

# The Church In Thyatira

*Book of Revelation*

By Ken Wimer

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**Bible Text:** Revelation 2:18-29

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## **Shreveport Grace Church**

2970 Baird Road

Shreveport, LA 71118

**Website:** [www.shrevegrace.org](http://www.shrevegrace.org)

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I would like to invite you to look with me in Revelation chapter two and we will be considering a fourth message to one of these seven churches, a message to Thyatira in verse 18 down to verse 29.

And unto the angel [or messenger] of the church in Thyatira write; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass; I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first. Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols. And I gave her space to repent of her fornication; and she repented not. Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds. And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works. But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you none other burden. But that which ye have already hold fast till I come. And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father. And I will give him the morning star. He that hath an ear, let him hear what the Spirit saith unto the churches.<sup>1</sup>

So here again in this particular message to the church of Thyatira we see the same pattern as with the other messages. First of all, a view of the Lord Jesus Christ, as we see in verse 18 and then in verse 19 we see that praise and commendation for the church somewhat similar to what we see in the others. I know thy works and charity, service, faith, patience. And then we see, though, a point of caution, if you will, an exhortation in verse 20 all the way down to verse 23 along with it a call to correction and

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<sup>1</sup> Revelation 2:18-29.

encouragement to do that which the Lord commands. And then we have in the closing parts the promises to those that overcome, that the Lord himself owns and keeps for Christ's sake.

So, again, there is a reason in all of this and how it is written to draw our attention to every aspect that is here written.

Let's go back to the beginning and take a look together at the call to the church, again, to the messenger, to the angel of the church in Thyatira. Does that name ring a bell for you? Do you remember Lydia, the seller of purple, was from Thyatira? And she had traveled all the way over the Philippi which would have been in Macedonia, what is known as Greece in selling her wares.

And if you will just turn back to Acts chapter 16 we have there this story not only of how the Lord drew Lydia who was from Thyatira, but also raised up the church of Philippi. And I don't know at what point was it Lydia eventually that took the gospel back to Thyatira and the Lord used her testimony and witness to raise up a church there or was it that the Lord had already sown the seed of the gospel in Thyatira.

You remember there were Jews that had been scattered out from Jerusalem because of the persecution there that went into every part of the then known world and it may be that as the Lord prospered his Word the church in Thyatira was established. Certainly Paul would have preached in this area as well in his travels. So we don't know. All we know is that it pleased the Lord to raise up a gospel congregation there.

But I bring to memory and to mind the conversion of Lydia here in verse 13 where it speaks of her being a seller of purple of the city of Thyatira. And it says in verse 13:

“And on the sabbath we went out of the city by a river side...”<sup>2</sup>

This would have been Paul and Timothy at this point and Luke with them, because Luke wrote this book of Acts. The Lord used him to write it.

“And on the sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither.”<sup>3</sup>

If we know a little bit about the Jewish culture, if these women were meeting there it was because there weren't enough in that city to form a synagogue. The synagogue was a Jewish center of worship where a person could go and have the Scriptures read. But typically there had to be at least 70 members. There had to be some men, 70 members of that synagogue in order for it to form. So we see that these ladies were clearly religious. And yet it is evident that the Lord was already at work, because in verse 14 it says:

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<sup>2</sup> Acts 16:13.

<sup>3</sup> Ibid.

“And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God.”<sup>4</sup>

She worshipped according to the light that she had. And being one of the Lord’s, yet to have her heart opened to Christ, but nonetheless, at this point seeking him. But it says here:

“And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened.”<sup>5</sup>

So that is the part I want you to see. It was already prepared of the Lord that she attended unto things which were spoken of Paul. It wasn’t Paul’s convincing. But it was the Lord who had opened her heart. And I believe well before Paul even spoke otherwise it wouldn’t say that she worshipped God. Her heart had been opened by the Spirit and as the Lord brought Paul her ways he attended to the things which were spoken of Paul because her heart was already open.

