

HEAR WHAT THE SPIRIT SAITH TO THE CHURCHES

The Seven Churches of Revelation

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INTRODUCTION:

- A. The Author: The Apostle John – Rev. 1:1
 1. The Epistles of John
 - a) The Gospel of John
 - (1) John Experienced the Eternal Son through His Incarnation – Jn. 1:1, 1:14
 - (2) John Experienced the Glorified and Resurrected Christ – Jn. 21:4
 - b) The Epistles of John
 - (1) John’s Recollection of the Lord Still Clear after Many Years – 1 Jn. 1:1 (cf. Matt. 17:2; Mk. 9:2)
 - (2) John’s Relationship One of Fondness and Remembrance
 - c) The Revelation to John
 - (1) John Made Afraid at the Lord’s Appearance – Rev. 1:17
 - (2) John’s Recognition of the Lord Changed – (cf. 2 Cor. 5:16)
 2. The Background of John
 - a) Had Become the Apostle to the Ephesian Church
 - b) Had Been Sent to Patmos under Persecution (According to Tradition)
- B. The Messenger: The Glorified Jesus
 1. The Revelation of Jesus Christ – Rev. 1:1
 2. The Reference of the Power of the Lord – Rev. 1:8, 11
 3. The Reiteration of His Centrality to the Church
 - a) The Firstborn¹ of the Dead – vs. 6
 - b) The Faithful² Witness – vs. 6
 - c) The Fabricator³ of the Believer’s Priesthood – vs. 7
 - (1) Believers Were Transferred into this Kingdom at Salvation – Col. 1:13

¹ Προτοτοκος (Pro-ta-ta-kos) – Friberg – The firstborn, existing before; (1) literally, as the oldest son of the family; (2) figuratively and substantively; (a) singular ὁ π. used of Jesus Christ, as the unique preexistent Son of the heavenly Father; as the one existing before all creation; as the first to be resurrected from the dead; as the head of a spiritual family of "many siblings"; (b) plural οἱ πρωτότοκοι, of redeemed mankind as God’s honored family. (CDJ – “Prototype”) The Believer’s conformation to the image of Christ is based on Him being the prototype model, Rom. 8:29; Christ is the prototype for all of those in the body of Christ, Col. 1:15; Christ is the prototype of those resurrected, Col. 1:18; The Father brought the son into the world as the prototype, Heb. 1:6; The Church belongs to the prototype, Heb. 12:23

² The Lord is faithful – He is faithful in spite of the Believer’s lack, 2 Tim. 2:13; The Lord is described as a faithful High Priest, Heb. 2:17; The statements made to the Laodicean church are based on the fact that He is faithful, Rev. 3:14; The Lord is characterized as faithful and true, Rev. 19:11

³ Ποιεω (poy-e-oh) – AV – Made us kings and priests

- (2) Believers as Kings and Priest Part of the Spiritual House of Christ – 1 Pet. 2:5, 9
- (3) Believers Reign over the Earth as Kings and Priests – Rev. 5:10
- (4) Believers Part of the First Resurrection and Shall Reign with Christ as Kings and Priests – Rev. 20:6
- d) The First and Last for the Saints (Alpha and Omega) – Rev. 1:8⁴
 - (1) The Author and Finisher of the Faith – Heb. 12:2
 - (2) The Beginning and End Pertaining to Life
 - (a) He Is Life – Gen. 1:1; Jn. 1:3, 4; Jn. 11:25; 1 Jn. 1:1
 - (b) He Is Resurrection of Dead – Jn. 11:25; 1 Cor. 15:20; Rev. 1:18
 - (3) The Chronology Pertaining to Men
 - (a) He Is
 - (b) He Was
 - (c) He Is to Come
- 4. The Resurrection and Life – Rev. 1:18
 - a) The Contextual Description
 - (1) The Living One
 - (a) The Lord as the Second Person of the Godhead had life within Himself
 - (b) The Lord Set aside his outward manifestation of Deity to take on humanity
 - (2) The One Dead (Middle/ Passive) at a Point in Time
 - (a) The Lord died in the realm of his human nature
 - (b) The Lord was caused to be dead by man’s need for a Savior
 - (c) The Lord allowed Himself to succumb to the death of the cross
 - (3) The One Living into the Ages belonging to the Ages
 - (a) The Lord raised out from dead ones never to die again – (cf. 1 Cor. 15:20)
 - (b) The Lord joined His human nature to His divine and cannot die
 - b) The Connecting Description
 - (1) The Lord Laid aside His Life and Couldn’t Be Held by Death – Ac. 2:24
 - (2) The Lord Is the Glorified and Resurrected One – Ac. 2:36
 - (3) The Lord Stated His Embodiment of Resurrection – Jn. 11:25
 - (4) The Lord Destroyed the Work of Satan – 1 Jn. 3:8; Heb. 2:14, 15
 - c) The Consequential Description
 - (1) The Lord Has Control over Death and Hades – cf. Matt. 28:18
 - (2) The Lord Able to Judge According – Rev. 20:11
- C. The Recipients: Seven Churches of Asia – Rev. 1:11, 20
 - 1. The Named Churches
 - a) Ephesus
 - b) Smyrna
 - c) Pergamos
 - d) Thyatira
 - e) Sardis

⁴ (1) The Ever-existing One (I Am)

- f) Philadelphia
- g) Laodicea
- 2. The Description of the Churches
 - a) The Seven Stars – Rev. 1:16, 20
 - b) The Seven Candlesticks – Rev. 1:12, 13, 20
- I. UNTO THE ANGEL OF THE CHURCH AT EPHESUS**
 - A. The History of Ephesus
 - 1. The City
 - a) A Port City
 - b) Population: 225,000 at its' height
 - c) Known for the Goddess Diana
 - 2. The Apostle Paul's Ministry
 - a) Paul's first entry to Ephesus – Ac. 18:19
 - (1) Paul went to the Synagogue and Disputed with the Jew
 - (2) Paul left after being asked to stay – Ac. 18:20
 - b) Paul's second entry to Ephesus – Ac. 19:1
 - (1) Paul lays hands on John's disciples to receive the Holy Spirit – vs. 1
 - (2) Paul disputes in the Synagogue for three months – vs. 8
 - (3) Paul continued disputing at the school of Tyrannus for two years – vss. 9, 10
 - (4) Paul caused an insurrection because of the cost Christianity was having on the trade of the silversmiths – vs. 23
 - c) Paul's meeting with the Ephesian elders – Ac. 20:16
 - (1) Paul sailed past Ephesus to Miletus determined to get to Jerusalem
 - (2) Paul sent for the Elders of Ephesus to meet him there
 - d) Paul's epistle to the Ephesians is believed to have been written at the time of his first Roman imprisonment
 - 3. Timothy
 - a) Timothy was with Paul in his journeys to Ephesus – Ac. 18:5
 - b) Timothy is in Ephesus as Paul is writing his epistles to him – 1 Tim. 1:3
 - 4. The Apostle John
 - a) Believed to have left Jerusalem and ended up in Ephesus after Paul's death
 - b) Wrote his Gospel, three epistles from Ephesus (Revelation from Patmos)
 - B. The Message to the Church at Ephesus – Rev. 2:1-7
 - 1. The Message Delivery – vs. 1
 - a) To the Messenger with Reference to the Church at Ephesus
 - b) From the Lord
 - (1) The One holding the Seven Stars⁵ in His right hand⁶ - (cf. Rev. 1:16)
 - (2) The One walking in the midst of the Seven Golden Candlestick⁷

⁵ Representative of each churches shining testimony among spirit beings

⁶ Representative of a place of strength and privilege – The right hand and eye are cited rather than the left as items of offense in the kingdom, Matt. 5:30; The Lord is seated at the right hand of God in heaven, Ac. 2:33, 5:31; Rom. 8:34; Eph. 1:20; Col. 3:1; Heb. 1:3, 8:1, 10:12, 12:2; 1 Pet. 3:22;

⁷ Representative of each churches ability to shine as light in the darkness when reflecting Christ

2. The Message Content – vs. 2

a) The Commendations

(1) From the Lord’s factual knowledge – vss. 2-3

(a) Their Works⁸ (vs. 5, 6)

(b) Their Labor⁹

(c) Their Patience¹⁰

(d) Their Disdain for Evil Men

(i) Bear¹¹ (Bos-tads-zo) – vss. 2, 3

(ii) Evil Men¹²

(e) Their Testing¹³ of Imposter Apostles

(i) Paul displayed himself as an apostle before the Saints at Corinth – 2 Cor. 12:12

(ii) Paul stated a demonstration of an apostle as one who had seen Jesus – 1 Cor. 9:12 (cf. 1 Cor. 15:7, 9)

(iii) An apostle had to be chosen by God – Ac. 1:2; 1 Cor. 4:9; Eph. 4:11

(iv) Paul identified false apostles for the Corinthian Saints – 2 Cor. 11:13

(v) Apostles reveal mysteries – Eph. 3:5

⁸ Ergon (Er-gon) – Friberg – **11394 ἔργον, ου, τό** (1) generally *work*; (a) active, anything done or to be done *deed, work, action* (JN 3.21); (b) passive, anything achieved or made as the product of an action or process *workmanship, deed, accomplishment* (1C 3.13); (2) in contrast to rest *work, activity* (HE 4.3, 4); *deed* (1J 3.18) in contrast to word (λόγος); as a corollary or complement to faith, as a practical demonstration or proof of it *work(s), deed(s)* (JA 2.18); (3) as God's activity in the world *work(s), deed(s), act(s)* (JN 5.20); (4) as human duties and occupations *work, task* (AC 14.26); (5) in a weakened sense *matter, thing, undertaking* (AC 5.38)

Works are evaluated at Christ’s judgment seat, 1 Cor. 3:13, 14, 15; Works are mentioned for each of the seven churches, Rev. 2:9 (Smyrna), 2:13 (Pergamos), 2:19 (Thyatira), 3:1 (Sardis), 3:8 (Philadelphia), 3:15 (Laodicea).

