

The Church that Tolerates Sin

Revelation 2:18-29

A. Entanglement with the World

The letter to Thyatira in Revelation 2:18-29 is the longest of the seven letters, and it is written to the most insignificant of the seven cities. This letter closely follows the thought of the letter to Pergamos. The compromise with sin, Satan, and the world that began in Pergamos becomes full scale in Thyatira. If the church at Pergamos married the world, then the church at Thyatira had been living with it for a long time. It had become entrenched in the world. The letter shows the depths of sin that compromise brings: full scale idolatry and immorality.

The church at Thyatira represents the church that is absorbed by the world. It was literally living with the world. There are also churches today that name the name of Christ but are totally involved with the world. There are Christians who call themselves Disciples of Christ but they are really disciples of Satan and the world.

B. Evils of Idolatry

The evils of idolatry had penetrated deeply into the church at Thyatira. For example:

1. THE WICKEDNESS OF JEZEBEL

In Revelation 2:20 we will meet a woman who is called Jezebel. That does not mean that her real name was Jezebel; she may have become known as Jezebel because her works so closely paralleled those of Jezebel in the Old Testament (1 Kgs. 16:31; 18:1--21:29). Jezebel in the Old Testament caused Israel to be wed to Baal: When Ahab, the king of Israel, married her, he married the world and paganism because she brought Baal worship into the nation. That is exactly what Jezebel of Thyatira did--she married the church to the world and brought in paganism, which resulted in immorality and idolatry. Both Jezebels succeeded in corrupting God's assembly by initiating a marriage to paganism.

⇒ **Key Thought: What did Jezebel cause God's people to do?**

2. THE DEPTHS OF SATAN

In Revelation 2:24 we see a comment regarding "the depths of Satan." What began as an unusual teaching in the church at Pergamos became full-scale activity in a mystic cult of worldliness at Thyatira. The church tolerated sin, apostasy, idolatry, and communal feasts (where sacrifices were offered to idols, eaten by the people, and followed by an orgy). The church even became deeply involved in those things! **Once the church married the world, it became absorbed by the world.**

I. THE CORRESPONDENT (v. 18)

Revelation 2:18 (NKJV)

¹⁸“And to the angel of the church in Thyatira write, ‘These things says the Son of God, who has eyes like a flame of fire, and His feet like fine brass:’

A. The Picture of Christ

That is not a very comforting picture. When Jesus Christ wrote this letter to the Thyatiran church, He wasn't giving them any comfort; He was giving them a portrait of penetrating judgment. When a church reaches a high level of sinfulness, Christ stops being their companion and starts being their judge. With His eyes like a flame of fire, He sees through their flaws to the reality of their sin. His feet like burnished brass are ready to trample on their sin.

⇒ **Key Thought: Bronze, or brass, is the symbol of judgment.**

1. THE CONTRAST OF TITLES

The description of Christ in verse 18 is the same as the description of the glorified Christ in Revelation 1:14-15:

Revelation 1:14-15 (NKJV)

¹⁴ ... His eyes like a flame of fire;

¹⁵ His feet *were* like fine brass, as if refined in a furnace...

In each of the letters we have studied, the description of the correspondent is taken from the vision of the glorified Christ in Revelation 1. There has always been a parallel. That is also true in this description, but with one significant difference.

Revelation 2:18 says,

¹⁸“...These things says the Son of **God**...”

But Revelation 1:13 says,

¹³ and in the midst of the seven lampstands *One* like the Son of **Man**...

In the letter to the church at Thyatira, Jesus Christ is no longer designated as the Son of man; He is designated as the Son of God. Why? The Son of man designates Christ in His humanness, as He ministers to the churches in love and tenderness. But when He writes to the Thyatiran church, He is no longer the Son of man. He is no longer seen in His humanness; He is seen as God coming in divine and penetrating judgment. The Holy Spirit never makes a mistake in the names of Christ that He chooses. Christ's deity is emphasized because He is not coming to help them; He is coming as God to judge them because of sin. He is no longer the sympathetic Savior; He becomes the judge.

The description of Christ as having **eyes like a flame** and **feet like fine brass** virtually repeats the wording of Dan. 10:6.