So we can never give the glory to a man, but this was the place from which she had come and, again, an evidence that the Lord is always going to reach his own, those that he has chosen, that the Lord Jesus has redeemed and the Spirit has called.

All right. Come back to Revelation two and consider by whom this message was given to the church at Thyatira through the preacher, the minister. Notice:

“These things saith the Son of God.”<sup>6</sup>

In every one of these there is a different description of the Lord. As we saw last time he was that one that had the sharp sword with two edges. In verse eight to the message of Smyrna:

“These things saith the first and the last.”<sup>7</sup>

What do you see there as being in common? His deity. And nonetheless, here with this term Son of God. There are some that would interpret it to mean that he was a son of God created like the angels. They try to make that connection. But when you read this series of letters and see the different descriptions of the Lord Jesus Christ, the Spirit being your teacher you have to see that every one of these terms exalts him as God. So to be the Son of God is to be of God’s nature. It is to be one with him and therefore having all of the same attributes and authority as God. And we see that in the description of him here. And this is a beautiful way, I believe that, the Spirit has caused the Word to be written, the Scriptures, because he is God and yet you look at these description:

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<sup>4</sup> Acts 16:14.

<sup>5</sup> Ibid.

<sup>6</sup> Revelation 2:18.

<sup>7</sup> Revelation 2:8.

“...who hath his eyes like unto a flame of fire, and his feet are like fine brass.”<sup>8</sup>

He is described as a man. Well, that makes sense. That fits. He is God. He was ascended at this time, the Son of God and yet every bit man and very man. When you talk about the eye that is at the top and when you talk about the feet, from top to bottom this is how he is being described. He is that eternal and only begotten Son of God, equal with the Father, you know, distinct as far as his person, the godhead, Father, Son and Spirit and yet one in character.

So what do we learn from his first description here of his eyes being like a flame of fire? Well, if you look down to verse 23 I believe it gives us the answer where he says:

“I am he which searcheth the reins and hearts.”<sup>9</sup>

Many people worry today about how they appear before God. And left to themselves they are more concerned about what people think of them. They judge one another based upon appearance. When we are dealing with the Lord Jesus Christ, he sees things not as they appear to be, but as they are. And I believe when the Lord gives you that sense and puts away all foolish pretence, hypocrisy in coming before him, because he knows our hearts. He sees our thoughts from afar, even before the words are formulated in our mind and so I believe that is the sense where it speaks there who hath his eyes like unto a flame of fire.

We are not very discerning. We are blind. We see through a glass darkly. We judge many times according to the flesh and therein we err, but not our Lord. He has that perfect knowledge, that thorough insight into all persons and things, just like he did when he was on this earth and it says, “Knowing their thoughts.”

Can you imagine how many times our Lord spoke and surprised the gain sayers, the ones that were just thinking about getting him into a snare and he would speak to that very thing knowing their hearts. This is the same one who lived died and rose again and ascended on high. And how much more glorious, then, to know that though we don't know those that are his, he does. He knows his sheep. He sees them. And he is the discerner of all things.

And then the second characteristic having to do with his feet as it says:

“...like fine brass.”<sup>10</sup>

You know, his ways, when you think of feet, you think of direction. His ways, his providence, his person, all of these things are sure. Brass being a type of metal that endures even the worst of fires. And so it pictures there is his strength. His eyes, his wisdom, his discernment and his feet as strength.

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<sup>8</sup> Revelation 2:18.

<sup>9</sup> Revelation 2:23.

<sup>10</sup> Revelation 2:18.

We have in Christ an immovable Savior and Redeemer, one in whose hands God has put all things and therein they are sure.

If you look at Colossians chapter one, you know, sometimes we worry about the state of the Church. I am talking about throughout the world. You know, are there few that be saved? We may worry about even the state of our own congregation. Who is and who isn't? But I know this, that the head is as sure as it has ever been. I mean, the head of the Church is not a man. It is Christ. He knows his sheep and he is the foundation. And that is what Paul writes here to the Colossians in Colossians one and verse 15.