⁹ Κοπος (Ko-pos) – Friberg – **16436 κόπος, ου, ό** strictly *beating*; (1) as exhausting physical or mental exertion *toil, labor, work* (JN 4.38); (2) as exhausting and wearisome difficulties encountered *trouble, burden, hardship* (MT 26.10). Used of Paul to describe the works of the apostles that will be rewarded individually, 1 Cor. 3:8; As what the degree of the Believer’s operating in the Christian life that is for a purpose, 1 Cor. 15:58; As a general action of the apostles in course of the Christian Life, (2 Cor. 6:5, 11:23, 27; 1 Thess. 2:9, 3:5; 2 Thess. 3:8); Comes as a byproduct of love for the saints, 1 Thess. 1:3

¹⁰ Ὑπομονη (Hupo-mo-nay) – CDJ – from the composition of the Greek preposition υπο meaning “under” and the noun μενος meaning “to remain” or “abide”. The result carries the idea of remaining under with reference to circumstances. It is the absence of irrational action in the midst of difficult circumstances that is learned from trusting in God previously. Patience is learned through circumstances, Rom. 5:3, 4; Patience comes with the maturity of the Believer, Jas. 1:3, 4; 2 Pet. 1:6; Patience in Revelation: Seen in reference to waiting on the Lord, Rev. 1:9, Mentioned in the works of the Saints in Thyatira, Rev. 2:19, Mentioned in the works of the Saints at Philadelphia, Rev. 3:10, Needed by the Tribulation Saints, Rev. 13:10, 14:12

¹¹ Βασταζω (Bos-tads-zo) – CDJ – to carry something with the implication that it is a heavy burden (both literally and figuratively). Things Believers should bear: The weaknesses of other Saints, Rom. 15:1; The burdens of other Saints, Gal. 6:2

¹² The Philippian Saints were encouraged to be on guard for evil men by Paul, Phil. 3:2; Titus was encouraged to rebuke the Cretans, who were “evil beasts”, Tit. 1:13; When the Believer is mature he can discern good and evil, Heb. 5:14; Peter encourages Believers to turn away from evil, 1 Pet. 3:11

¹³ Πειραζω (Pie-rod-zo) – CDJ – To test a person or thing without knowledge of the genuineness thereof.

- (f) Their Regard for the Representation of His Name¹⁴
- (i) Bearing (at a point in time)
 - (ii) Patience (at a point in time)
 - (iii) Labor (at a point in time)
 - (iv) Aorist (Iterative)
 - (a) Accomplished at various times in their walk
 - (b) Not accomplished all the time
- b) The Citations – vss. 4-6
- (1) In Contrast to the Commendations – vs. 4
- (a) Nevertheless (ἀλλά) – “Strong contrast to previous statement (but)”
 - (b) The Impetus to Failures
 - (i) The Lord takes a position of exception to the Ephesians current state (“I have somewhat against thee”)¹⁵
 - (ii) The Ephesian Church had left¹⁶ their first love
 - (a) The actions of the Ephesian church at the point in time of the writing of the letter (they sent away)
 - (b) The First¹⁷ Love
 - (i) Lost Sight of the primary Person providing the power to love (agape) – cf. Col. 1:18
 - (ii) Lost sight of their primary focus (The New Commandment) – cf. Jn. 13:34; Gal. 5:22; 1 Cor. 13:1; 1 Jn. 3:11, 4:7, 8

¹⁴ “For My name’s sake” (διὰ το ὀνομα) – The preposition διὰ, meaning “through” expresses the reason for which the Ephesian Saints have borne, labored and been patient. Διὰ would be better translated “on account of” when used accusative nouns. We also see this same construction in other Scriptures. The Lord told the disciples the would be hated by all men on account of His name, Matt. 10:22, 24:9; Mk. 13:13; Lu. 21:17; The Lord warned the disciples of things men would do to them on account of His name, Jn. 15:21; Believer’s sins are forgiven on account of Jesus’ name, 1 Jn. 2:12

¹⁵ ἔχω κατά σου – “I am (presently) having *something* against you”

¹⁶ Αφίημι (a-pee-ay-mee) – Friberg – (1) *send off* or *away, let go* (MT 27.50); (2) as a legal technical term *divorce* (1C 7.11); (3) *abandon, leave behind* (MT 26.56); (4) of duty and obligation *reject, set aside, neglect* (MK 7.8); (5) of toleration *let go, leave in peace, allow* (MK 11.6); (6) of sins or debts *forgive, pardon, cancel* (LU 7.47); (7) *give or utter* a loud cry (MK 15.37)

CDJ – from the composition of the Greek preposition απο (“away”) and the verb τημι (“to send”), gives the resultant base meaning of *sending away*. It is used of *pardon* or *forgiveness* in judicial cases (such as sin). It is also used to describe *permission*. It can carry the idea of *dismissal* or *departure*. Men departed in this manner from what was natural with refence to women at a point in time, Rom. 1:27; Paul described the conditions by which one is free to divorce, 1 Cor. 7:11, 12, 13; The author encourages the Hebrew saints to depart from the principles of the faith, Heb. 6:1; The Lord condemned the Thyatiran church for permitted Jezebel to deceive through her teaching, Rev. 2:20

¹⁷ πρωτος (pro-tos) – Friberg – (1) of time; (a) in comparison of past and present *earlier, first, former* (RV 2.5); (b) in antithesis between the beginning and the end *first, before anything else* (RV 1.17), opposite ἔσχατος (*last, final*); (2) of rank and value *first (of all), foremost, chief, most important of all*; (a) of things (MT 22.38); (b) substantively, of persons οἱ πρωτοι *the leading men, the most important persons* (MK 6.21); (3) of number or sequence *first* (MT 21.28; HE 10.9); (4) spatially *front*; substantively ἡ πρώτη *the outer (tent)* (HE 9.2, 6, 8); **II.** substantively, neuter singular πρωτον as an adverb; (1) of time *at first, to begin with, (for) the first time* (RO 1.16); *before, earlier* (JN 15.18); (2) of priority or value *first of all* (MT 5.24); of degree *above all, especially, in the first place* (MT 6.33). Revelation occurrences: 1:17, 2:4, 5, 8, 19, 4:1, 7, 8:7, 13:12, 16:2, 20:5, 6, 21:1, 4, 19, 22:13

- (2) The Remedy for the Spiritual Condition – vs. 5
 - (a) Remember¹⁸
 - (i) From where they fell¹⁹
 - (ii) Their former spiritual standing
 - (b) Repent²⁰
 - (i) Have a change of mind
 - (ii) Pertaining to their spiritual standing
 - (c) Repeat
 - (i) Produce the first works
 - (ii) Work, Patience, Labor (cf. vs. 5)
- (3) The Consequences of Failure
 - (a) The Presence of the Lord
 - (i) The Return of the Lord Is Imminent
 - (a) The Lord Is at Hand – Phil. 4:5
 - (b) The Believer Lives in Light of His Coming – 1 Jn. 2:28
 - (c) The Lord Finds the Believer in the State Being Lived – Phil. 3:9
 - (ii) The Return of the Lord Is Quick – Rev. 3:11, 22:7, 11, 20
 - (iii) The Return of the Lord Is for Judgment of Works – 1 Cor. 3:13; 2 Cor. 5:10
 - (b) The Removal of the Candlestick
 - (i) Moving the Testimony of the Church from Ephesus
 - (ii) No Local Representation of the Body of Christ (The People)
- (4) The Reinforced Positive – vs. 6

¹⁸ Μνημονεῶ (Mn-ay-men-oo-oh) – Friberg – **18635 μνημονεύω** impf. ἐμνημόνευον; laor. ἐμνημόνευσα; (1) of recollection *recall, remember* (MT 16.9); (2) of solicitous concern *be mindful of, think of, remember* (GA 2.10); (3) of self-reflection *remember, keep in mind* (EP 2.11); (4) *speak (of), (make) mention (of)* (HE 11.22). CDJ – bringing something previously experienced and known to the forefront of one’s mind by recollection of prior illustration (monument). Moses advised the children of Israel to remember the day they were brought out of Egypt, (Septuagint) Ex. 13:3; The Lord used what happened to Lot’s wife as an illustration of what not to do when the children of Israel are exiled from Jerusalem, Lu. 17:32; Paul illustrates how an appreciation for what the Ephesian Saints were prior to salvation could help them appreciate grace, Eph. 2:11; The Lord advised those as Sardis to remember what had been previously taught to them, Rev. 3:3.

