhem is actually at work and a great problem. People taking authority in love with a position oftentimes could actually care less for the truth and could care less for the souls of men, really. They're doing it for some sort of benefit, and they cause all kinds of confusion and all kinds of problems.

In Titus 1:10-11, he says to Titus, "There are people that are upsetting whole households. You've got to get these people out of there. The church needs to take a stand and needs to be bold about it because lives are being hurt,

they're being destroyed.” And as Jesus will say very clearly in Matthew 18, “Woe to the stumbling blocks.” And within this particular passage, what's powerful to me is that her influence seems to be so strong because it says that she actually is instructing, teaching. “*Didaskō*” is the word in the passage.

“... she teaches and leads My bond-servants astray...”

These are God's dedicated ones. They seem to be led astray by this woman. Now, if you understand the context, that she's directly tied to the businesses. So, to go against what is politically correct is basically business suicide.

“... who calls herself a prophetess, and she teaches and leads My bond-servants astray so that they commit acts of immorality and eat things sacrificed to idols.”

That actually has two parts to it. One is, of course, the eating things sacrificed to idols mean that you're dining in places where you shouldn't be dining and you're meeting with people that you shouldn't be meeting with, but it also means that in often cases with the people that were more impoverished or poor, the things left over were the



things that are sacrificed to idols; whatever was leftover, they would eat. So, people would say, "Well, just by virtue of utility and pragmatism, you don't want that stuff to go to waste" and God says, "It'd be better it go to waste than you to be tied to that." So, there's all kinds of compromising going on within the passage and of course, obviously within the passage as well, the immorality. Now, what's interesting about the word "immorality," it actually comes from the word "prostituting yourself," which means that people are prostituting themselves to gain a position. They know that the immorality is immoral and wrong. They know that, but if it can gain them in some sort of position and we're not just talking about people that are more, of course, immorality is terrible, horrific and wrong, but in this particular context, it's people that are doing it to gain an advantage. They're equating themselves and mixing with these people that they shouldn't be mixing with, and they find themselves in all kinds of problems just simply because they won't separate themselves. They want to become a part of the world so they can get the benefits of the world and, wow. I just wish it wouldn't always come back to money. Don't

you? It's one of the reasons why when you read in Scripture, Jesus, very is very specific, "You cannot serve God and mammon." He actually makes the other god the riches, doesn't He? Because He knows just how strong that pull is, and that people are willing to sell their body for money. How bizarre is it that you're actually willing to give up your integrity, you're willing to give up your honor, you're willing to give up everything for money. It's definitely a god.

So, the passage goes on and says,

"... they commit acts of immorality and eat things sacrificed to idols.

(Revelation 2:21) 'I gave her time to repent, and she does not want to repent of her immorality.'

"I gave her time to change her way of thinking. She does not want to change her way of thinking." There's a love for money and an interesting manipulation.

When you when you read about Solomon and all the women that he had, some 700 wives as we were talking about and 300 concubines, and here again, I don't know if

they're just rounding them off or not, but you read of all those wives, then the very next phrase is, "And they caused him to commit acts of immorality or idolatry away from God." So, we're not just talking about the immorality of the flesh, which clearly, we are, but we're talking about as well the immorality towards God; that you're loving something else more than God, and it's causing the church to love other things more than God. Now, what's the problem, really, within the context of the text? The problem is that the church is doing nothing. He's talking to the pastors. "A pastor is committing immorality? No, He's not talking about the pastors committing it. In fact, He'll go on to say, "I know that there are some that aren't even involved in this." But what He's talking about is, "You're doing nothing. You're not saying anything. You're permitting it. You're franchising; more specifically, I guess you could even say, you're financing this. You're allowing this to happen, and the problems is you're actually helping them by doing nothing." "I don't want to rock the boat. You know, I want to be a nice guy. I want to keep everybody happy." I can just hear it from the pulpit. No. You're destroying lives. Lives are being destroyed. People

are going into immorality. They're going into places where they shouldn't go, but most of all, the light's going out. The world is going, "What righteousness? What godliness?" They don't see it. "You look just like us. You compromise just like us in the state of business." "Well, wait a minute. You don't understand. I'll get kicked out of the Union if I don't do these things." "So?" "Who's going to take care of you?" "God." "I don't know if I believe that." Well, that's why the light's not shining, because you don't seem to have a love for God enough to do the right thing despite the effects that it may cause or not cause.

So, the passage goes on, He says,

(Revelation 2:21) "I gave her time to repent..."

"To think differently about this. She does not want to think differently about her immorality, about her prostituting herself."

(Revelation 2:22) "Behold, I will throw her on a bed of sickness..."

Of course, that's appropriate because it's in the bed where she's committing all her acts.

“... and those who commit adultery with her into great tribulation, unless they repent of her deeds.”

That’s interesting, isn’t it?

(Revelation 2:23) ““And I will kill her children with pestilence...”