“Who is the image of the invisible God, the firstborn of every creature.”<sup>11</sup>

He is first born in the sense of his authority. It is like in that culture the first born had all rights. He was the heir of all things. So he is the first born of every creature even as he prayed in John 17. He thanked the Father that the Father had given him authority over all flesh that he might give eternal life unto as many as the Father had given him.

For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: And he is before all things, and by him all things consist. And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence. For it pleased the Father that in him should all fulness dwell.<sup>12</sup>

That is why we see him in his ascended person in Revelation two being the Son of God and yet his... speaking of his eyes, speaking of his feet.

“And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven.”<sup>13</sup>

So that is the introduction. That is the inscription that we have there.

Secondly we see, just as in the other portions, the contents or subject matter. And the first thing, of course, is the commendation that Christ gives to this Church. I don't believe that anybody here really was going about doing these things in order to be commended. I know that from the very spirit that we find in Matthew chapter 25 if you go back there to Matthew 25. You know, there are a few reasons why people do what they do. I am talking about in religion. Many do what they do to be seen of men. And certainly that is not the spirit that is in one of the Lord's. We are not standing on street corners or trying to make ourselves heard to an outside world in order to impress them with our religiosity. Many people do what they do out of fear of punishment or out of desire for reward. And

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<sup>11</sup> Colossians 1:15.

<sup>12</sup> Colossians 1:16-19.

<sup>13</sup> Colossians 1:20.

there are a lot of preachers out there willing to try to motivate people in congregations to do things for one of those two reasons, out of fear or out of desire for reward.

Again, I don't believe a true child of God is going to be moved or motivated by those things, not as the Spirit teaches them. But as we are going to see or have seen in Ephesians 2:10:

“For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.”<sup>14</sup>

And I believe we see that here in Matthew 25 when it speaks of the Lord saying to his sheep in verse 34:

“Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.”<sup>15</sup>

That is why any are his. It is because he has ordained it and it has been prepared in the very blood and righteousness of the Lord Jesus Christ which he shed. It was purposed from the foundation of the world, but in time the Lord came and laid down his life. And he commends his own. It is like a friend of mine that has now passed on used to say that the Lord blesses you to do something and then he blesses you for doing it. He cultivates the tree and works out the fruit and then commends the tree for the fruit. And that is what we see here.

For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee?<sup>16</sup>

It didn't even cross their mind that they had done anything. In fact, I believe that the mindset of one taught of the Spirit is that of that unworthy servant. After doing all that he was required to do he didn't even seek a thank you. Who was worth of these things?

Verse 40.

And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. Then shall he say also unto them on the left hand,

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<sup>14</sup> Ephesians 2:10.

<sup>15</sup> Matthew 25:34.

<sup>16</sup> Matthew 25:35-39.

Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.<sup>17</sup>

There is a difference that is made among the Lord's people because of the work of Christ, but coming back to the Church of Thyatira, these are the things that the Lord commends. First, their charity. He says:

“I know thy works.”<sup>18</sup>

And the word and is a description that could also be translated even. Ok, what works are we talking about. We would say the same thing. You are commending us, Lord? Even charity. And, again, relate that to Matthew 25:44. This is not just some general charity, but it is love for the brethren. It is love for those that are the Lords and a desire and a caring for them, even service. Again, grace humbles. The word service there has to do with serving. It is a laboring in love and it says even faith. Again, that grace that causes one to do what they do with a view to Christ and his death. They eye of faith, ever looking to Christ, not to men.

And even thy patience. I looked that word up this week in a reading the difference between patience and hope and it is an interesting word because it is the same root in the original, but patience has to do with bearing under and hope has to do with bearing up. One is up, one is under. And that is why you often see those words together. But here is a patience of bearing with one another, not a devouring, not a criticizing, but each one knowing their place in the Lord and bearing with one another or bearing up against even these that were seeking to come in and turn the congregation another way.