¹⁹ Πιπτῶ (Pip-toe) – CDJ – In the literal or figurative sense, it is too fall. This is leaving a place of upright stature and being moved to horizontal. In our context, it is to fall in reference to grace. This is leaving a place of security and firmness to the uncertainty provided apart from our position in Christ. Paul warned the Corinthians against standing in their own flesh and the ramifications thereof, 1 Cor. 10:12; Paul states that Believers living by law have fallen from grace, Gal. 5:4 (ἐκπιπτῶ); A Believer who is not paying attention in the Christian life can be caused to fall away from his steadfastness, 2 Pet. 3:17. The opposite is to Stand: Believers are given access to God by grace which causes us to stand, Rom. 5:2, Believers are caused to stand by faith apart from works, Rom. 11:20 (2 Cor. 1:24), The Believer stands or falls to God alone, Rom. 14:4; The gospel for salvation has led to Believers being able to stand in the present, 1 Cor. 15:1; The Believer can stand in spite of Satan’s attack, Eph. 6:11, 13, 14; The Believers’ ability to stand is relative to maturity, Col. 4:12; The Believer can stand because we have a firm foundation under us, 2 Tim. 2:19

²⁰ Μετανοεῶ (meta-no-e-oh) – CDJ – to have a change of mind concerning the way which one sees a current situation. Paul warned of the consequences of the Corinthian saints not having a change of mind concerning their current carnality, 2 Cor. 12:21; The Lord instructed the Saints of other churches in Revelation to repent of their works, Rev. 2:16 (Pergamum), 2:21, 22 (Thyatira), 3:3 (Sardis), 3:19 (Laodicea)

- (a) Current Standing²¹
- (b) Hatred for Pastor Dictators
 - (i) Hate²²
 - (ii) Works (εργον)
 - (iii) Nicolaitans²³
 - (iv) Lord’s View of Nicolaitan
- c) Summary – vs. 7
 - (1) The Intended Audience of the Message (“The one having ear to hear, let him hear”)
 - (a) Not all of the church at Ephesus
 - (b) Not limited to the church at Ephesus
 - (2) The Reward for the Overcomer²⁴ (cf. Rom. 8:37)
 - (a) The One Overcoming
 - (i) The Ability to Overcome -- Christ Overcame the World (Imparts Victory to the Believer) – Jn. 16:33 (cf. Rev. 5:5, 12:11); 1 Jn. 4:4
 - (ii) The Enemies to Overcome -- The Believer in Christ Victorious over Spiritual Enemies – 1 Jn. 2:13, 14 (Satan); 1 Jn. 5:4, 4 (The World); Rom. 6 (The Sin Nature)
 - (iii) The One That Overcome – Seen in Revelation – Rev. 2:11 (Smyrna), 2:17 (Pergamum), 2:26 (Thyatira), 3:5 (Sardis), 3:12 (Philadelphia), 3:21 (Laodicea), 21:7
 - (b) The Tree of Life to Eat
 - (i) Was in the Midst of Eden – Gen. 2:9
 - (ii) Was a Life-Giving Tree – Gen. 3:22
 - (iii) Was Guarded by Cherubim – Gen. 3:24
 - (iv) Will Be in the Midst of the New Jerusalem – Rev. 22:2
 - (v) Will Be Earned by Tribulation Saints – Rev. 22:14

II. UNTO THE ANGEL OF THE CHURCH AT SMYRNA

A. The History of Smyrna

1. The City

- a) Population of 100,000 – 200,000

²¹ Αλλα τουτο εχεις – But (In light of the citations) this *thing* you are currently having.

²² Μισεω (Mi-se-oh) – Friberg – **18563** μισέω impf. ἐμίσουν; fut. μισήσω; 1aor. ἐμίσησα; pf. μεμίσηκα; pf. pass. μεμίσημαι; *hate*; (1) of hostility of people for each other *hate, detest* (LU 6.27); (2) Hebraistically, requiring single-minded loyalty in discipleship *prefer less, love less* (LU 14.26); (3) of hostility toward God and the community of God *hate, detest* (LU 1.71); (4) *hate, reject, not choose* (RO 9.13), opposite ἐκλέγω (*choose, select*) as divine election; (5) as strongly disapproving and rejecting evil *hate, abhor* (RV 2.6)

²³ Νικολαίτης (nik-o-lay-i-tase) – CDJ – from the composition of the Greek nouns νικος (to conquer) and λαος (people). It defines a person whose preference is to rule over people.

²⁴ νικάω (Nik-a-oh) Friberg – fut. νικήσω; 1aor. ἐνίκησα; pf. νενίκηκα; (1) intransitively *be victorious, win, prevail* (RV 2.7); of a legal action *win (out), prevail, win the case* (RO 3.4); (2) transitively *overcome, defeat, conquer* (LU 11.22). Examples: The Lord comforted the disciples with the knowledge that He overcame the world, Jn. 16:33;

- b) Port City (Important in Trade)
- c) Possible Birthplace of Homer
- d) Common Day: Izmir (Turkey)
- e) Name Smyrna from the Greek word meaning “Myrrh” (see *σμυρνίζω* and

σμύρνα) and the Hebrew *מִרְרָה*²⁵

(1) Myrrh given to the Lord as a gift at birth – Matt. 2:11

(2) Myrrh offered to the Lord at the crucifixion – Mk. 15:23

(3) Myrrh used for the Lord’s embalming – Jn. 19:39

- f) Known as a Center of Medicine and Science
- g) Large Jewish Population
- h) Known gods (Polytheistic)
 - (1) Dionysus
 - (2) Cybele

2. The Ministry in Smyrna

- a) Called the “Suffering Church” due to the persecution that was going on in the city
- b) No Mention in Scripture besides Revelation
- c) Mentioned by the Early Church Fathers
 - (1) Polycarp

²⁵ **BDB**

4883 מִרְרָה [4884] (Hebrew) (page 538) (Strong 3910)

מִרְרָה n.[m.] myrrh, or ‘*ladanum*’ (Gk.), an aromatic gum exuded by leaves of *cistus-rose*, *cistus villosus*, Tristr:FFP, 235, and esp. Nat. Hist. Bib., 458 ff.; Ri:HWB 897, cf. Löw:No. 79 Di:Gn 37:25 Now:Arch. i. 64 (Sab. מִרְרָה, Sab. Denkm.:84; As. *ladunu* (fr. Damascus) cf. Schr:COT Gn 37:25, MBAk. 1881, pp. 413 ff.; Ar *ladanun*, whence Gk. λήδανον, λάδανον Hdt:iii. 112);—מִרְרָה מִן הַיָּם Gn 37:25, merchandise of Ishmaelite caravan, cf. 43:11, present to Joseph (both J; LXX στακτή). Gen. 37:25, 43:11; Ex. 30:23; Est. 2:12; Ps. 45:8; Prov. 7:17; Cant. 1:13, 3:6, 4:6, 14, 5:1, 5, 13,

Friberg

24657 *σμύρνα, ης, ή* myrrh, a resinous gum oozing from a kind of balsam tree, used for incense and ointments

24664 *σμυρνίζω* pf. pass. ἐσμύρνησμαι; *mix with myrrh*; of wine *flavor* or *spice with myrrh* to create a stupefying effect (MK 15.23)

Thayer’s

4835 *σμύρνα*

σμύρνα, σμύρνης, ή, Hebrew מִרְרָה, מִרְרָה, *myrrh*, a bitter gum and costly perfume which exudes from a certain tree or shrub in Arabia and Ethiopia, or is obtained by incisions made in the bark: Matt. 2:11; as an antiseptic it was used in embalming, John 19:39. Cf. Herodotus 2, 40, 86; 3, 107; Theophrastus, hist. pl. 9, 3f; Diodorus 5, 41; Pliny, h. n. 12, 33f; (BB. DD.; Birdwood in the ‘Bible Educator’, vol. ii., p. 151; Löw, Aram. Pflanzennam. sec. 185).*

4838 *σμυρνίζω*

σμυρνίζω: (σμύρνα, which see);

1. intransitive, *to be like myrrh* (Dioscorides (100 A. D.?) 1, 79).

2. *to mix and so flavor with myrrh*: οἶνος ἐσμυρνησμενος (perfect passive participle) *wine* (A. V. *mingled*) *with myrrh* (Vulgate *murratum vinum*), i. e. flavored or (Pliny, h. n. 14, 15) made fragrant with myrrh: Mark 15:23. But since the ancients used to infuse myrrh into wine in order to give it a more agreeable fragrance and flavor, we must in this matter accept Matthew’s account (Matt. 27:34, viz. ‘mingled with gall’) as by far the more probable; (but see *χολή*, 2).*

- (2) Irenaeus
- B. The Message to the Church in Smyrna – vss. 8-11
1. The Delivery of the Message – vs. 8
 - a) The Intermediary of the Message
 - (1) The Pastor of the Church in Smyrna
 - (a) Man Called “Angels” in Scripture
 - (i) The Apostle Paul Called an Angel – Gal. 4:14
 - (ii) The Spies Receive by Rahab Called Angels – Jas. 2:25
 - (b) Angels Distinguished from Man – 1 Cor. 13:1
 - (2) The Angel of the Church (Literal Spirit Being)
 - (a) The Apostles Made Theater²⁶ for Man and Angels to See – 1 Cor. 4:9
 - (b) The Angels Desire to Examine²⁷ Man’s Salvation – 1 Pet. 1:12
 - (c) The Lord Seen²⁸ of Angels in Flesh – 1 Tim. 3:16
 - (d) The Charge Made from Paul to Timothy before²⁹ Elect Angels – 1 Tim. 5:21
 - (e) The Lord’s Message to John Signified by Angel – Rev. 1:1, 22:6, 8, 16
 - b) The Originator of the Message
 - (1) The First and Last
 - (a) Stated in Revelation in Description of Jesus – 1:17, 22:13
 - (b) Statement Affirming the Relationship of the Lord to Beginning and Ending of All Things
 - (i) Creation
 - (a) He Made the Ages – Heb. 1:2
 - (b) He Framed the Ages – Heb. 11:3
 - (c) He Is the Creator of All Things – Col. 1:16
 - (i) Salvation

²⁶ Θεατρον (Th-e-a-tron) – Friberg – **13466** **θέατρον, ου, τό** (1) *theater, amphitheater*, as a place for public spectacles and assemblies (AC 19.29); (2) by metonymy, of what is enacted in the theater *spectacle, show*; metaphorically in 1C 4.9

²⁷ Παρακυπτω (Para-koop-toe) – Friberg – **20664** **παρακύπτω** 1aor. παρέκυψα; from a basic meaning *stoop to see*, with the meaning modified by the situation of the observer; literally *stoop down (to look in)* (LU 24.12); figuratively *look intently into* (JA 1.25); *look into (a matter), investigate* (1P 1.12). The Disciples stooped down into the Lord’s tomb to examine where He was laid, Lu. 24:12; Jn. 20:5, 11; The Believer can look into the law of liberty, Jas. 1:25.