Daniel 10:6 (NKJV)

⁶ His body *was* like beryl, his face like the appearance of lightning, his eyes like torches of fire, his arms and feet like burnished bronze in color, and the sound of his words like the voice of a multitude.

2. THE CHARACTER OF JUDGMENT

a. Eyes Like a Flame of Fire

There is nothing more penetrating than fire. Everything yields to it. It consumes all opposition, and sweeps down all obstructions with invincible power. Christ is described as having eyes of flaming fire that penetrate the walls of the human heart to reveal hidden sin. The eyes of the Son of God are able to see through everything--piercing all masks, shredding all coverings, and searching the remotest recesses to see the hidden things of the soul. There is no escape.

b. Feet Like Fine Bronze

When Christ saw what was happening at the church of Thyatira, He was ready to come in judgment to crush sin. A description of that type of judgment is found in Revelation 19:15: "... He treadeth the winepress of the fierceness and wrath of Almighty God." Christ comes in power to crush sin under His feet.

⇒ **Key Thought: The eyes speak of piercing vision, and the brass feet speak of threatened judgment.**

God does not tolerate sin. Christ does not tolerate a church married to the world. That is why the introduction of the world into the church is a devastating problem.

B. The Punishment by Christ

1. A FRIGHTENING PASSAGE

Hebrews 10:26-31 is one of the most frightening passages in the Bible. This is what God thinks of sin:

Hebrews 10:26-31 (NKJV)

²⁶ For if we sin willfully after we have received the knowledge of the truth, there no longer remains a sacrifice for sins,

²⁷ but a certain fearful expectation of judgment, and fiery indignation which will devour the adversaries.

²⁸ Anyone who has rejected Moses' law dies without mercy on the testimony of two or three witnesses.

²⁹ Of how much worse punishment, do you suppose, will he be thought worthy who has

trampled the Son of God underfoot, counted the blood of the covenant by which he was sanctified a common thing, and insulted the Spirit of grace?

³⁰ For we know Him who said, “*Vengeance is Mine, I will repay,*” says the Lord. And again, “*The LORD will judge His people.*”

³¹ It is a fearful thing to fall into the hands of the living God.

2. A FRIGHTENING PUNISHMENT

Revelation 2:21-23 (NKJV)

²¹ And I gave her time to repent of her sexual immorality, and she did not repent.

²² Indeed I will cast her into a sickbed, and those who commit adultery with her into great tribulation, unless they repent of their deeds.

²³ I will kill her children with death, and all the churches shall know that I am He who searches the minds and hearts. And I will give to each one of you according to your works.

Because she refused to repent, the Lord was going to give her a sick bed of tribulation in place of her bed of lust. Those who committed adultery with her would be thrown into a bed of great tribulation and death unless they forsook her and escaped from her deeds. Then all the churches would know that the Lord is watching and that He rewards according to man’s deeds. There was probably a literal prophetess in Thyatira named Jezebel. But Bible students have also seen here a reference to the rise of a false church system with its adoration of images, sale of indulgences, and priestly absolution from such sins as fornication.

Make no mistake about it; what this letter teaches us is that God takes sin seriously. Christ will come in serious judgment. God deals with sin even among His own people. This does not mean that a believer will or even could lose his or salvation, but that they may lose their life by God removing them because they have become a stumbling block.

II. THE CITY (v. 18)

Thyatira was a military town as well as a commercial center with many trade guilds. Wherever guilds were found, idolatry and immorality—the two great enemies of the early church—were almost always present too.

The city boasted a special temple to Apollo, the “sun god,” which explains why the Lord introduced Himself as “the Son of God” (the only time in Revelation this title is used). John had to deliver a message of severe warning and judgment to this congregation, which explains the description of the Lord’s eyes and feet.

Thyatira was located exactly thirty miles from both Sardis and Pergamos (the capital city of Asia Minor for three hundred years). Thyatira was situated in an area noted for its abundant crops and

¹Wiersbe, Warren W.: *The Bible Exposition Commentary*. Wheaton, Ill. : Victor Books, 1996, c1989, S. Re 2:18

the manufacture of purple dye.² Thyatira still exists today with a population of approximately twenty-five thousand. Thyatira had one purpose: to act as an interceptor of any armies approaching Pergamos. Since Pergamos was the capital, it was the most threatened city of Asia Minor. But the armies would have to defeat Thyatira first.