And then he commends them, as it says here:

“...the last to be more than the first.”<sup>19</sup>

In other words, there was a growing fruitfulness. And I trust it is so. You know, as the Lord teaches we don't grow in holiness. You can't. You can't be any holier than you are by that imputed righteousness of the Lord Jesus Christ. It is what gives us that perfect standing before him. And none of these things affect that, either add to it or take from it. But where the Spirit of God is at work and where this other church of Ephesus, the point of disapproval of our Lord was that they had left their first love. Here in Thyatira the commendation is that the last was more than the first. In other words, there was a growth as the Scriptures speaks of growth in grace and in the knowledge of the Lord Jesus Christ.

Just like with children. Don't you expect growth? Don't you expect maturity as time goes on, experience? And where you don't see it there is need for more instruction. There is need for more discipline. There is need for more direction. But as the Lord continues to

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<sup>17</sup> Matthew 25:40-41.

<sup>18</sup> Revelation 2:19.

<sup>19</sup> Ibid.

teach us, I trust that there is a strengthening in our love for one another. There is a grace that causes us to serve one another and be bowed before the Lord, that faith that is strengthened.

I trust every time we hear this Word our faith is strengthened in the Lord. It is like a muscle, though. It can be strong one moment and weak another and therefore we need the exercise of heart. We need the Lord to be our teacher to constantly cause us to look to the Lord Jesus Christ.

But then so that is the commendation. Secondly, there is the reproof. And, again, whom the Lord loves he chastens. If you see a congregation that is just left to itself without a witness, without someone being burdened for the direction of that congregation—and there are some. I have been in some to preach and you look around for somebody that has any understanding of what you are talking about and it might be an established organization that has been there for years, but you walk away with the impression that the candlestick has long ago been removed if there ever was one.

But I know this that those that are the Lord's, there will be reproof. And here it wasn't necessarily charged upon the Church as a whole, but, as you can see in verse 20 he says:

“Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication.”<sup>20</sup>

He is talking about false worship because it says there:

“...and to eat things sacrificed unto idols.”<sup>21</sup>

So here was a spiritual fornication that was going on in the congregation. A little leaven leavens the whole lump. And so this was the reproof. These seducers, there are some when you read them they say, “Well, there was literally a woman called Jezebel.” But when you read it, the language that is highly unlikely. It is talking about a spirit that was in that congregation that was in that society and there were these seducers compared to Jezebel, therefore called by her name and, you know, when you think about who Jezebel was in the Old Testament, look back in 1 Kings chapter 16. Again, you cannot understand the book of Revelation without a view of the Old Testament. And I would encourage you as you have time to come back and read these portions of Scripture that sometimes they lay silent of while because we are not always in the Old Testament.

But here in 1 Kings chapter 16 when you begin in verse 29:

“And in the thirty and eighth year of Asa king of Judah began Ahab the son of Omri to reign over Israel: and Ahab the son of Omri reigned over Israel in Samaria twenty and two years.”<sup>22</sup>

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<sup>20</sup> Revelation 2:20.

<sup>21</sup> Ibid.



Israel had already been divided. You had those 10 tribes in the north who had their seat in Samaria. They worshipped the golden calf. And king after king continued to take those 10 tribes further and further into idolatry until the Lord finally sent the Assyrians to destroy them, take them out. But here Ahab was and it says in verse 30:

“And Ahab the son of Omri did evil in the sight of the LORD above all that were before him. And it came to pass, as if it had been a light thing for him to walk in the sins of Jeroboam the son of Nebat...”<sup>23</sup>

Jeroboam was actually the king that after Solomon’s death, one of his servants that led the 10 tribes into apostasy. And you think, wow, he must have been the most evil. Now, it was the one that came behind him and continued to encourage the people in that way treating it as a light thing.

Now this is where I want you to see the comparison with Revelation. All it takes here. It just says the Lord’s reproof is:

“...because thou sufferest that woman Jezebel.”<sup>24</sup>

You let. You are not even necessarily doing anything. You are letting this spirit, the same spirit that was in the wife of Ahab, Jezebel, that same spirit in this congregation, treating a light thing her opposition to Christ and to his death.