²⁸ Οραω (Or-a-ow) – Friberg – **19850** **ὀράω** impf. ἐώρων; fut. mid. ὄψομαι; 2aor. εἶδον; pf. ἐόρακα; 1aor. pass. ὄφθην; 1fut. pass. ὀφθήσομαι; see also εἶδον; (1) transitively; (a) of sense perception *see, perceive, catch sight of* (MT 24.30); *go to see, visit* (HE 13.23); (b) as seeing what is being communicated supernaturally *see* (LU 1.22); passive *become visible, appear* (AC 16.9); (c) in an experiential way as coming to knowledge *see, experience, know, witness* (JN 1.50); (d) of mental and spiritual perception *perceive, take note, recognize, find out* (AC 8.23); (2) intransitively; (a) *look at someone* (JN 19.37); (b) predominately used in warnings and instructions *see to (it)* (MT 27.4); *take care (lest)* (MT 18.10); *look out for, watch out, be on guard (against)* (MT 16.6); elliptically ὄρα μή *don’t do that!* (RV 19.10)

²⁹ Ενωπιον (En-oh-pee-on) – CDJ – In the face of, in front of, before or in the presence or sight of.

- (a) He Is the Creator of All Spiritual Things – Eph. 3:9
 - (b) He Is the Author and the Finisher of Our Faith – Heb. 12:1
 - (ii) Judgement – Jn. 5:22
 - (2) The One Who Came to Be Dead (At a Point in Time)
 - (a) The Human Nature of the Lord
 - (i) He Was Caused to Become Dead or Became Dead for Himself
 - (ii) He Was Alive
 - (b) The Statement Combats a Heresy³⁰
 - (i) Idol Worshipping City
 - (ii) Jewish Influence
 - (3) The One Who Came to Be Alive (At a Point in Time)
- 2. The Content of the Message – vs. 9
 - a) The State of the Church
 - (1) The Lord’s Factual Knowledge of the Good Works³¹
 - (a) Of Their Tribulation³²
 - (b) Of Their Poverty³³
 - (2) The Lord’s Factual Knowledge of the Bad Works
 - (a) The Blasphemy within of Imposter Jews
 - (i) True Jews pertaining to Election – Rom. 9:6
 - (ii) Dispersion from Persecution Led Jews to Different Areas – Ac. 8:1 (cf. 1 Pet. 1:1)
 - (iii) Jews living amongst Gentile-Christians affected their behavior – cf. Ac. 15:1

³⁰ Fausset’s Bible Dictionary – The attributes of Him "which was dead and is alive" would comfort Smyrna under persecution. The idol Dionysus at Smyrna was believed to have been killed and come to life; in contrast to this lying fable is Christ's title, "the First and the Last, which was dead and is alive" (Rev. 2:8).

³¹ Εργον (ergon) – Implied that the Church is accomplishing the inherent good works that God has established for them (cf. Eph. 2:10), because it is mentioned as a positive.

³² Friberg – **13714** **θλίψις, εως, ή** literally *pressure, pressing together*; figuratively in the NT, of suffering brought on by outward circumstances *affliction, oppression, trouble* (RO 5.3); especially to be regarded as participation in the sufferings of Christ (CO 1.24); of sufferings of the end-time *tribulation, trouble, distress* (MK 13.19); called ή μεγάλη θ. *the great tribulation, the time of great trouble* (MT 24.21; RV 7.14). Paul explained after being raised that Believers must enter into the Kingdom of God through tribulation, Ac. 14:22. Paul explained that the Holy Spirit showed him that tribulation awaits him in every city, Ac. 20:23. Paul states the Believer can glory in tribulations, Rom. 5:3. Tribulation can not separate the Believer from the love of God, Rom. 8:35. The Believer can be patient in tribulation, Rom. 12:12. Marriage can be a cause of tribulation, 1 Cor. 7:28. God comforts the Believer in tribulation, 2 Cor. 1:4, 8. Tribulation is temporal, 2 Cor. 4:17. Believers can have faith and patience in tribulation, 2 Thess. 1:4. The Believers’ tribulation will be repayed by God, 2 Thess. 1:6. The Believer is being watched in our tribulations, Heb. 10:33.

³³ Friberg – **23779** **πτωχεία, ας, ή** strictly *life of a beggar*; hence (*extreme*) *poverty, (complete) destitution*. Physical poverty, 2 Cor. 8:2, (Spiritual poverty) 9. Adjective – Poor saints are mentioned at Jerusalem, Rom. 15:26. 2 Cor. 6:10

- (iv) Saved Jews and Gentiles become part of the Church – Gal. 3:28
- (b) The Belonging of the Imposters
 - (i) The Synagogue of Satan – cf. Rev. 3:9
 - (ii) Many Gathered as to God Are Not
- b) The Encouragement to the Church – vs. 10
 - (1) To Not Fear Persecution
 - (a) God Gave the Holy Spirit for Fear – 2 Tim. 1:7
 - (b) Persecution Ordained – 2 Tim. 3:12; 1 Pet. 2:20, 3:14, 17, 4:16
 - (2) To Be Aware of the Persecution to Come
 - (3) To Be Aware of the Reward for Faithfulness through Suffering
 - (a) The Crown of Life – cf. Jas. 1:12
 - (b) The Bema Seat Judgment
- 3. The Summary – vs. 11
 - a) The True Audience
 - (1) The Ones Having Ear to Hear
 - (2) The Whole Church Not Included
 - b) The Reward
 - (1) The One Overcoming
 - (2) No Harm³⁴ in the Second Death – cf. Rev. 20:6, 14, 21:8

III. UNTO THE ANGEL OF THE CHURCH OF PERGAMOS

A. The History of Pergamos

- 1. The City
 - a) Population of 200,000
 - b) Name derived from a Greek word meaning “Citadel” or “High place” (likely due to the cities heights being on a hill)
 - c) The Capitol City of Myasia (Roman Province)
 - d) Known to have the second largest library of its time (Second to the famed library of Alexandria, Egypt)
 - e) Chief manufacturer of parchment (Writing material made from animal hide, cf. 2 Tim. 4:13)
- 2. The Ministry in Pergamos
 - a) Only mentioned in Revelation
 - b) Called the “Compromising Church” by some Bible scholars due to the warnings of Christ in the letter

B. The Message to Pergamos

- 1. The Delivery of the Message – vs. 12
 - a) The Intermediary of the Message

³⁴ Friberg – 459 ἀδικέω fut. ἀδικήσω; 1 aor. ἠδίκησα; pf. ἠδίκηκα; 1 aor. pass. ἠδικήθην; (1) intransitively, of acting unjustly *be in the wrong* (RV 22.11); as violating law *do wrong* (CO 3.25); (2) transitively, with the accusative of a person *do wrong to, act unjustly toward, injure* (AC 7.26); passive *suffer wrong or injustice* (1C 6.7); with the accusative of the thing *harm, damage, hurt* (RV 7.2); passive *be harmed by, suffer damage* (2P 2.13)

- (1) Pastor of the Church in Pergamos
- (2) The Angel of the Church
- b) The Originator of the Message
 - (1) The Lord
 - (2) The One Having Sharp Sword³⁵ with Two Edges
 - (a) The Similar Reference (The Written Word of God) – Heb. 4:12
 - (i) The Ability – Sharper³⁶
 - (ii) The Comparative – Two-Edged³⁷ Sword³⁸
 - (b) The Contextual Reference (The Living Word)
 - (i) He continually has a sharp sword with two-edges
 - (ii) His sword is for battle
- 2. The Content of the Message – vs. 13-17
 - a) The State of the Church
 - b) The Lord’s Factual Knowledge of the Works
 - (1) Good Works
 - (a) Done in Spite of Where the Lived
 - (i) The Dwelling³⁹ of the Saints
 - (ii) The Location of Satan’s⁴⁰ Throne⁴¹
 - (iii) Faced with the Devices of Satan (The one standing in opposition to God tempting them to do the same)

³⁵ Ρομφαία (Rom-phi-a) – Friberg – strictly, a long Thracian *javelin*; later a large and broad *sword*; (1) in the NT simply *two-edged sword* (RV 2.12); (2) by metonymy *war* (RV 6.8); figuratively; (a) as the word of severe judgment that Christ speaks (RV 2.16); (b) as a feeling of sharp pain or anguish that comes to the heart (LU 2.35)

Simeon described a sword piercing through the soul of the Lord with regard to Israel, Lu. 2:35; A two-edged sword is described to come out of the mouth of the Lord, Rev. 1:16; The Lord promises to come after Pergamos with a sword from His mouth is the did not repent, Rev. 2:16; The man sitting on the pale horse had the power to kill with a sword, Rev. 6:8; In the Lord’s return He will fight with a sword from His mouth, Rev. 19:15, 21

³⁶ Friberg – 26890 τομός, ή, όν cutting, sharp; comparative τομώτερος, τέρα, ον *sharper*; metaphorically, for the power of God’s Word *having capacity to penetrate deeply* (HE 4.12)

³⁷ Διστομος (Di-sto-mos) – Friberg – strictly *having two mouths*; hence, of a sword *double-edged, two-edged*. Rev. 1:16, 2:12, 19:15

³⁸ Friberg – 17892 μάχαιρα, ης, ή originally a large knife for killing and cutting up; in the NT *sword, saber*; literally, as a curved weapon for close combat (*small*) *sword, dagger* (JN 18.11); figuratively, as a symbol of violent death (RO 8.35), of hostility (MT 10.34), of the power of life and death (RO 13.4); metaphorically, for the penetrating power of words spoken by God (EP 6.17) – Heb. 4:12 cites the use of μάχαιρα rather than ρομφαία for sword.