III. THE CHURCH (v. 18)

A. The Preparation

We can't be sure who started the church at Thyatira, but we can guess that Lydia did. She was from Thyatira, and was won to Christ by Paul when she was on business in Philippi, which is in Macedonia (Ac. 16:14-15). Luke also tells us that her family was converted. It is very likely that Lydia went back to Thyatira with her family, and they became the nucleus of the church there.

B. The Problem

1. JEZEBEL'S DOMINANCE

The problem that faced the body of believers at Thyatira was not persecution; the church was being completely dominated by the woman Jezebel, and all of the evil people that followed what she was propagating. The little group of true believers didn't have the opportunity to go to another church because there weren't any others. They didn't have many options, so they lived with the problems.

2. JEZEBEL'S DESIGN

Jezebel had brought the church into total involvement with the world. Her design was to force Christians to compromise by marrying the church to the world, just as the Old Testament Jezebel had married Israel to Baal worship.

1 Kings 16:31-33 (NKJV)

³¹ And it came to pass, as though it had been a trivial thing for him to walk in the sins of Jeroboam the son of Nebat, that he took as wife Jezebel the daughter of Ethbaal, king of the Sidonians; and he went and served Baal and worshiped him.

³² Then he set up an altar for Baal in the temple of Baal, which he had built in Samaria.

³³ And Ahab made a wooden image. Ahab did more to provoke the LORD God of Israel to anger than all the kings of Israel who were before him.

²Walvoord, John F. ; Zuck, Roy B. ; Dallas Theological Seminary: *The Bible Knowledge Commentary : An Exposition of the Scriptures*. Wheaton, IL : Victor Books, 1983-c1985, S. 2:937

a. Her Pretense

I imagine that her pretense might have been based on the fact that compromise would be good business policy because of the number of guilds in Thyatira. **Guilds were the forerunner to labor unions.** People of certain trades would congregate to decide on basic wage scales and other work-oriented issues, much as a union does today. If a Christian didn't want to belong to a guild, he would find it difficult to get a job.

You say, "Why wouldn't he want to belong to a guild?" The guilds weren't just involved in labor; they were also social groups. Anyone who belonged to a guild went along with everything the guild did, including communal feasts, sacrifices, and orgies. Consequently, Christians stayed away from the guilds.

b. Her Prompting

I imagine that Jezebel may have prompted the Christians on a commercial basis. She may have even suggested, "How are we going to win the world unless we join the guilds?" Many people joined them. As a result they brought sin, idol worship, and immorality into the church.

I believe that this is a danger facing the church today, we say, "How can we win the world to Jesus, if we don't become more like the world? If we can become more like the world, then the world will be attracted to us..." This is a bad idea. What does light have in common with darkness? As the church, our goal is not to become more like the world, but to become more like Jesus.

IV. THE COMMENDATION (v. 19)

Revelation 2:19 (NKJV)

¹⁹ "I know your works, love, service, faith, and your patience; and *as* for your works, the last *are* more than the first.

They were improving. There was a little group of people in the midst of that unbelievable mess who were progressing. They were the true believers.

Notice that Christ pairs up their virtues.

1. LOVE AND SERVICE

He says, "I know your ... love" Of the churches we have studied, this is the only church that He says has love. While love was decreasing at Ephesus, it was increasing at Thyatira. They weren't hurting for love.

Their love issued in service, which is the outgrowth of love. When you love, you minister. The Greek word for service is diakonia. The English word deacon comes from it. It also means "minister." As a result of their love, the church at Thyatira was a serving church.

2. FAITH AND SERVICE

Christ says, "You have faith. As a result of your faith, you are a patient church." When you believe God, you don't worry; you wait on Him.

Love results in service, and faith results in patience (Gk. hupomone = "steadfast endurance"). The church at Thyatira was to be commended because they were advancing in spirituality.