And we know it is a matter of doctrine in Revelation two and verse 24 because the Scriptures say so.

“...as many as have not this doctrine,...”<sup>25</sup>

The teaching. You know, this is the thing that is so prominent in organizations today, religious organizations is to let’s put the chairs in a circle and have everybody discuss the Word and everybody give their opinion. I have got some associates in my office that come and sit down and talk about the things they discussed. And it is so good because there is varied opinion. For them that is a good thing.

And I have often with a smile, but firmness said, “You wouldn’t want me in there, because it wouldn’t be long before I would have to start talking about some absolutes coming from this Word.” But that is not what they want to hear. You know, silence can be as much an agreement in aiding and abetting the enemy just by your silence. And that is what I see here with Ahab.

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<sup>22</sup> 1 Kings 16:29.

<sup>23</sup> 1 Kings 16:30-31.

<sup>24</sup> Revelation 2:20.

<sup>25</sup> Revelation 2:24.

...as if it had been a light thing for him to walk in the sins of Jeroboam the son of Nebat, that he took to wife Jezebel the daughter of Ethbaal king of the Zidonians, and went and served Baal, and worshipped him. And he reared up an altar for Baal in the house of Baal, which he had built in Samaria. And Ahab made a grove; and Ahab did more to provoke the LORD God of Israel to anger than all the kings of Israel that were before him.<sup>26</sup>

So to a Jewish person reading this message to Thyatira can you imagine the wake up call when the Lord says that that spirit of seduction that is in your midst that you have let take place over time, is no different than that of Jezebel and the fornication of drawing the Lord's people into fornication and away from the one true God and to offer sacrifices to idols.

You think what an idol is. It is anything that is not to God's glory. It is an idol.

Why do we take such care with regard to the person and work of the Lord Jesus Christ and that sacrifice that he offered there at Calvary? It is not a light thing, because it is what is all to God's glory. And any deviation is idolatry. And that is what they were doing. They were making use of the name of Christ. They actually opposed the truth. And that is why I had us read there in 2 Corinthians 11 to begin with, you know? Satan transforms himself into a minister of light. We don't have to fear that which is so clearly out there. people always like to talk about those things.

Wow, did you hear the new thing? You know, some wild, radical view. What we have to be concerned with is those that use in many ways the same terms as we do, speak of Christ, speak of redemption, speak of grace, faith. But not to be fooled because that it is everything in how people define it.

And, again, unless that doctrine gives Christ all the glory that is the true doctrine, it is that which gives him all the glory, it is an idol, it is idolatry and it is to be renounced. And not only that they abuse the name of Christ, but they certainly abused his patience. And I don't know how even to talk about this, because we know that the Lord is forbearing. Scripture says that he is forbearing with the vessels of wrath. In other words, he doesn't immediately destroy sinners that are outside of Christ. And the more he lets them go the more they give him reason to punish him. When you see this down in verse 21 where the Lord says:

“And I gave her space to repent.”<sup>27</sup>

Now some would interpret that Christ really would like them to be saved and so he is waiting on them to do something. That is not the sense here. What he is doing is proving what their true nature is. Some people say, “Well, why doesn't God give man a choice?”

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<sup>26</sup> 2 Kings 16:31-33.

<sup>27</sup> Revelation 2:21.

My answer has always been every time he has they have gone headlong into destruction, just like a dog. Turn it loose. Where is it going to run? It is going to run away. And that is what the Lord is showing here.

“And I gave her space to repent of her fornication; and she repented not.”<sup>28</sup>

So therefore I have reason, all the reason in the world. There is not going to be sinner in hell that is going to be able to raise an argument against God as to why they are there. He is just in his condemnation. And regardless of how religious they are, we are talking about people that attend worship. They were attending worship in a place where the gospel was preached, in a place that had been founded upon the gospel. That is why this message is being addressed. And yet the Lord says of these, verse 22.