³⁹ Κατοικεω (kat-oi-ke-oh) – From the composition of the preposition κατά meaning “down” and the verb οικεω meaning to be at home. Together, they give the idea of being at home and express a comfort in one’s situation. When used with reference to the earth, it usually references unsaved people: Rev. 3:10, 6:10, 8:13, 11:10, 13:8, 12, 14, 17:2, 8. It is also used with reference to the activity of the Godhead’s indwelling of the Believer: Eph. 3:17, Col. 1:19, 2:9, Jas. 4:5. The Old Testament saints were said to dwell in earthly place, Heb. 11:9.

⁴⁰ The Name Satan – Means “Adversary” and is used to characterize his opposition to God and saints. This is born out in his activity of energizing his mature sons of darkness (Eph. 2:2). In the context of Rev. 2:13, he is seen as opposing the Believer’s at Pergamum (no doubt through the people of the city, cf. Eph. 6:12)

⁴¹ Satan’s Throne – Here it is stated that Satan has a throne which was located at Pergamos. In Eph. 2:2, Satan is stated to be the “Prince pertaining to the authority of the air”. This gives evidence to the fact that his throne is the spirit world is likely in the air. However, his influence over men at the time was centered Pergamos.

- (iv) Faced with the Operation of the World System
- (b) Content of the Works
 - (i) Grasping⁴² to His Character (cf. vs. 14 – “grasping to the Doctrine of Balaam; vs. 15 – The Doctrine of the Nicolaitans)
 - (ii) Had not been caused to deny⁴³ the Faith pertaining to the Lord
 - (a) They did not renounce their faith in spite of persecution
 - (b) The Faith as related to salvation⁴⁴
 - (c) In Spite of the Martyrdom of Antipas⁴⁵
 - (i) Did not deter the Pergamum Saints
 - (ii) Emphasized to have happened where Satan was at home (idolatry)
- (2) The Bad Works
 - (a) The Issues with Their Actions
 - (i) The actions expressed to an Individual (The Bishop⁴⁶)
 - (ii) The Doctrine⁴⁷ of Balaam⁴⁸ - Num. 22:5 (cf. Deut. 23:4; Jos. 13:22, 24:9; Neh. 13:2)

⁴² Κρατέω (kra-te-oh) – Literally, it is the physical presentation of one’s strength by the ability to hold on to an object. Figuratively, it is the ability of one to guard an idea, not allowing outward forces to effect it. Examples: The Colossians saints were failing to grasp the Head of the Body of Christ, Col. 2:19; Paul encourage the Thessalonian Saints to hold to the things they had been taught, 2 Thess. 2:15; The Hebrew Saints were encouraged to grasp to their confession, Heb. 4:14; The Hebrew Saints were encouraged to grasp to the hope that was set before them, Heb. 6:18; The Thytiran Saints were encouraged to cling to what they had until the Lord’s return, Rev. 2:25 (Philadelphian Saints, 3:11).

⁴³ Friberg – **3569 ἀρνέομαι** impf. ἠρνούμην; fut. ἀρνήσομαι; 1aor. ἠρνήσάμην; pf. ἤρνημαι; (1) in relation to a question or demand *deny* (LU 8.45), opposite *ὁμολογέω* (*admit, confess*); (2) in relation to a claim *refuse, disown, not consent to* (HE 11.24); (3) in relation to God or a person *deny, disown, renounce* (1J 2.23); (4) in relation to the Christian faith, usually in the sense of apostasy *deny, repudiate* (1T 5.8); (5) as saying no to oneself in order to live wholly for Christ *disregard, pay no attention to one’s own desires* (LU 9.23); as turning from ungodly conduct *renounce, deny* (TI 2.12); (6) as acting contrary to one’s true character *be untrue, be false to oneself* (2T 2.13). A believer denying the faith is considered worse than an unbeliever in the present, 1 Tim. 5:8; A believer denying the Lord in the present will be denied by Him in the present, 2 Tim. 2:12; Those within the Church during the last days of the dispensation with deny the power behind true godliness, 2 Tim. 3:5; Those of the circumcision professed to know the Lord but denied Him by their works, Tit. 1:16; Grace teaches the Believer how to deny ungodly lusts, Tit. 2:12; The Church in Philadelphia refused to deny the character of the Lord, Rev 3:8; Negative denials: Of false teachers, 2 Pet. 2:1, Of Anti-Christ’s, 1 Jn. 2:22, 23, Of “certain men” described by Jude, Jud. 1:4

⁴⁴ The Faith – The appropriation of the Believer’s present tense faith to our future hope of salvation. It is the driving force of the Believer’s present tense salvation in action and is inclusive of the things it takes for the Believer to live victorious in this life. Paul preached the faith he once attempted to destroy, Gal. 1:23; The Colossian Saints were known for their living of this faith, Col. 1:4; Paul desired to know of the Thessalonian saints faith, 1 Thess. 3:5.

⁴⁵ Antipas – Church tradition has Antipas as the Bishop of the Church at Pergamos until his martyrdom in 92 AD. He was stated to have been martyred by burning in atop one of the Pergamum bull idols.

⁴⁶ The Bishop – The language expressed the Bishop as not necessarily being responsible, but culpable. “But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam”. The statement to the Bishop can be better translated “because you are continually having”. The inference is that the Bishop is not doing anything about the doctrinal issues within the church.

⁴⁷ Διδαχῆ (did-a-kay) – Information that is taught both as truth for one’s knowledge and for use in their life. Paul warns against those teaching the Roman Saints other kinds of doctrine that what he had taught, Rom 16:17; Paul

- (a) Places priority to earthly things rather than spiritual
- (b) Morality has a price (Willing to Compromise)
- (c) Obstinate to the desires of God
- (d) Must be shown the error of its way
- (e) Some saints at Pergamum were willing to put aside God’s will to fit in
- (iii) The Doctrine of the Nicolaitans⁴⁹
 - (a) Where the Ephesian church hated these actions the Pergamum church was allowing them – cf. Rev. 2:6
 - (b) Textual Problem⁵⁰ – “Which things I also hate”
- (b) The Solution for Error
 - (i) Change of Mind⁵¹
 - (ii) Consequence of Non-Repentance
 - (a) His Coming⁵²
 - (i) The Rapture
 - (ii) The Second Coming⁵³
 - (b) His Judgment
 - (i) His Coming⁵⁴
 - (ii) His Fight⁵⁵

warned the Corinthian Saints against the teaching of differing doctrines, 1 Cor. 14:26; The author of Hebrews warns against strange doctrines, Heb. 13:9

⁴⁸ Comparisons to the Doctrine of Balaam – The Error of Balaam, Jud. 1:11; The Way of Balaam, 2 Pet.):15

⁴⁹ The Doctrine of the Nicolaitans – Teaching for Christian practice that infers the dominance of the Pastor Teacher over the Believers he’s supposed to be serving.

⁵⁰ There is significant evidence to omit this line. It could have been added based on what was said in vs. 6. However, rather it is added or omitted, the fact remains that God hates the deeds of the Nicolaitans based on vs. 6.

⁵¹ Friberg – **18292 μετανοέω (meta-no-e-oh)** fut. μετανοήσω; 1aor. μετενόησα; strictly *perceive afterward*, with the implication of being too late to avoid consequences; (1) **predominately of a religious and ethical change in the way one thinks about acts repent, change one's mind, be converted (MT 3.2)**; (2) as feeling remorse *regret, feel sorry* (LU 17.3, 4). **Aor., Act., Ind., 2nd Pers., Sing:** Peter instructed Simon to ‘change his mind right now’ concerning his attempt to purchase the apostle’s gifts, Act. 8:22; The Ephesians Saints were advised to repent immediately and go back to doing their original works, Rev. 2:5; The Saints at Sardis were advised to repent of the works that were causing them to be spiritually dead, Rev. 3:3; The Laodicean Saints are advised to repent concerning their spiritual indifference, Rev. 3:19.

⁵² Ερχομαι (er-com-my) – Literally, the physical presence of one who was previously in another place. Given as a warning to the Ephesian Church as judgment for failure to repent of their bad works, Rev. 2:5 (Philadelphia, Rev. 3:11); The Lord warns His Second Coming will be as a thief, Rev. 16:5; The Lord reminds that His presence is always imminent, Rev. 22:7, 12, 20

⁵³ Usually described by the noun παρουσία (pair-roo-see-a), 1 Cor. 15:23; 1 Thess. 2:19; 1 Thess. 3:13; 2 Thess. 2:8; 2 Pet. 1:16; 2 Pet. 3:4; 1 Jn. 2:28.

⁵⁴ The Lord calls for repentance with the consequence being the imminent return of the Lord for the Bishop of the Church. Implicit in this statement is that without repentance from the Bishop, these would be of the works that would be judged at the Bema Seat. It can be understood that this statement is related to the Bishop by the use of the pronoun “you” (“or else I will come unto you quickly”). Quickly – ταχύς (ta-coos) – Louw-Nida – pertaining to a point of time subsequent to another point of time (either an event in the discourse or the time of the discourse itself), with emphasis upon the relatively brief interval between the two points of time. (“I am coming for myself to you quickly) Rev. 2:5, 3:11, 11:14, 22:7, 12, 20.