Of the churches that Christ has addressed to this point, the church at Thyatira was the only one He had commended for love. Yet it had a gross sin problem. The church had love, but it also had an abundance of sin. You say, "What's the problem?" The church didn't have sound doctrine. The balance that God demands is love and sound doctrine. The church at Thyatira didn't have that balance. The church at Ephesus was the opposite; it had sound doctrine. The members were finding the false prophets and kicking them out of the church as soon as they opened their mouth. But they didn't have love. As a result, the church was eventually destroyed. There has to be a balance of love and sound doctrine. Either polarization is deadly.

⇒ **Key Thought: What was the difference between the church at Ephesus and the Church at Thyatira?**

The essence of love is a balance between love and sound doctrine. The church at Thyatira had love but no sound doctrine.

V. THE COMMENDATION (vv. 20-23)

A. Thyatira's Tolerance of Jezebel (v. 20)

Revelation 2:20 (NKJV)

²⁰ Nevertheless I have a few things against you, because you allow that woman Jezebel, who calls herself a prophetess, to teach and seduce My servants to commit sexual immorality and eat things sacrificed to idols.

Christ is saying, "I'm upset because you tolerate sexual sin and idolatry, which I hate. You shall have no other gods before Me." The church at Thyatira tolerated Jezebel and her doctrine. The people never got rid of her; they allowed her to exist in the church.

If the church is going to be what Christ wants it to be, it must expose and eliminate sin. Someone will say, "You can't throw people out; that's demonstrating a lack of love." No, that's not true. Sound doctrine is the issue, not love. You don't deal with sin in a sentimental way, but according to God's Word. He says to put it out of the church.

Christ is adamant about eliminating sexual sin from the church. For example, 1 Corinthians 5 is Paul's commentary on the attitude that the church must have toward discipline. When sexual sin exists in the church, God deals harshly with it. Paul says,

1 Corinthians 5:1-2 (NKJV)

¹ It is actually reported *that there is* sexual immorality among you, and such sexual immorality as is not even named among the Gentiles—that a man has his father's wife!

² And you are puffed up, and have not rather mourned, that he who has done this deed might be taken away from among you.

Instead of being sorry, the Corinthians were proud about what happened.

In verses 4-5 Paul says,

1 Corinthians 5:4-5 (NKJV)

⁴ In the name of our Lord Jesus Christ, when you are gathered together, along with my spirit, with the power of our Lord Jesus Christ,

⁵ deliver such a one to Satan for the destruction of the flesh, that his spirit may be saved in the day of the Lord Jesus.

Paul is saying, "Get sin out of your church by turning that person loose so that Satan may destroy his body in order that his soul might be redeemed."

What does Paul mean by that? He might mean to allow Satan the opportunity to pull him so deeply into sin that he will finally turn to God. He may also mean that Satan will destroy his body literally so that Christ will take his spirit home to be with Him. Either way, it is a serious situation. When there is that kind of sin in the church, it must be put out. Paul says,

1 Corinthians 5:6-7 (NKJV)

⁶ Your glorying *is* not good. Do you not know that a little leaven leavens the whole lump?

⁷ Therefore purge out the old leaven, that you may be a new lump, since you truly are unleavened. For indeed Christ, our Passover, was sacrificed for us.

The Bible is absolutely intolerant of sin in the church. It is also intolerant of sin in our lives. If the church isn't pure, it doesn't have a message for the world. That problem is characteristic of many churches today. The church cannot mix fellowship with sin.

1. THE OLD TESTAMENT PARALLEL

a. **Jezebel's Perversion**

We don't know who the Jezebel in Thyatira was. She is called Jezebel because she parallels the Old Testament Jezebel. The latter was the notorious daughter of Ethbaal, who was the king of the Sidonians (1 Kgs. 16:31). The Sidonians were famous for worshiping the false god Baal. When Jezebel married Ahab, Baal worship was set up in Israel. Elijah became upset and forced the issue at Mount Carmel. He said, "We are going to decide this issue. If God is God, then He will send fire; if Baal is God, then he will send fire" (1 Kgs. 18:20-40). Temples to Baal had been set up everywhere. Donald Grey Barnhouse said that the priests of Baal were wicked sex perverts. That was the kind of perversion that Jezebel had brought into the church at Thyatira.