Actually, probably with death.

“... and all the churches will know that I am He who searches the minds and hearts...”

Well, this isn't just about deeds, is it? Yeah, the real problem isn't the deeds. We get mixed up in the deeds and we begin to perceive that “If I do certain things that I'm really a nice person,” and if we're really busy helping people, then we're really nice people, and God goes, “Ok, but if you're letting people get away with wrong, where is your heart really? If you're not taking the stands that you need to take, what do you really believe?” “Oh, You can't see how busy I am helping people? I mean, really, wouldn't it be more helpful if I compromise and made more money and help more people with my money? Wouldn't that be better?”

(Revelation 2:23) “And I will kill her children with pestilence, and all the churches will know that I am He who searches the minds...”

You can put in there the phrase “kidneys,” which is talking about the emotions. “I know what you really love.”

“... and hearts...”

“I know what is center in your focus of your life.”

“... and I will give to each one of you according to your deeds.”

(Revelation 2:24) ‘But I say to you, the rest who are in Thyatira, who do not hold this teaching...’

What teaching is He talking about? Well, I think the teaching that He's talking about is a teaching of tolerance for what we know is wrong to get what we want.

“‘But I say to you, the rest who are in Thyatira, who do not hold this teaching, who have not known the deep things of Satan...’”

It's a very interesting phrase that He uses because it fundamentally is narcissism, which says, “There are

hidden things. So, let us show you hidden things.” And when man goes and searches for those hidden things, he finds himself in hidden places. When he finds himself in hidden places, he finds himself in very immoral situations.

“... who have not known the deep things of Satan...”

The interesting contrast of 1 Corinthians 2 is that the Spirit searches the depths of God. Scripture will tell us, “You need to be innocent in these things; you need to be wise in these things.” There are the depths of God that you might know the love of God, but why isn't man going after that? Why is he more curious about the depths of Satan? Most of the movies are about the depths of Satan. There are the depths of God, but man doesn't seem to be curious about that.

““But I say to you, the rest who are in Thyatira, who do not hold this teaching, who have not known the deep things of Satan, as they call them—I place no other burden on you.””

It goes back all the way to Acts where the church is talking about, “We're not going to place a burden on you any more beyond this than was [to be] restrained from the

blood of the idols and mixing with those things.” You say, “Well, why doesn't He get into more detail?” Because there are cases where the more detail you get into, the more people get curious about the detail. He says, “Let's just keep it simple. Just stay away.” It's pretty simple, isn't it? That makes it a little bit better.

(Revelation 2:25) “Nevertheless what you have, hold fast until I come.

(Revelation 2:26) ‘He who overcomes, and he who keeps My deeds until the end, TO HIM I WILL GIVE AUTHORITY OVER THE NATIONS...’

Now, all of this is going to tie in. I want you to see it.

(Revelation 2:27) “AND HE SHALL RULE THEM WITH A ROD OF IRON, AS THE VESSELS OF THE POTTER ARE BROKEN TO PIECES, as I also have received authority from My Father.”

Now, what in the world is He talking about? Well, it all ties together. He's saying that the problem is that authority has been given to this woman that shouldn't have been given to the woman by virtue of not saying



anything. What is she doing? Well, she's actually creating, as Jeremiah will say, vessels with holes in it; worthless vessels; more specifically, vessels that are deceitful. They're saying that they're holding water, and they don't hold water. They're saying that they are worth something, but they're not worth anything, and she's creating this. What God is saying is, "If you'll stand up and you'll do what I tell you to do, you and I will rule and we'll smash all of them." One of the jobs of a potter was to smash all the vessels that were worthless because you don't want them hanging around. People say, "Well, I'm going to take these vessels with me and I'm going to put water in, and I'll be ok on the desert." You get vessels with holes in them, and you're not going to be ok in the desert. So, what do you want to do? Well, let's just smash them so people don't take out the wrong vessels. So, He says, "I'm going to give you the authority to take out those things that would in any way allure people into a false hope, a false benefit. God is raising the church for that purpose. If in fact you understand what love is, love is protecting people from things that are hurting them, and it has a sense of guard about it.

When you come into Acts 4, it talks about the evidence of the Spirit of God within me; the evidence of the Spirit of God within you. How do you know that the Spirit of God, if you're filled with the Spirit of God, how do we know? Well, if you look in Acts 4, there's one word that stands out repeatedly, and that's the word "bold". There is a boldness about it. Now look, if in fact you love somebody, you're going to be very powerful and very strong about what you know is right and what you know is wrong, and if you don't love them, you're going to be quiet. You're going to let them take things that are going to be harmful and destructive in their life. You're going to say nothing. You're going to back away and you're going to go, "Well, who am I? I mean, after all, aren't we supposed to do nice things? Then let's just do more nice things. Let's just keep doing more nice things. Let's ignore the bad lady who's drawing all the people away because we want to be nice, and let's just do more nice things." And God says, "That's not love, and your light is going out because you haven't said anything. You've done nothing. You've franchised this lady. You've allowed her to do the things that she's doing and you're supporting her by the very act of doing

nothing.” The church is called to smash the pottery, just as God so that people are not hoping in falsehoods. We should be tearing down everything that raises itself against God. We should be smashing them. God has called us to do that because it's not loving not to do it.

(Revelation 2:27) “AND HE SHALL RULE THEM WITH A ROD OF IRON, AS THE VESSELS OF THE POTTER ARE BROKEN TO PIECES, as I also have received authority from My Father.”

By the way, where does the authority come from? It's received. It's confirmed on you by somebody.

(Revelation 2:28) “and I will give him the morning star.”

Why do you think he says that? I'm going to tell you again; the light is going out. He says, “I'll make you shine brighter than anything.” Because the morning star is the brightest light. The star rises; the sun rises. It's the brightest light. He says, “I'll make you brighter.” You want to know why the church is not as bright as it should be? Because we're saying nothing and we're allowing all of this compromise under the guise of tolerance to infiltrate within the body and people are confused. They think we

stand for immorality. They think we stand for compromise. They think we stand for money. They're very confused.

(Revelation 2:28) “and I will give him the morning star.

(Revelation 2:29) ‘He who has an ear, let him hear what the Spirit says to the churches.’”

Doing and helping and servicing and aiding is not good if you're helping somebody do wrong. Here again, in this particular setting, we're in a culture of doers. That's good. That's great. Serve. Do good. Help people. Do more good. That's good, but there's some help that's bad. If do-gooders don't understand that, then they're only doing good to get the pat on the back for themselves. They're not really caring for the people that they're supposed to be doing good for.

The quote that we oftentimes quote from 2 Chronicles 19 reads this way, as Hanani the seer says,

(2 Chronicles 19:2) “... “Should you help the wicked and love those who hate the LORD and so bring wrath on yourself from the LORD?”

I don't know if you got that or not. There is a help in which you help somebody else that you actually bring the wrath of God on you. That's hard for a helper to understand and comprehend, but he can easily get immersed in that.

I think the interesting picture of 2 John in which John writes to as he calls this lady that is a wonderful and gracious lady of the church, he says, "There's something you have to watch out for, because I know you're loving; I know you want to help people and probably under the under the guise of Jezebel, she looks to Ahab, "Oh, you're so sad. I need to help you. Let's kill him." Yeah, there's some help that's just not good. Maybe Ahab doesn't need that property; maybe we don't need that many grapes. There are just a thousand and one things that it's saying, but the helper can only think of one thing, "I need to help them more." God is saying, "I think you're standing in the way." So, John writes to the woman and he says this, "Look, I need you to know, chosen lady," and I'll just quote the text, "You need to abide in the teaching of

Christ, and those who do not abide in the teaching of Christ,” and I quote, “do not receive them.”

(2 John 1:11b)“... do not give him a greeting;

(2 John 1:11) for the one who gives him a greeting participates in his evil deeds.”

Now, if you understand that particular letter, he's probably writing to a woman that's having to turn her family away because he says, “You have some that are following Christ. Some that are walking in the truth.” He’s very careful to use “some”. “Now, the others are going to be coming to your door.” Now, they're going to be saying things that you know are hurtful to them, destructive to them, and what are you going to do? Well, because you want to keep peace, you're going to say nothing, right? No, you're not, because that's not loving. Loving is going to take the stand. It's going to do what's right and it's going to hold true and it's going to do in a loving way, but because I love you, there's just no way I'm not going to tell you what the truth is; there's just no way that I'm going to allow you to bring the lie in this house. The lie is not going to exist in this house because I would send you

a signal that it's ok for you to die and go to hell, and it's not ok for you to die and go to hell. It's not right. It's not right for you to believe in anything but Jesus Christ alone. How clear are we? It's infiltrating the church, and the church has made all kinds of compromises, and the light is going out.

### **Closing Prayer:**

Father, we come before You today and we just ask You to work within our hearts and cause us to see the truth of the Light. In some cases, You reveal to us that the light is going out because we're just afraid and in other cases the light is going out because we're willing to compromise. We're willing to be bought or we're willing to be manipulated or we're afraid of other things besides just death. Things like no longer being accepted or included or respected by the world. But, Father, You remind us that the church has to be very clear in their light, that there needs to be a distinction that the world could see.

With your heads bowed and your eyes closed, I'm just asking you to listen to the message of the church because the church is you. You're the body of Christ. I mean, if you're going to proclaim the word of God, you've got to proclaim it in Spirit and in truth, and you've got to proclaim it in a real way, and they need to see, yes, the love of God, but it doesn't always mean that you're giving people everything they want. It means you're doing what is best, and sometimes that means that you're smashing the pottery.