- (iii) His Sword – cf. Rev. 19:15
- (iv) His Enemy – The Unsavd within Pergamos⁵⁶
- c) The Intended Audience
 - (1) The Ones Able to Hear
 - (a) The Ears and The Ability to Hear⁵⁷
 - (b) The Desire to Hear⁵⁸
 - (2) The Ones Overcoming (Reward)
 - (a) Hidden Manna for Food
 - (i) The Hidden⁵⁹ Manna
 - (a) Manna Given to the Sons of Israel for Physical Sustenance
 - (b) Manna Given as a Reward
 - (ii) The Purpose of the Manna
 - (a) The Need for Physical Sustenance from Food with New Bodies
 - (i) The Tree consisting of Life – Rev. 2:7
 - (ii) The Tribulation Saints Nourished by the Lord – Rev. 7:17
 - (b) The Need for Sustenance from the Lord Eternal
 - (i) All Things Held together by the Lord – Col. 1:17; Heb. 1:3
 - (ii) All Things Given to the Overcomer in Christ
 - (c) The True Manna Clarified – Jn. 6:30
 - (i) The Bread from the Father for Israel
 - (ii) The Bread from the Father for All

⁵⁵ Friberg – 22453 πολεμέω fut. πολεμήσω; 1aor. ἐπολέμησα; literally *make war, war* (against), *fight* (with) (RV 12.7); figuratively, as expressing hostile attitudes within a community *fight, be against* (JA 4.2). CDJ – To mount a campaign against an enemy. James warned his audience against campaigning against one another, Jas. 4:2; Michael and his angels will campaign against Satan and his angel, Rev. 12:7; The Beast was unable to be campaigned against, Rev. 13:4; At the end of the Tribulation Period nations will campaign against the Lord, Rev. 17:14; The Lord will make war to balance unrighteousness in the future, Rev. 19:11.

⁵⁶ The battle is stated to be against “them”. This is a message to those that are unsaved within the Church. There is no Scripture that indicates the Lord battling against Believers.

⁵⁷ The ability to hear the Holy Spirit implies that one is a Believer. The Spirit’s indwelling gives each Believer the ability to hear His voice. The Holy Spirit allows the Believer to discern spiritual things, 1 Cor. 2:10. The Holy Spirit grieves within the Believer struggling with sin, Eph. 4:25. The Holy Spirit leads the Believer, Gal. 5:16.

⁵⁸ The Believer’s ability to hear is not in question. The desire to hear is reliant upon the Believer’s spiritual state of mind. The Believer must be resting positionally. The Carnal Believer is impeded from hearing the Spirit, Heb. 5:12. The Unbeliever cannot hear the Spirit, 1 Cor. 2:14.

⁵⁹ Κρυπτω (Kroop-toe) – Friberg – with stress on the subjective element; literally, as preventing something from being seen *hide, conceal, cover* (MT 25.18); passive *hide or conceal oneself, be hidden* (JN 8.59); figuratively, as preventing something from being known *keep secret, conceal, hide* (LU 19.42); as preventing someone from being harmed by anything *keep safe, protect* (CO 3.3). Perfect Tense Uses: The revelation of things hidden from the foundation of the world, Matt. 13:35; Hidden in description of the Kingdom from the Heavens, Matt. 13:44; The meaning of the Lord’s death and resurrection was hidden from the disciples, Lu. 18:34; Joseph of Arimathea’s discipleship stood hidden from the Jews, Jn. 19:38; The Believer’s life stands as hidden in Christ, Col. 3:3.

- (a) Fills the Need for Spiritual Hunger and Thirst
- (b) Fills the Need for Physical Hunger and Thirst
- (b) White Stone with New Name
 - (i) White Stone
 - (a) Symbol of Cleanliness (White⁶⁰)
 - (i) Webster’s Dictionary – free from spot or blemish: such as *a (1)* : free from moral impurity : [innocent](#) (2) : marked by the wearing of white by the woman as a symbol of purity *a white wedding b* : unmarked by writing or printing *c* : not intended to cause harm *a white lie white magic*
 - (ii) The Cleanliness of the Believer – Eph. 5:27; 1 Tim. 6:14; 2 Pet. 3:14
 - (b) Symbol of Guiltlessness (Stone⁶¹)
 - (i) The Believer Stands Uncondemnable in Christ – Rom. 8:1
 - (ii) The Believer Righteous in Christ – Rom. 3:25, 26, 4:24, 25
 - (iii) The Believer Judged in Works Allowing for the Reception of Stone⁶² – 1 Cor. 3:13
 - (ii) New Identity (New Name)
 - (a) The Giving⁶³
 - (i) The Lord promise to give to the Ephesians that overcame to eat from the Tree of Life – Rev. 2:7
 - (ii) The Lord promised to give the faithful in Smyrna the Crown of Life – Rev. 2:10

⁶⁰ The Lord shown in white at His transfiguration, Matt. 17:2; Mk. 9:3; Lu. 9:29; Angels appeared in white clothing, Matt. 28:3; Mk. 16:5; Jn. 20:12; Ac. 1:10; The Believer’s clothing in heaven will be white, Rev. 3:4, 5, 18, 4:4; The Tribulation Saints are clothed in white robes, Rev. 6:11, 7:9, 13; The Lord returns on a white cloud and horse, Rev. 14:14, 19:11; The Great White Throne, Rev. 20:11

⁶¹ ψῆφος (Psay-fos) – Thayer’s Lexicon – since in the ancient courts of justice the accused were condemned by black pebbles and acquitted by white. Used to describe Paul’s admission of Believer’s guilt prior to his conversion, Ac. 26:10.

⁶² While the Believer has presently been declared righteous in Christ and God the Father accounts this righteousness to us, we have not received the full contents of our salvation. Therefore, in present salvation, there is the potential for us to fall short of God’s glory and fail to accomplish the works His son ordained for us (Eph. 2:10). These works will be judged at the Rapture. It is when these matters are handled that the Believer is completely worthy of His new name. He is divorced completely from who he was and what he did in the flesh.

⁶³ Διδωμι (Did-oh-mee) – CDJ – to grant ones’ personal possession to another on the owner free accord. The gifting is without the compelling of other persons or things done, but upon the volition of the individual. This word is a synonym of the Greek verb χαρίζομαι which expresses the idea that the thing granted came as the result of the constraint of grace.

- (iii) The Lord promised to give to everyone according to their works – Rev. 2:23
- (iv) The Lord promised to give to the overcomers in Thyatira authority over the nations – Rev. 2:26
- (v) The Lord promised to give a morning star to the overcomers at Thyatira – Rev. 2:28
- (vi) The Lord promised to give the shared seat on the Father’s throne to the overcomer in Laodicea – Rev. 3:21
- (b) The Abolishment of Former Self
 - (i) New Character Excludes Sin Nature
 - (ii) New Kind⁶⁴ of Name
 - (a) Differs from the Individual Birth Name
 - (b) Differs from the Character Established by the Believer on Earth
- (c) The Example Already Established – Phil. 2:9, 10 (cf. Rev. 3:12)
 - (i) God exalted the Lord in the Realm of His Humanity after His service on the earth
 - (ii) God graciously gave the Lord a name above all names
 - (iii) God gave a name that differs to the birthname of Jesus (The name belonging to Jesus)
- (d) The Meaning of the Name
 - (i) Examples of Name Changes
 - (a) Abram to Abraham – Gen. 17:5
 - (b) Jacob to Israel – Gen. 35:10
 - (c) Simon to Peter – Mk. 3:16
 - (d) Saul to Paul – Ac. 13:9 (Saul – Hebrew Name; Paul – Gentile Name, Born in Tarsus) – Not necessarily given by the Lord
 - (ii) Unique of the Believer’s relationship to the Son
 - (a) The Name Freely Given by the Son to Each Believer
 - (b) The Name Will Be Approved before the Father – Rev. 3:5
 - (c) The Name Will Be Known (Factual) by the One Receiving It
 - (d) The Name Relates to Relationship of the Glorified Believer to the Glorified and Resurrected One

⁶⁴ Καινος (Kai-nos) – a new kind of name; Difference – Birth name after the flesh vs. spiritually focused name; Name given by birth parents vs. name given by the Lord

IV. UNTO THE ANGEL OF THE CHURCH OF THYATIRA

A. The History of Thyatira

1. The City

a) Name

- (1) Some believe it is a derivative of the Greek word “Θυγατηρ (Thoo-ga-tare)⁶⁵ meaning “daughter”
- (2) Some believe it means “Castle of Thya” (ISBE)

b) Idolatry⁶⁶

- (1) Worship of Lydian Sun-god Tyrimnos⁶⁷ (Temple and coin dedicated to his name)
- (2) Worship of Sambethe⁶⁸ (Temple dedicated)

c) Commerce

- (1) Location – The situation of the city along the river allowed for easy access for import and export of goods

(2) Guilds

- (a) Conglomerations of certain trades within the city
- (b) Certain trades banded together to pool their influence and maximize their profitability
- (c) This practice increased their influence with government and with the consumers

(3) Trade

- (a) Purple Dyed Garments

⁶⁵ The belief is from the thought that the city was given its’ name when it was founded in 290 BC by King Seleucus I Nicator. The name was then given to commemorate the birth of his daughter.