The same thing is happening today. Sin is brought into the church under the guise of a new morality. But it's not new; it's revitalized Baal worship. I have heard preachers who advocate such morality. A chaplain at a so-called Christian college advocated premarital sex for anybody who honestly felt that they were in love. The students agreed unanimously that it was the finest chapel message they had ever attended. When depravity is turned loose like that, you can expect that kind of response.

b. God's Punishment

Do you know how God deals with that depravity? Remember what He did to Jezebel? She was pushed out of a window and the dogs ate her (2 Kgs. 9:30-37). You can't end up any lower than that! When the Bible wants to refer to someone as the scum of all scum in Hebrew, it calls him a dog. To be eaten by dogs is serious judgment. Don't make light of sin.

2. THE NEW TESTAMENT EXAMPLE

The Jezebel of the New Testament church in Thyatira was a parallel to the Old Testament Jezebel who married the church to the world and brought in idolatry and sexual sin. The Jezebel at Thyatira calls herself a prophetess in Revelation 2:20.

Jezebel claimed that she was a prophetess speaking the deep things of God. But Jesus said that she and her followers were actually speaking about the deep things of Satan (Rev. 2:24).

B. Christ's Intolerance of Jezebel (vv. 21-23)

1. HIS PATIENCE (v. 21)

|| Revelation 2:21 (NKJV)

²¹ And I gave her time to repent of her sexual immorality, **and she did not repent.**

God was gracious to this Jezebel. He doesn't want to destroy people, He wants to love them and win them to Himself. But Jezebel did not repent.

2. HIS PUNISHMENT (vv. 22-23a)

a. Casting Her into Bed (v. 22)

1) A Place of Immorality (v. 22a)

You say, "What does He mean?" Everything Jezebel advocated took place on a bed, such as sexual immorality. The Romans didn't sit on the floor like the Orientals, or sit in a chair like the Europeans and Americans; they laid on a bed. So Christ says, "Jezebel, if you like beds so much, I'll put you in one." But what kind of bed?

2) A Place of Tribulation (v. 22b)

Revelation 2:22 (NKJV)

²² Indeed I will cast her into a sickbed, and those who commit adultery with her into great tribulation, **unless they repent of their deeds.**

There is still a indication of grace. Christ asks Jezebel and her followers to repent a second time. So Christ says to Jezebel, "Since you like beds, I will give you a bed of tribulation--a bed of death. And everyone that commits adultery with you and follows other gods, idols, false prophets, sin, and immorality, will be thrown in that bed with you."

b. **Killing Her Children** (v. 23a)

Revelation 2:23 (NKJV)

²³ I will kill her children with death...

That's pretty harsh don't you think? A couple questions we need to answer quickly before moving on is: Who is saying this? Jesus said this. What will Jesus do if they do not repent? He says that He will kill her children. How will Jesus kill her children? With death. That is a pretty big pill to swallow is it not? Again I must reiterate that God takes sin seriously.

Everyone who imitates Jezebel's activity is in danger of death at the hands of Christ. That is serious! The warning could refer to unbelievers, or to believers who are totally out of fellowship with Christ. Associated with the church are unbelievers who are hypocrites, and believers who are living in sin. The people who live like that are called the children of Jezebel because their lives are patterned after her conduct. Christ says, "I will kill them." Why?

3. HIS PURPOSE (v. 23b)

Revelation 2:23 (NKJV)

²³ ... and all the churches shall know that I am He who searches the minds and hearts. And I will give to each one of you according to your works.

Christ is saying, "The churches will know that they can't hide anything from Me. If something like what has happened at Thyatira occurs at another church, I may remove some of its members until it realizes its sin." That's how much God hates sin.

Jesus Christ died to purchase the church and present it blameless to God, "not having spot, or wrinkle, or any such thing ..." (Eph. 5:27). When the church becomes polluted with sin, Christ removes that sin because He wants to keep the church pure. We often think of Christ as the loving Savior--and He is--but when He judges, He is seen with eyes like a flame of fire and feet of burning bronze. If the church does not keep its ranks pure with discipline, then Christ will make it pure by removing the stain.

⇒ **Key Thought: Will Christ Take the Life of a Believer?**

It is possible that Christ will take the life of a believer. For example:

1 Corinthians 11:29-30 (NKJV)

²⁹ For he who eats and drinks in an unworthy manner eats and drinks judgment to himself, not discerning the Lord's body.

³⁰ For this reason many *are* weak and sick among you, and many sleep.

Paul accused some of the Corinthians of misusing the Lord's supper. In verse 30 he says, "For this cause many are weak and sick among you, and many sleep." Some of them died because of how they treated the Lord's Table of remembrance.

1 John 5:16 (NKJV)

¹⁶ If anyone sees his brother sinning a sin *which does not lead* to death, he will ask, and He will give him life for those who commit sin not *leading* to death. There is sin *leading* to death. I do not say that he should pray about that.

Sometimes a Christian may sin so seriously that God judges that sin with swift physical death: "a sin that leads to death." Ananias and Sapphira are cases in point (Acts 5:1-11).³

VI. THE COMMAND

Not everyone in the assembly was unfaithful to the Lord, and He had a special word for them. They had separated themselves from the false doctrine and compromising practices of Jezebel and her followers, which Christ denounces as "the depths of Satan" (note the contrast in 1 Cor. 2:10). The Lord had no special demands to make; He simply wanted them to hold fast in their resistance to evil. "Till I come" refers to Christ's return for His people, at which time He will reward them for their faithfulness (see Rev. 3:3; 16:15; 22:7, 17, 20). This is the first mention in Revelation of the Lord's coming for the church, the event we commonly call the Rapture (see 1 Thes. 4:13-18). In contrast, the reference in Revelation 1:7 is to Christ's return to earth in judgment, to defeat His enemies and establish His kingdom (see Rev. 19:11ff).

The believers in Thyatira are promised authority over the nations, which probably refers to the fact that God's people will live and reign with Christ (see Rev. 20:4). When the Lord sets up His kingdom on earth, it will be a righteous kingdom with perfect justice. He will rule with a rod of iron (Ps. 2:8-9). Rebellious men will be like clay pots, easily broken to pieces!

Jesus Christ is "the Bright and Morning Star" (Rev. 22:16). The promise in Revelation 2:28 suggests that God's people shall be so closely identified with Christ that He will "belong" to them! But perhaps there is also an allusion here to Satan, who wanted the kingdom for himself and who offered the world's kingdoms to Christ if He would worship him but once (Matt. 4:8-11). In Isaiah 14:12, Satan is named *Lucifer*, which in Hebrew means "brightness, bright star." The compromising people in Thyatira were following "the depths of Satan," which would lead to darkness and death. God's overcomers, on the other hand, would share the Morning Star!

³Walvoord, John F. ; Zuck, Roy B. ; Dallas Theological Seminary: *The Bible Knowledge Commentary : An Exposition of the Scriptures*. Wheaton, IL : Victor Books, 1983-c1985, S. 2:902

As you review these first four messages to the churches, you can see the dangers that still exist for the people of God. Like Ephesus, we can be zealous and orthodox, but at the same time lose our devotion to Christ. Or, like Thyatira, our love can be increasing yet lacking in the kind of discernment that is necessary to keep the church pure (see Phil. 1:9–11). Like Pergamos and Thyatira, we may be so tolerant of evil that we grieve the Lord and invite His judgment.

Would we have selected Smyrna as the most spiritual church of the four? Probably not, yet the Lord did! We need to remind ourselves not to judge God's people by wrong standards, because only the Lord can see the heart (see 1 Cor. 4:5).

God's exhortation to these churches (except Smyrna) is, "Repent! Change your minds!" It is not only lost sinners who need to repent, but also disobedient Christians. If we do not repent and deal with sin in our lives and in our assemblies, the Lord may judge us and remove our lampstand (Rev. 2:5). How tragic it is when a local church gradually abandons the faith and loses its witness for Christ!

The overcomer in Thyatira was the true believer who steadfastly maintained the works of genuine Christianity. His reward would be to reign with Christ during the Millennium. He would have authority over the nations and would rule them with a rod of iron. All sin and rebellion would be punished severely and promptly. The Lord promised to give to the overcomer the morning star. The Lord Jesus is the Bright and Morning Star (22:16). Just as the morning star appears in the heavens before the sun rises, so Christ will appear as the Morning Star to rapture His church to heaven before He appears as the Sun of Righteousness to reign over the earth (1 Thess. 4:13–18; Mal. 4:2). Thus the overcomer is promised a part in the Rapture. He does not earn this by his works, but his works demonstrate the reality of his faith. Because he is genuinely converted, he will be given the morning star.⁴

"He that hath an ear, let him hear what the Spirit saith unto the churches!"

⁴MacDonald, William ; Farstad, Arthur: *Believer's Bible Commentary : Old and New Testaments*. Nashville : Thomas Nelson, 1997, c1995, S. Re 2:26

Focusing on the Facts

1. How can the church at Thyatira be considered an extension of the church at Pergamos? What were the depths of sin that existed in the church at Thyatira?
2. How can the Jezebel of Thyatira be compared to the Jezebel of the Old Testament? (see 1 Kgs. 18:1--21:29)
3. In Revelation 1:13, Christ is referred to as "the Son of man." In Revelation 2:18, He is referred to as "the Son of God." Why is His title changed in the letter to the church at Thyatira?
4. How are Christ's eyes and feet described in Revelation 2:18? Why?
5. What does God think of sin? (see Heb. 10:26-31)
6. What way of escape from sin's power and penalty has God provided man? What happens to the man who refuses that provision?
7. Why was the city of Thyatira significant?
8. How did Jezebel get the church at Thyatira to marry the world?
9. What two pairs of virtues does Christ commend the church at Thyatira for? Why can those virtues be paired?
10. Why did the church of Thyatira have an abundance of sin along with love? What is the balance that God desires?
11. What must the church do with sin if it is to be what Christ wants it to be?
12. How did Paul encourage the church at Corinth to discipline a certain church member?
13. How did the Jezebel of the Old Testament pervert the nation of Israel? How did God eventually punish her? (see 1 Kgs. 16:31; 2 Kgs. 9:30-37)
14. What is the guise that sin has in many of the churches today?
15. Why did Christ cast the Jezebel of Thyatira into a bed? What kind of bed was it? (see Rev. 2:22)
16. What did Christ mean when He said that He would kill Jezebel's children? (see Rev. 2:23)
17. In what condition does Christ want to present the church to God? What will He do to keep it in that condition? (see Eph. 5:27)

18. Will Christ ever take the life of a believer? Support your answer.
19. What did Christ exhort the faithful Thyatiran Christians to do? (see Rev. 2:25)
20. What is "the morning star" (Rev. 2:28)? Why is it significant?

Pondering the Principles

1. The church at Thyatira could be commended for its love, but not its doctrine. The church at Ephesus could be commended for its doctrine, but not its love. Which of those churches does your life best represent? Why? If you have more sound doctrine than love, what do you think Christ would want you to do in order to regain the necessary balance? (see Rev. 2:5) What would He want you to do if you have more love than sound doctrine (see Ac. 2:42; Col. 3:16; 2 Tim. 1:13; 3:16-17)? Based on your situation, what commitment do you need to make? Do so now.
2. Read Ephesians 5:27. How does Jesus Christ want to present the church to God? If that is what Christ desires for the church, what responsibility does each member have? What are you doing to keep the church pure? What are you doing to keep your own life pure? Are there any areas of your life that are married to the world? Name them. Confess them to God and repent of them. Make the commitment to keep your life unspotted by the world.
3. Jesus Christ commands the faithful members of the church at Thyatira to hold fast to what they already had (Rev. 2:25). Christians need to do that because Satan wages a strong fight. As a result, how should Christians hold fast against Satan? Look up the following verses: 2 Cor. 4:4-6; Eph. 4:27; 6:11-16; Js. 4:7; 1 Pet. 5:8. Make a list of the many provisions that God has given you to have victory over Satan. Apply those things to your life every day.