“Behold, I will cast her into a bed.”<sup>29</sup>

That is the punishment, the Lord sifting out from his own those that are not his.

“...and them that commit adultery with her into great tribulation, except they repent of their deeds. And I will kill her children with death.”<sup>30</sup>

It is just to say that the children of a prostitute are illegitimate. It doesn't matter how men try to make them to be children of God and force profession upon them and get them to walk a certain way, talk a certain way, catechize them. Unless the Lord has done a work in their heart, they will know the same end as them. He says:

“And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts.”<sup>31</sup>

You know, I don't get excited when I hear men's professions. I know some people say “Well, you are just too hard and too narrow,” but I know my own heart and I know the delusion under which I lived between the age of 15 and 30 for 15 years until the Lord dealt with my heart and showed me I was lost. I understand just how deceptive profession can be and deceptive this heart can be. And were it not for the grace of God I would have continued that way right into condemnation. But when it pleased God to reveal Christ in me... And that is what I desire. I don't desire mere profession, but I desire that the Lord will do a true work of grace, because otherwise you can bolster people up in their profession. I could get people walking an aisle. I could get them saying a prayer. I say I could. I couldn't. You know, my conscience wouldn't let me, but that doesn't make them children of God.

Only the Lord, only his grace. And he says that in verse 23.

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<sup>28</sup> Ibid.

<sup>29</sup> Revelation 2:22.

<sup>30</sup> Revelation 2:22-23.

<sup>31</sup> Revelation 2:23.

“... and I will give unto every one of you according to your works.”<sup>32</sup>

If a person thinks even in the slightest degree that their works have something do with their salvation, even if they don't openly state it, but they think it, then they are a works monger. That is how they will be judged. I don't want to stand before a holy God that way. You know, who knows the hearts? That is why its says here, the Lord says:

“I am he which searcheth the reins and hearts.”<sup>33</sup>

May God deal with our hearts and remove every idol, remove any thought that somehow something we did or willed had something to do with him saving us or keeping us.

And so we see here the reproof and the whole purpose of it, again, is to wake up the Church. You know, what an awakening to realize that this was in their midst. And we see here the Lord's infallible knowledge of what is in the heart, not just what appears to be and his impartial justice, who gives every man according to his works.

If the Lord is going to deal with me I want it to be upon the work of the Lord Jesus Christ alone. Don't you? I mean, his blood and righteousness. Why would I look anywhere else? And anything else the Lord calls here the depths of Satan in verse 24.

“But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine...”<sup>34</sup>

Thankfully there were those in it that were his. That is why the Lord brought this correction and {?}.

“...and which have not known the depths of Satan...”<sup>35</sup>

Have not been deceived to that depth, given over to their own reprobate minds. He says:

“...I will put upon you none other burden.”<sup>36</sup>

I am not going to come to you with rules and regulations and ordinances. Just look to me. That is what he is saying. Look to me.

“But that which ye have already hold fast till I come.”<sup>37</sup>

In other words, if you have it, I gave it to you. And in that he blesses. And then the rest we see there.

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<sup>32</sup> Ibid.

<sup>33</sup> Revelation 2:23.

<sup>34</sup> Revelation 2:24.

<sup>35</sup> Ibid.

<sup>36</sup> Ibid.

<sup>37</sup> Revelation 2:25.

“And he that overcometh...”<sup>38</sup>

We know that those that overcome the Lord has kept and they keep his works unto the end. You know, that is... it is his attributes, his glory, his honor. He says:

“And I will give him the morning star.”<sup>39</sup>

Of course, 2 Peter one tells us the morning star is none other than Christ. He is our reward. That is who we seek. He that hath an ear, that is what it takes, the Lord giving the ear. Let him hear what the Spirit saith unto the churches.

All right.

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<sup>38</sup> Revelation 2:26.

<sup>39</sup> Revelation 2:28.