⁶⁶ Religion in the City of Thyatira: Because of its location on a main line of communication and trade, Thyatira developed into a thriving and prosperous manufacturing and marketing center. Inscriptions show it was home to numerous trade guilds including coppersmiths, tanners, dyers, leatherworkers, woolworkers and linen-workers. More guilds were found in Thyatira than any other contemporary city in the Roman province of Asia. Every guild owned property in its own name, made contracts and wielded wide influence in the city’s political, economic, social and religious life. Guild membership was compulsory for anyone pursuing a trade. Each provided specific benefits and took actions to protect its interests. Each guild had a patron deity, and all proceedings and feasts commenced with paying homage to that god or goddess. The guilds held banquets, probably in temples, which included sexual orgies and wild feasts at which food offered to idols was served. This posed a dilemma for the shopkeepers and craftsmen among the city’s Christian community who risked loss of income for refusing to join guilds or for not taking part in their rituals. Christian craftsmen whose commercial and financial security was determined by participation in the guilds may have found it difficult to live out their faith and practice their craft. Necessity for membership in a trade community must have strengthened temptation to compromise. Acts 16:14 supports a conclusion that there was a Jewish settlement at Thyatira. When Paul, Silas and Timothy entered Philippi in Macedonia they soon learned the city had no synagogue; there weren’t enough Jews in the city to support one. They did find a group of women gathered at a place of prayer outside the city gate by the Gangetis River. One was Lydia, a dealer of purple goods made in Thyatira, and she was “a worshiper of God,” a gentile who had been drawn to Judaism, probably through contact with the Jews in Thyatira. But she was not a full convert. Lydia’s home served as a meeting place for the Christians of Philippi and after Paul and Silas were released from their illegal imprisonment they went there to encourage “the brothers” before traveling through Amphipolis and Apollonia, to Thessaloniki then on to Athens and Corinth. Possibly Lydia returned to Thyatira at some point and became a leader in the church there. (turkeyculturaltour.com)

⁶⁷ Identified with the god Apollo

⁶⁸ Identified with the goddess Sybil

- (b) Coppersmiths
- 2. The Ministry in Thyatira
 - a) Home of Lydia – Ac. 16:14
 - b) No Mention of the Church aside from Revelation
 - c) Called the “Tolerant Church” by Biblical Scholars due to their willingness to put up with false teaching
- B. The Message to Thyatira – Rev. 2:18-2:29
 - 1. The Intermediary of the Message – vs. 18
 - a) The Angel of the Church
 - b) The Pastor
 - 2. The Originator of the Message – vs. 18
 - a) The Lord
 - b) The Son⁶⁹ of God
 - (1) The Name
 - (a) The Title for the Outworking of the Decree – Ps. 2:7
 - (b) The Title of Second Person Prior to Incarnation – Ps. 2:7; Ac. 13:33; Heb. 1:5, 5:5
 - (c) The Recognized Position of Jesus in His Incarnation
 - (i) By the Angels Foretelling of His Coming – Lu. 1:32, 35
 - (ii) By Demons – Matt. 4:3, 6; 8:29
 - (iii) By the Disciples – Matt. 16:16; Jn. 1:34, 49
 - (iv) By the Centurion after His Death – Mk. 15:39
 - (d) The Recognized Position of Jesus in His Resurrection
 - (i) By Paul – Rom. 1:4; 2 Cor. 1:19; Gal. 2:20
 - (ii) By the Author of Hebrews – Heb. 4:14, 6:6
 - (iii) By John – 1 Jn. 4:15
 - (iv) By the Overcomer – 1 Jn. 5:5
 - (2) The Description
 - (a) His Eyes⁷⁰
 - (i) Other Mentions
 - (a) Anthropomorphism Prior to His Incarnation
 - (b) The Lord’s Eyes over the Righteous – 1 Pet. 3:12
 - (ii) Flame⁷¹ of Fire – cf. Rev. 1:14, 19:12
 - (a) Symbolic of His Ability to See All Unaided (He doesn’t need an exterior light source to see)
 - (b) Fire Used as Symbol for Judgment⁷²

⁶⁹ Υἱός (Hoo-ee-os) – CDJ – Of one who has the rights and privileges of inheritance due to placement within a family.

⁷⁰ The Eye – is an organ in the body that utilizes light to transmit images to the brain

⁷¹ φλογος (flo-gos) – The way the Lord appeared in the burning bush, Ac. 7:30; The way the Lord will appear in His second coming, 2 Thess. 1:8; What he makes His ministers to be, Heb. 1:7

⁷² Fire for Judgment – Reacting positively to enemies can build up judgment for them, Rom. 12:20; The Believer’s works not in line with the will of God will be judged, 1 Cor. 3:13, 15; The sinning Believer can be judged in this

- (c) His Feet⁷³ (cf. Rev. 1:15; Dan. 10:6)
 - (i) Simile⁷⁴
 - (ii) Fine Brass⁷⁵
 - (a) He Stands in Royalty
 - (b) He Stands in Firmness
 - (c) He Stands and Will Sit to Judge (All things will be under His feet, 1 Cor. 15:27-28)
- 3. The Content of the Message – vss. 19-23
 - a) The Commendation
 - (1) The Works
 - (a) Love⁷⁶
 - (i) Agape – Self Sacrifice – Gal. 5:22 (Rev. 2:19)
 - (ii) Focusing on Other Saints
 - (b) Service⁷⁷
 - (i) Acts Done by the Will of God for Other Saints
 - (ii) Individually by Gifting or Office and Corporately by Spirit Leading
 - (c) Faith
 - (i) Spiritual Gift and Part of the Fruit of the Spirit
 - (ii) Faith and Love⁷⁸
 - (a) Active Faith in Present Tense Salvation Facilitates Love – Col. 1:4; 1 Thess. 1:3
 - (b) Active Faith within the Believer Allows Stabilization from Love – Eph. 3:17

manner in the present, Heb. 10:27; God is called a consuming fire do to His judgment, Heb. 12:29; The earth will be judged by fire, 2 Pet. 3:7; Unsaved will be punished with fire, Jud. 1:7;

⁷³ Ποδες (po-des) – Friberg – a body part used for standing and walking; (CDJ) – figuratively, it emphasizes the surety of ones’ ability to stand (see English *podium* which is not as much concerning feet, but the place where someone stands to speak) cf. Rom. 10:15

⁷⁴ Friberg **19665 ὁμοιος, οία, ον** (hom-oy-os) as introducing similarity, usually with the dative following; (1) *of the same nature or kind as, like to, resembling* (AC 17.29); neuter as a substantive τὰ ὅμοια τούτοις *things like these* (GA 5.21); (2) *of equal value, just as great* (MT 22.39); (3) *of equal power, as powerful as* (RV 13.4)

⁷⁵ **28482 χαλκολίβανον, ου, τό** and **χαλκολίβανος, ου, ό** (cal-co-li-ba-nos) a highly refined metal or alloy of uncertain identity, probably *burnished bronze, fine brass*; the old Latin translation has *aurichalcum*, an alloy of gold and copper; CDJ – from the composition of the nouns χαλκος which is an unknown metal thought to be bronze or brass and λιβανος which is a white sap imitating from a Middle Eastern tree; usually thought to be frankincense (see Lebanon)

⁷⁶ Love for the Brethren – The Ephesian Church was reprimanded for abandoning their responsibility to love, Rev. 2:4; Paul instructed the Roman Saints to love without hypocrisy, Rom. 12:9; Love doesn’t produce works lacking in character toward the Brethren, Rom. 13:10; Love is illustrated by the ability of the individual to place the brethren’s need before individual needs, Rom. 14:15; Love should be pursued by the Believer, 1 Cor. 14:1

⁷⁷ Διακονια (dia-ko-ni-a) – As an office within the Church, Ac. 6:1, 4 (cf. 1 Tim. 3:10); As service in the use of one’s spiritual gift, Eph. 4:12; As a collective effort of Saints in accomplishing the Will of God, 2 Cor. 5:18

⁷⁸ Faith and Love in Scripture – Paul expected the Corinthian Saints would abound in all things including faith and love, 2 Cor. 8:7; The Ephesian Saint displayed faith in the Lord Jesus and subsequently love toward the brethren, Eph. 1:15; Faith and love should be pursued by the Believer, 1 Tim. 6:11; Both faith and love are generated through our position in Christ, 2 Tim. 1:13; Phm. 1:5

- (d) Patience⁷⁹
 - (i) General Patience Required in Christian Life
 - (ii) Coming from Christ (Positional) – Rev. 1:9 (As to Source), 3:10 (From Discourse); 13:10, 14:12 (Shown in difficult circumstance)
 - (iii) Perhaps in Excess (Seen in Tolerance – vs. 20)
- (2) The Growth
 - (a) Seen in Works⁸⁰
 - (i) Overall Works
 - (ii) General View of Christian Life (cf. Eph. 2:10)
 - (b) Seen in Development (Latest greater than first)
 - (i) The Works Currently Done Better than First
 - (ii) Sign of Maturation
- b) The Citation – vss. 20-25
 - (1) The Lord States Present Issue
 - (2) The Problem of Jezebel
 - (a) The Permission of Her Teaching
 - (i) The Self-Proclaimed Prophetess
 - (a) The Gifting of Prophet Temporary (cf. 1 Cor. 13:8)
 - (b) The Proper Example of a Prophetess – Ex. 15:20 (Miriam); Judg. 4:4 (Deborah); 2 Ki. 22:14, 2 Chron. 34:22 (Huldah); Isa. 8:3 (Isaiah’s Wife); Lu. 2:36 (Anna)
 - (c) The Problem of Idolatry within the City
 - (ii) The Deception of Her Doctrine⁸¹
 - (a) To Fornication
 - (i) Possibility of Participation in Pagan Practice
 - (ii) Encouragement of Illicit Sexual Relationships for Religious Purpose
 - (b) To Eating Idol-Sacrificed Food – 1 Cor. 8:10 (cf. Rom. 14:2)
 - (iii) The Refusal to Repent
 - (a) The Lord designated a period of time⁸² for her repentance

⁷⁹ Υπομονη (hupo-mo-nay) – withholding one’s initial inclination from the flesh in the midst of trying circumstances by defaulting to our position in Christ. Learned through difficult circumstances, Rom. 5:3; Influenced by hope, Rom. 8:25, The source of all patience is God, Rom. 15:4, 5; Influenced by self-control and leads to godliness, 2 Pet. 1:6; John attributes it to Jesus Christ, Rev. 1:9; The Lord commends other Churches for displaying patience – Ephesus, Rev. 2:2, 3, Philadelphia, 3:10.

⁸⁰ Other mention of works – The current works of the Ephesian church compared to their previous works, Rev. 2:2, 5, Works can be good or evil, Rev. 2:9 (Good), 2:22 (Good for nothing), The judgement of works, 1 Cor. 3:13-16 (cf. 2 Cor. 5:10)

⁸¹ Διδασκω (Did-a-skow) –

⁸² Χρονος (Kron-os) – a period of time represented by events moving forward in sequential order (Chronology)

- (i) A Period of Time for Repentance Given
- (ii) Opportunity for Repentance Based on Her Volition
- (iii) Repentance Not Her Desire (Non-Repentance⁸³)
- (b) The Lord allowed her to repent of her sin acts of sin not unbelief
 - (i) Acts of Sin – 2 Cor. 12:21
 - (ii) Unbelief – Rev. 16:11
- (b) The Correction
 - (i) The Lord to Casts the Offenders into a Bed
 - (a) Jezebel
 - (b) Adulterers⁸⁴
 - (ii) The Lord Allows for Great Tribulation
 - (a) A Quality of Tribulation (No Definite Article)
 - (b) A Reaping of Sowed Acts (cf. Gal. 6:7)
 - (c) Allows for Repentance
 - (i) Of Deeds
 - (ii) Second Chance
 - (d) Advising of the Degree of Chastening
 - (i) Up to Death – cf. 1 Cor. 11:30
 - (ii) Example to the Churches
 - (a) The Effects of the Behavior of Believers on Churches – 1 Thess. 1:7, Phil. 1:13
 - (b) The Searching⁸⁵ of God
 - (i) Reins⁸⁶ (Kidneys) – The desire of the Believer to filter things exterior – Ps. 7:9, 26:2; Jer. 11:20, 17:10, 20:12
 - (ii) Hearts (Mind, Will, Emotions)

⁸³ Other Instances of Non-Repentance – The Lord condemned cities for not believing, Matt. 11:20; The Lord gave the Galileans the opportunity to repent or face consequences, Lu. 13:3, 5; Paul spoke of some among the Corinthian Saints who had not repented, 2 Cor. 12:21; The Ephesian Saints we offered the opportunity to repent, Rev. 2:5; The Pergamum Saints were given an opportunity to repent, Rev. 2:16; Men in the Tribulation Period will refuse to repent of their works though being punished, Rev. 9:20, 21, 16:9, 11

⁸⁴ Committing Adultery – Ex. 20:14; Deut. 5:18; Jer. 7:9, 23:14; Hos. 4:13, 14; Matt. 5:27, 32, 19:9, 18, Mk. 10:19; Lu. 18:20; Rom. 2:22; 13:9; Jas. 2:11

⁸⁵ **11342** ἐραυνάω (and ἐρευνάω) 1aor. ἠραύνησα and ἐρεύνησα; (1) as making a thorough investigation *try to find out, search, examine* (JN 5.39); (2) of the Spirit's investigation *search (deeply), fathom* (1C 2.10). The Lord advised the Jews to look into the Old Testament Scriptures in this manner as proof of who He was, Jn. 5:39; The Jews advised Nicodemus to search the Old Testament in this manner as proof against Jesus, Jn. 7:52; The prophets searched in this manner to know the truth of what they were writing about, 1 Pet. 1:11; God searches the heart of the Believer in this manner, Rom. 8:27; The Holy Spirit searches in this manner for the Believer, 1 Cor. 2:10

⁸⁶ **18971** νεφρός, οὐ, ὁ mostly plural *kidneys, veins*; figuratively, of the inner being, the source of thoughts, purposes, feelings *soul, mind* (RV 2.23) – Function of the Kidney - (www.niddk.nih.gov) Every day, the two kidneys filter about 120 to 150 quarts of blood to produce about 1 to 2 quarts of urine, composed of wastes and extra fluid. The urine flows from the kidneys to the bladder through two thin tubes of muscle called ureters, one on each side of the bladder.

- (a) God tries the heart of the Believer – 1 Thess. 2:4
 - (b) God’s word is able to discern the hearts of men – Heb. 4:12
 - (c) God is superior to our hearts – 1 Jn. 3:20
 - (d) The Holy Spirit searches the heart – Rom. 8:27
 - (e) The Lord will make the determinations of the heart manifest at the Bema Seat Judgement – 1 Cor. 4:5
- (c) Righteous Payment
- (i) God’s Righteousness
 - (ii) God’s Judgment of Men⁸⁷
- c) The Call to the Mature – vss. 24-25
- (1) Their Character
 - (a) Unbeholden to the False Doctrine
 - (b) Unknowing of the Depths⁸⁸ of Satan (cf. Rom. 11:33; 1 Cor. 2:10; Eph. 3:18)
 - (2) Unburdened by the Lord
 - (a) Nothing to Correct
 - (b) Continuance in Grace
 - (3) Encouraged to Abide
 - (a) In What Things Presently Held⁸⁹
 - (i) Positional – (cf. 2 Cor. 5:17)
 - (ii) The New Commandment (cf. Jn. 13:34; 1 Thess. 4:9; 1 Jn. 3:11, 23, 4:7)
 - (iii) Spiritual (cf. 1 Cor. 2:15; Gal. 6:1; Eph. 5:19;
 - (iv) Maturity (cf. 1 Cor. 2:6; 1 Cor. 14:20; Eph. 4:13; Col. 1:28)
 - (b) Until the Lord’s Return

⁸⁷ According to the Individual Works – God gives to man according to their works, Rom. 2:6; Paul stated that the end of the false teachers at Corinth would be in accordance to their works, 2 Cor. 11:15; Paul desired for Alexander the Coppersmith to be judged according to his works, 2 Tim. 4:14; The judgment of Babylon will be proof that man is judged in accordance with his work, Rev. 18:6; Those at the Great White Throne will be judged in accordance with their works, Rev. 20:12, 13

⁸⁸ Friberg (Ba-thos) – 4432 βάθος, ους, τό literally, as indicating distance below a surface *depth, deep place*; of earth (MT 13.5); of sea (LU 5.4); in contrast to height (RO 8.39); figuratively, of a great or extreme degree of anything; as a quality in relation to God *depths, inexhaustibility* (RO 11.33); in relation to man *depths, extremity* (2C 8.2); τὰ βάθη as knowledge difficult to understand *deep secrets, deep-laid plans* (1C 2.10)

⁸⁹ 16564 κρατέω impf. ἐκράτουν; fut. κρατήσω; 1aor. ἐκράτησα; pf. κεκράτηκα; pf. pass. κεκράτημαι; from a basic meaning *be strong* or *possess power*; (1) *take hold of* (forcibly), *seize, grasp* (MT 9.25); (2) *take into custody, seize, arrest* (MT 14.3); (3) *take control of, hold (fast)* (AC 2.24); (4) *hold back, restrain from, hinder, prevent* (LU 24.16); (5) of following a doctrine, creedal confession, or course of life *hold fast to, keep hold of, continue firmly in* (HE 4.14); of causing a state to continue *retain, keep* (JN 20.23). Rev. 2:1,

- (i) Pointing to the Rapture
- (ii) Present to Future Tense Salvation
- d) The Intended Audience – vss. 26-29
 - (1) The Ones Overcoming/ The Ones Guarding⁹⁰ the Works⁹¹ from the Lord – vs. 26
 - (a) Will Receive Authority over Nations – vs.27
 - (i) Reigning with Christ – The Believer’s Position with Christ
 - (a) Paul Alluded to the Saints Reigning Together – 1 Cor. 4:8
 - (b) Paul References the Believers Reigning with Christ to Timothy – 2 Tim. 2:12
 - (c) John References the Believers Reigning together with Christ in Millennial Kingdom – Rev. 20:6
 - (ii) Ruling – The Millennial Kingdom
 - (a) It is prophesied that the Lord will rule over the Gentiles – Ps. 2:8
 - (b) It comes to pass that the Lord rules over the Gentiles – Rev. 19:15
 - (b) Will Receive a Morning Star – vs. 28
 - (i) Free Gift
 - (a) Nothing Required from Giver
 - (b) In Revelation – Ephesian Church – 2:7, Smyrnan Church – 2:10, Pergamum Church – 2:17, Thyatiran Church – 2:23, 26, Laodicean Church – 3:21, Fountain of Water Freely Given – Rev. 21:6
 - (ii) Morning⁹² Star
 - (a) Stars
 - (i) The Relationship to Seven Stars – Rev. 1:16, 20, 2:1
 - (ii) The Relationship to the Church (Opposed to the Relationship to Israel)
 - (iii) The Relationship to Other Stars (Superior)
 - (b) Description

⁹⁰ **26653 τηρέω** impf. ἐτήρουν; fut. τηρήσω; 1aor. ἐτήρησα; pf. τετήρηκα; pf. pass. τετήρημαι; 1aor. pass. ἐτηρήθην; from a basic meaning *keep in view, take note, watch over*; (1) literally; (a) *guard* (AC 12.6); (b) *keep, hold in reserve, preserve* for a purpose or until a suitable time (JN 2.10); passive, of custody of people or angelic beings *hold in custody* (AC 25.4; 2P 2.4); (c) *maintain, keep* (JU 6a), opposite ἀπόλλυμι (*forfeit, lose*); (d) *protect, keep intact, keep inviolate* (1C 7.37); (2) figuratively; (a) spiritually, of persons *guard, preserve, protect* (JN 17.11); (b) as maintaining the essence of the Christian life *keep* (2T 4.7); (c) with reference to doctrine, commandments, precepts *observe, obey* (MT 19.17) – CDJ – the responsibility of an individual to protect or preserve something given for a period of time – Examples of “Ones Keeping” – Rev. 16:15, 22:7, 9

⁹¹ Eph. 2:10

⁹² **23681 πρωῒνος, ἡ, ὄν** early, belonging to the morning; metaphorically in RV 2.28 and 22.16 ὁ ἄστηρ ὁ π. *the morning star*

- (i) Of the Angels – Job 38:7
 - (ii) Of the Lord – Rev. 22:16
- (2) The Ones Able to Hear – vs. 29
- (a) Written to Specific Ones
 - (b) Admonition to Hear
4. Conclusion: