

Thyatira (vv. 18-29)

VERSE 18 And to the messenger of the church in Thyatira write (Καὶ τῷ ἀγγέλῳ τῆς ἐν Θυατείροις ἐκκλησίας γράψον· [*conj kai + art.w/noun dat.m.s. angelos messenger + art.w/noun gen.f.s. ekklesia church + prep en + noun loc.nt.p. Thuateira + aor.act.imper.2s. grapho write*]): **The Son of God, who has eyes like a flame of fire, and His feet are like burnished bronze, says this** [Τάδε λέγει ὁ υἱὸς τοῦ θεοῦ, ὁ ἔχων τοὺς ὀφθαλμοὺς αὐτοῦ ὡς φλόγα πυρός καὶ οἱ πόδες αὐτοῦ ὅμοιοι χαλκολιβάνῳ· [*demon.pro.acc.nt.p. hode this one; “these things” + pres.act.ind.3s. lego say + art.w/noun nom.m.s. huios son + art.w/noun gen.m.s. theos God + art.w/pres.act.part.nom.m.s. echo have + art.w/noun acc.m.p. ophthalmos eye + pro.gen.m.s. autos his + conj hos as + noun acc.f.s. phlox flame + noun gen.nt.s. pur fire + conj and + art.w/noun nom.m.p. pous foot + pro.gen.m.s. autos “His” + adj.nom.m.p. homoios resembling + noun dat.m.s. chalkolibanon burnished bronze*]):

ANALYSIS: VERSE 18

1. Thyatira was the smallest of the seven cities but the church there received the longest letter.
2. The city was located about forty miles southeast of Pergamum, situated in a long north-south valley connecting the Hermus and Caicus valleys.
3. It was a rich agricultural center but lacked natural fortifications to protect from invasion.
4. On either side of the city were gently sloping hills of modest elevation.
5. The conventional address uses the city name “Thyatira.”
6. Seleucus I, founder of the Seleucid dynasty, whose realm extended from the Hermus Valley to the Himalayas, founded this city by importing large numbers of people to settle there after he gained control of the military garrison that was already there.
7. He was not responsible for the military fort, however.
8. The northwestern boundary of the Seleucid domain was limited only by the strength of the neighboring ruler Lysimachus, whose territory included parts of Thrace, Mysia, and the coastlands as far south as Ephesus.
9. Seleucus apparently controlled the Hermus Valley, and Lysimachus the Caicus Valley.
10. Between 300 and 282 BC Lysimachus established as colony of Macedonian soldiers at Thyatira between the two valleys to protect Pergamum and the Caicus Valley from Seleucid conquest.
11. In 282 Philetaerus revolted against Lysimachus and founded the Pergamenian kingdom.
12. At first Seleucus encouraged Philetaerus in order to weaken Lysimachus’s hand in dealing with the revolt, but soon the common bond of enmity was dissolved with the death of the enemy.
13. Thyatira then became a useful garrison to discourage attacks by the Pergamenians on the north, and later served the same purpose against attacks by the Seleucid kings from the south.
14. In this sense, the two cities of Thyatira and Pergamum became very close.
15. If Pergamum controlled the city, it was safe from the Seleucids.
16. If not, its strength was severely weakened.
17. The status of Thyatira was the best measure of the power of Pergamum.

18. About 190 BC control of Thyatira was assumed by Rome, which made it part of the province of Asia.
19. Roman peace did not bring immediate prosperity to the city, but eventually, prosperity did come to the city through commerce.
20. An important road ran from Pergamum to Thyatira, then to Sardis and through Philadelphia to Laodicea.
21. The city's location produced much commerce and a multiplication of related craftsmen's guilds for which the city was famous.
22. Since the first century AD, the city has been destroyed and rebuilt a number of times as a result of centuries of fighting between Muslims and Christians.
23. Its situation exposed it to necessary destruction as it stood in the path of every conqueror.
24. It guarded a rich region and had to be defended to the very last.
25. Thyatiran prosperity had really taken off in the last decade of the first century AD.
26. The city was commercial in nature and possessed trade guilds above all other cities.
27. Guilds for wool workers, linen workers, manufacturers of outer garments, dyers, leather workers, tanners, potters, bakers, slave dealers, and bronze smiths were known.
28. Membership in a guild was compulsory if one wanted to make a living.
29. Dyeing and manufacturing of woolen goods appears to have been a foremost industry of the city.
30. Lydia, "a seller of purple" (Acts 16:14), appears to have been an agent of a Thyatiran establishment who lived in Philippi.
31. The population of the city was predominantly Gentile as most were of Macedonian descent.
32. But there was a large mixture of nationalities there as a result of the military and commercial history of the place.
33. Apollo was the chief deity here, but emperor worship was not much of a factor.
34. Pagan worship was associated with the trade guilds in that each guild had its own patron god.
35. Guild members were expected to attend the guild festivities.
36. The food had been offered to the tutelary deity and was acknowledged as being a gift of the god.
37. At the end of the feasting lascivious partying commenced.
38. To exit at this juncture would expose a person to ridicule and persecution, a situation reflected in the body of this letter.
39. The defects of the local church reflected the corruption of the social order.
40. Idolatry, immortality and false doctrine existed among the majority of the church.
41. And all of this was promoted by a self-styled prophetess!
42. The letter is addressed to the local pastor-teacher, designated "messenger."
43. Three expressions are used by Christ in His self-identification to this church.
44. The first is not directly found in the vision of chapter one.
45. The title "the Son of God" emphasizes the deity of the glorified God-man while "Son of Man" emphasizes His true humanity.
46. This title is quite familiar to readers of the gospel of John (cf. Jn.1:34, 49; 3:18; 5:25; 10:36; 11:4, 27; 20:31).
47. The Jews of Jesus' day recognized that this designation made Him out to be absolute deity (Jn.19:7; cp. Matt.27:40).

48. In the face of interrogation Jesus bore witness to this title and by so doing affirmed His deity (Lk.22:70).
49. Even the demons used this title in connection with Christ (Matt.8:29).
50. Peter used this title in his great confession in Matt.16:16 “You are the Christ, the Son of the living God.”
51. Paul used this title in connection with the preaching of Jesus (Acts 9:20) from the very outset of his public ministry.
52. Jesus resurrection confirmed the validity of this title (Rom.1:4).
53. This is the only occurrence of this title in the book of Revelation, but it is implied in 1:6; 2:27; 3:5, 21; 14:1.
54. In the vision of chapter one Christ is identified as the “son of man,” but in keeping with the character of the judgment threatened against this church His deity is in the forefront.
55. This reiteration is necessary due to the seriousness of the church’s diversion from the straight and narrow of divine viewpoint and righteousness.
56. This is the first instance in which the speaker takes the form of a title rather than a descriptive attribute.
57. Allusion to Psalm 2 and the reference to God’s Son there (Ps.2:12) is quite clear in light of the use of Ps.2:8-9 later in this letter (vv. 26-27).
58. The second attribute by which Christ makes Himself known to the Thyatirans is “who has eyes like a flame of fire.”
59. This description is applied to Christ in His initial appearance to John (1:14) and in His return as victorious warrior (Rev. 19:12).
60. This imagery carries the notion of fierceness against enemies (cf. Dan.10:6) as well as in classical writers.
61. The imagery also carries the notion of an ability to search and know even the emotions and innermost thoughts of a person (cf. v.23).
62. Christ exercises the prerogative of God in such probing of the inner person and can do so only on the basis of His omniscience.
63. “The flame of fire” gaze denotes righteous indignation (based on facts) against adversaries.
64. The majority in this local church had become open enemies of the One they claimed to serve and worship.
65. The third expression derived from the earlier vision — “His feet like burnished bronze” — emphasizes the purity of the metal as seen in its brilliance.
66. The noun “burnished bronze” (*chalkolibanon*) found here and in Rev.1:15 is uncertain and is not found in extant literature.
67. It appears to be a mixed metal (bronze) of great luster.
68. Similar terminology appears in the Christophany of Dan.10:6.
69. The emphasis seems to be on the purity of the metal, which is evident by its glowing quality.
70. That fact the metal is bronze points to the concept of judgment.
71. The imagery in 1:15 suggests metal that is not only highly pure, but is still aglow (i.e., in its high temperature molten state), as though it were still in an smelting furnace.
72. This is especially apparent in the language of 1:15.
73. Support for this meaning comes from Ezek.1:13, 27 and Dan.10:6 where the metal is glowing.
74. This understanding also provides additional support for the idea of judgment.
75. Glowing bronze, heat and fire all point to the doctrine of judgment.

76. Fire is associated both with the eyes and the feet.
77. Purity (or justice) in judgment is combined with the thought of judicial enforcement.
78. Jesus Christ is God the Father's enforcer!
79. All who come under His all-searching righteous gaze are subject to being trampled under His feet.
80. The trampling feet metaphor is implicit here but explicit in Rev.14:19, 20.
81. Here the implied threat is directed against believers within bonafide local church (e.g., lampstand).
82. The inculcation of righteousness among churches is accomplished in part by Christ "walking" among the lampstands and bringing divine discipline in cases of spiritual shortcoming.
83. It has been reported that one of the things produced at Thyatira was the manufacture of the image of the all-seeing eye, a small glass object still on sale today to tourists.
84. Obviously, this Luciferic concept promoted by the trade guilds of the day is conspicuous in Masonry and the New World Order.
85. This symbol was placed on the dollar bill in 1935 by the influence of one Nicolas Roerich and the then Secretary of the Treasury Henry Morgenthau.
86. The all-seeing eye signifies the Spiritual Hierarchy of Light (demonism), the Silent Watchers effecting mankind's spiritual evolution.
87. It is suspended above a pyramid that symbolizes humanity's lack of enlightenment.
88. It is against this background that Christ is presented to the local assembly as He "who has eyes as a flame of fire."

Acknowledgement of Application (v.19)

VERSE 19 'I know your deeds, and [even] your love and faith and service and perseverance (Οἶδά σου τὰ ἔργα καὶ τὴν ἀγάπην καὶ τὴν πίστιν καὶ τὴν διακονίαν καὶ τὴν ὑπομονήν σου, [*perf.act.ind.1s. oida know + pro.gen.2s. su + art.w/noun acc.nt.s. ergon work + conj and + art.w/noun acc.f.s. agape love + conj kai + art.w/acc.f.s. pistis faith + conj and + art.w/noun acc.f.s. diakonia service + conj and + art.w/noun acc.f.s. hupomone patience, endurance + pro.gen.2s. su*], **and that your deeds of late are greater than at first** [*καὶ τὰ ἔργα σου τὰ ἔσχατα πλείονα τῶν πρώτων. [conj and + art.w/noun acc.nt.p. ergon work + pro.gen2s. su "your" + art.w/adj.acc.nt.p. eschatos last; "of late" + adj.comp.acc.nt.p. pleinoa greater + adj.gen.nt.p. protos first]*]).

ANALYSIS: VERSE 19

1. Christ knowledge about the church is expressed in terms of five nouns connected by the conjunction καὶ ("and" or "even").
2. Each noun has its definite article, and the genitive of the 2nd person pronoun precedes the first and follows the last of the five nouns.
3. The first καὶ introduces an elaboration of *sou ta erga* ("your works").
4. The last four nouns in the list are covered by the second *sou* ("your") even though this pronoun comes last in the Greek clause (after "perseverance" or "endurance").

5. This being the case, the expression “your works” is more specifically declared to be “your love and faith and service and endurance.”
6. *Erga* is a neutral word.
7. Whether the works are good or bad must be determined in each context where it is used.
8. In these messages the Lord uses works as a mirror of character (cf. 2:2,5,22,26; 3:1,8,15).
9. This church’s works are specified in terms of four categories.
10. The accusative neuter *erga* sets up four feminine accusatives (“love and faith and service and perseverance”) which define *sou ta erga* (“your works”).
11. This is a more expanded list than at Ephesus (2:2), the other church where an extensive list of worthwhile qualities is found.
12. To Ephesus and Thyatira more praise is given when considerable cause for blame follows than to Smyrna and Philadelphia where no fault is found.
13. In typical Johannine fashion love comes first in the list, even before faith.
14. Yet faith is not overlooked (2:13; 13:10; 14:12).
15. The frequent Pauline order of faith followed by love is reversed (cf. 1Thess.3:6; 5:8; 1Tim.1:145; 2:15; 2Tim.1:13; 2:22; Titus 2:2).
16. Love and faith are motive forces for Christian activity, and service and endurance are overt actions that flow from the love and faith.
17. This is in agreement with the frequent ascensive use of *καὶ* in this book.
18. The last two words (“service and endurance”) are in apposition to the previous two words (“love and faith”).
19. The final four are in apposition to the first item in the listing: “your deeds.”
20. Thyatira is distinguished among all seven churches as being the only one commended for both love and service..
21. None of the previous three churches is commended for love as Thyatira is.
22. This church deserves credit for its standards in maintaining this aspect of discipline (Jn. 13:35 “By this all men will know that you are My disciples, if you have love for one another.”)
23. The *pistis* for which the church is commended may signify faith or faithfulness.
24. Faith is a persuasion, a conviction based on hearing always in the NT having as its object God or Christ or spiritual things.
25. Faithfulness connotes an unwavering devotion in following Christ.
26. A case for the latter meaning claims this is the usual meaning of the noun in Revelation.
27. This is possibly true in 13:10, but in 2:13 and 14:12 the meaning faith is more probable.
28. The case for faithfulness also notices that faithfulness is the quality necessary to withstand the pressure being brought against the faithful remnant of the church (cf. 2:25) and to produce a steadfast endurance under testing mentioned later in v.19.
29. Yet the meaning faithfulness is so close to the meaning endurance, one wonders whether both would have found a place in the same list.
30. It is preferable, therefore, to adopt faith as the meaning of *pistis* in this verse.
31. Alongside, *ten agapen*, a general quality is more probable.
32. “Service” (*diakonia*) is a ministry to the needs of others (cf. Acts.11:29; 1Cor.16:15).
33. This is voluntary service as compared to obligatory service seen in the noun *δουλος* (*doulos*, “slave”).
34. A number of NT instances of such voluntary service involved the supplying of food to the needy.

35. Such acts appear to have been the kind done in Thyatira and indicated in Rom.15:25,31; 1Cor.16:15; 2Cor.8:4; 9:1; Heb.6:10).
36. Here such manifestations of love were on the increase, as compared to Ephesus where these things were waning.
37. The endurance of this church resulting from the strong faith of its members also receives commendation.
38. This quality, which implies hardships imposed through persecution, was one of the commendable features of the Ephesian church too.
39. To withstand pressure to abandon the faith is expected of all true followers of Christ (cf. Matt. 16:24-26).
40. The final part of Christ's acknowledgement of this church is seen in the words: "and [that] your last works are greater than the first."
41. As time progressed the quantity of their works had grown.
42. This means that the corporate application at Thyatira was in accordance with Paul's admonition in 1Cor.15:58: "Therefore, beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing that your toil is not in vain in the Lord."
43. Considering what follows in verses 20 and following, this local church was engaged in exemplary acts.

Condemnation (v.20)

VERSE 20 **'But I have *this* against you, that you tolerate the woman Jezebel** (ἀλλὰ ἔχω κατὰ σοῦ ὅτι ἀφείς τὴν γυναῖκα Ἰεζάβελ, [*conj alla + pres.act.ind.1s. echo have + prep kata against + pro.gen.2s. su + conj hoti + pres.act.ind.2s. aphemi let go, send away; divorce; abandon; neglect; let go (of tolerantion; forgive, pardon, cancel (of sins) + art.w/noun acc.f.s. gune woman + noun acc.f.s. Jezebel*], **who calls herself a prophetess, and she teaches and leads My bond-servants astray** [ἡ λέγουσα ἑαυτὴν προφήτιν καὶ διδάσκει καὶ πλανᾷ τοὺς ἐμοὺς δούλους [*art.w/pres.act.part.nom.f.s. lego say; "who calls" + reflex.pro.acc.f.3s. heautes "herself" + noun acc.f.s. prophetis prophetess; as in Lu.2:36 + conj and + pres.act.ind.3s. didasko teach + conj and + pres.act.ind.3s. planao lead astray + art.w/adj.acc.m.1p. emos my w/noun acc.m.p. doulos bond-servant*] **so that they commit acts of immorality and eat things sacrificed to idols** [πορνεῦσαι καὶ φαγεῖν εἰδωλόθυτα. [*aor.act.infin. porneuo commit fornication + conj and + aor.act.infin. esthio eat + adj.acc.nt.p. eidolothutos sacrificed to an idol*]).

ANALYSIS: VERSE 20

1. The praise of v.19 yields to censure.
2. The guilt of this church was greater than the sister church in Pergamum even though the sins were the same.
3. This is seen by the use of the term "tolerate" (ἀφείς) implies a level of complicity not suggested by the "you have" (ἔχεις) of 2:14.

4. Jezebel was the name of the Phoenician wife of Ahab (1Kgs.16:31) who sought to bring the Northern Kingdom of Israel into the worship of Baal and Astarte (2Kgs.9:22).
5. The usage of the name here is that it should be taken as symbolical for some prominent woman in the local church of Thyatira.
6. Other explanations hold that she was a woman named Jezebel, a synagogue in the city, or that she was a personification of heresy.
7. The personification view is undermined by the fact that she is distinguished from her followers in vv. 22-23.
8. The context furnishes no hint of symbolic language.
9. She was like the infamous wife of Ahab and claimed to be a prophetess.
10. The claim to be a prophetess can hardly refer to anything other than an actual human being.
11. A cult would hardly claim to have the gift of prophecy.
12. Ahab's queen was notorious for her support of idolatry (1Kgs.18:4,19) and adultery (2Kgs.9:22).
13. The same is true of the Thyatiran leader.
14. As her OT prototype, she was an influential woman.
15. Another notable woman from Thyatira was Lydia (Acts 16:14).
16. Her claim to be a prophetess was a self-proclamation was bogus.
17. The feminine noun *prophetis* occurs here and in Lk.2:36 in the NT.
18. The prophetess Anna was able to recognize the infant Jesus when his parents presented Him in the Temple shortly after His birth.
19. Yet females possessing the gift of prophecy existed in the apostolic church as noted with Philip's daughters (Acts 21:9).
20. Jezebel of Thyatira alleged special revelations from God that qualified her as an authoritative teacher.
21. She developed a significant following among the members of the local church there.
22. Unlike her OT counterpart she was a believer.
23. This is clear from the next verse.
24. This woman formulated a system of theology that seduced others in the church to engage in acts of idolatry and sexual immorality.
25. The verb "she teaches" indicates that she was busy convincing believers that it was okay to participate in the pagan feasts with their attendant idolatry and immorality.
26. The Lord delineates the problem as "teaching" and "leading astray" His "bond-servants."
27. The upshot of the teaching and mental seduction of believers was that they committed fornication and eat things sacrificed to idols.
28. The verb *planao* translated "leads...astray" occurs with greater frequency in Revelation than in any other book of the NT.
29. Its relative frequency is high in First John as well.
30. It always speaks to departure from the faith.
31. Its participial form is a title for the devil in 12:9.
32. Those who came under her spell Jesus designate "My bond-servants."
33. Even though they were in reversionism they were still Christ's slaves.
34. In Pergamum where the same two kinds of sins were being committed by a minority clique within the church, there was no formal instruction per se.
35. In other words, participation in heathen feasts was viewed as morally indifferent.

36. Feasting on sacrificial meats along with the licentious partying that accompanied these events was what some believers were rationalizing.
37. The participants at Pergamum were out to have a good time and their *modus operandi* was not the product of a developed belief system as it was at Thyatira.
38. It was simply an STA driven compromise.
39. Whereas at Thyatira it was the product of a clever and persuasive personality.
40. The situation was much worse in Thyatira because the corrupt practices were tolerated by the church and this activity in the name of God was widely known in the local churches of Asia (cf. 2:23).
41. The error at Thyatira was of some long standing as indicated by the “children” of Jezebel (*ta tekna*, 2:23).
42. These heretics prided themselves in their enlightened and grace approach to sin.
43. With the prophetic claim and charismatic influence of this female leader the cult at Thyatira had a significance it did not have in the other cities.
44. Realizing the trade guild dominance of the economic life of the city, the Christian convert face the questionable decision of compromising his stand at least enough to participate in a common meal dedicated to a pagan deity.
45. For some it was a relief to; discover on the authority of the Spirit (“prophetess”) that Christians did not have to separate themselves from such practices, at least in matters related to livelihood.
46. Jezebel had formulated a kind of catechism that was designed to liberate Christians from the fear of pagan social and sacrificial practices.
47. She had a considerable following in the church in this city.

Christ Prophecies (vv. 21-23)

His Past Dealings With Her (v.21)

VERSE 21 'I gave her time to repent, and she does not want to repent of her

immorality (καὶ ἔδωκα αὐτῇ χρόνον ἵνα μετανοήσῃ, καὶ οὐ θέλει μετανοῆσαι ἐκ τῆς πορνείας αὐτῆς. [*conj and + aor.act.ind.1s. didomi give + pro.dat.f.3s. aute her + noun acc.m.s. chronos time + conj hina that + aor.act.subj.3s. metanoeo repent, change one's mind + conj kai + neg ou + pres.act.ind.3s. thelo wish + aor.act.infin. metanoeo repent + prep ek + art.w/noun gen.f.s. porneia fornication; “immortality”*]).

ANALYSIS: VERSE 21

1. The Lord proceeds to describe His past dealings with this woman in order to demonstrate the seriousness of her influence upon the local church.
2. Her evil activity must have had a long history.
3. Just how long He had waited after given her a warning is not divulged, but it was sufficient time for her to have chosen the option of repentance.
4. The time period stipulated began with a specific warning delivered at some point in the past.
5. How this warning was transmitted is not stated.
6. It probably came from John himself, due to his position of authority over Asia Minor.
7. It was his custom to rebuke errant leaders in the churches (cf. 3John 10).

8. Up to this juncture Jezebel had chosen not to get her act together by turning from her evil ways.
9. The durative force of the present tense of *thelo* conveys the sense, “she *still* does not wish to repent.”
10. She had no disposition to change at this point.
11. The statement is blunt and final (cf. Matt.23:37).
12. Her refusal pertains specifically to her sexual activity.
13. The literal sense of this sexual sin in v.20 argues for the literal sense here.
14. The same sin is referred to by the verb *moicheuo*, “commit adultery, which must refer to literal sexual activity.
15. The orgies that followed the feasts dedicated to the pagan gods were well-known happenings.
16. Later in this book, the literal sin is mentioned alongside idolatry three times (cf. 9:21; 21:8; 22:15).
17. In addition, the OT Jezebel does appear to have been guilty of literal fornication/adultery as well as spiritual fornication (cf. 2Kgs.9:22, 30; Jer.4:30; Nah.3:4).
18. The cult of Baal that she promoted was quite licentious in its practice, as she apparently was involved in these sinful excesses.
19. She may have been more famous for her promotion of idolatry, but she must have been guilty of practicing and promoting sexual immorality as well.
20. The Thyatiran Jezebel was adamant in her refusal to turn away from the same.

Her Future Prophesied (vv. 22-23)

VERSE 22 **'Behold, I will throw her on a bed of sickness,** (ἰδοὺ βάλλω αὐτὴν εἰς κλίνην [*interj idou behold + pres.act.ind.1s. ballo cast + pro.acc.f.3s. aute her + prep eis w/noun acc.f.s. kline bed*] **and those who commit adultery with her into great tribulation** [καὶ τοὺς μοιχεύοντας μετ' αὐτῆς εἰς θλίψιν μεγάλην, [*conj and + art.w/pres.act.part.acc.m.p. moicheuo commit adultery + prep meta with + pro.gen.f.3s. aute her + prep eis into + acc.f.s. thlipsis tribulation + adj.acc.f.s. megas great*], **unless they repent of her deeds** [ἐὰν μὴ μετανοήσωσιν ἐκ τῶν ἔργων αὐτῆς, [*part ean + neg.part. me = “unless” + aor.act.subj.3p. metanoeo repent + prep ek + art.w/gen.nt.p. ergon deed + pro.gen.f.3s. aute her*]).

VERSE 23 **'And I will kill her children with pestilence** (καὶ τὰ τέκνα αὐτῆς ἀποκτενῶ ἐν θανάτῳ. [*conj and + art.w/noun acc.nt.p. teknon child + pro.gen.f.3s. aute her + fut.act.ind.1s. apokteino kill, put to death + prep en + noun instr.m.s. thantos death; “pestilence”*], **and all the churches will know that I am He who searches the minds and hearts** [καὶ γνώσονται πᾶσαι αἱ ἐκκλησίαι ὅτι ἐγώ εἰμι ὁ ἐραυνῶν νεφροὺς καὶ καρδίας, [*conj kai + fut.dep.ind.3p. ginosko know + adj.nom.f.p. pas all + art.w/noun nom.f.p. ekklesia church + conj hoti that + pro.nom.1s. ego I + pres.act.ind.1s. eimi be +*

art.w/pres.act.part.nom.m.s eraunao search + noun acc.m.p. nephros kidney; emotions; “minds” + conj kai + noun acc.f.p. kardia heart]; and I will give to each one of you according to your deeds [καὶ δώσω ὑμῖν ἐκάστῳ κατὰ τὰ ἔργα ὑμῶν. [conj kai + fut.act.ind.1s. didomi give + pro.dat.2p. su you + adj.dat.m.s. hekastos each + prep kata according + art.w/noun acc.nt.p. ergon work, deed + pro.gen.2p. su you; “your”]].

ANALYSIS: VERSES 22-23

1. The “behold” focuses attention upon the severe punishment that will be carried out against Jezebel and her associates.
2. *Ballo* is the usual word for someone who is cast into a bed of sickness (cf. Matt. 8:6, 14; Mk. 7:30).
3. The *be* is not a “funeral-bier” or a dining-couch of the guild-feasts, but a bed of sickness and pain.
4. The figure is intended to contrast a sickbed with a bed of adultery.
5. She was punished in the same place where she had sinned.
6. This is a probable allusion to Ps. 41:3 where David in his prayer makes mention of his sickbed for the sins of adultery and murder (see context).
7. Sickness is one of the ways God deals with errant believers, and it is clear that this woman was a believer based on the fact she was asked to repent of her evil.
8. Disease as a punishment for sin is seen in Paul’s instructions concerning the Lord’s Table where some of the Corinthians were weak and ill and some had even died (1Cor.11:27-29).
9. Here the Lord pronounces prophetic judgment against the prophetess.
10. The parallel structure of the two main clauses sets “*bed of sickness*” over against “*great tribulation*.”
11. Jezebel’s associates in adultery were all those she had led astray within the church.
12. Her time for repentance had passed (v.21) but “*they* [still had opportunity to] repent of *her deeds*” (italics added for emphasis).
13. For those within the church who didn’t repent they would be “cast into great tribulation” or placed under “intense suffering” (*thlipsin megalen*).
14. It would appear that this woman was married based on the specific word for sexual immorality used in v.22.
15. The articular present participle “those who commit adultery” indicates a group of people who were continually engaged in sexual activity with Jezebel.
16. These individuals involved themselves in the same ideology and practices as did the founder and leader of this sect.
17. Both shared a similar fate as per the Hebrew parallelism of verse 22.
18. The ultimate significance of the expression “great tribulation” is eschatological.
19. “Great” indicates this must be the tribulation of the last days.
20. The expression is used in Rev. 7:14 to refer to the period preceding the 2nd Advent.
21. The expression is used here in both ways.
22. It (*thlipsis megale*) is used in Acts 7:11 (“great affliction”) for historical testing that is not prophetic in nature.
23. Here it is used of the divine discipline to be inflicted upon the primary leaders of the cult of Jezebel as well as a reference to the prophetic entity anticipated in the Thyatiran example,

- namely, the Roman Catholic Church which will be cast on a bed of suffering (continent of Europe) and into a period of great tribulation for the peoples of the earth.
24. The RCC will experience its demise in the 1st half of the Tribulation as seen in Rev. 17.
 25. Obviously the individuals who make up this organization over the centuries by in large have not repented of their deeds any more than did Jezebel and her cadre of supporters.
 26. Repentance is always an option for those caught up in evil.
 27. Verse 23 continues with a pronouncement of judgment against Jezebel's followers.
 28. Jezebel's children must be her spiritual progeny who have wholeheartedly endorsed here evil beliefs and practices.
 29. "Children" is a customary way of referring to one's spiritual progeny.
 30. These believers at Thyatira had embraced the antinomian doctrines of their spiritual mother and are properly referred to as her spiritual offspring.
 31. No distinction between these and her associates in v. 22 is intended.
 32. The threat to Jezebel's children is that they were to be killed with pestilence.
 33. This must be a killing in a physical sense, because the whole expression is almost duplicated in Ezek. 33:27, LXX, where physical death through pestilence is in view.
 34. The same expression (ἐν θανάτῳ) is used in Rev. 6:8 of pestilence (cp. 18:8; "pestilence").
 35. The noun "death" (*thanatos*) is almost always used (35x) to translated "pestilence" (*deber*) in the LXX.
 36. This is a threat that could be implemented as part of the fourth seal judgment during the tribulation (cf. Rev. 6:7-8).
 37. The persuasive logic of the apostates had confused many in the church at Thyatira, but divine judgment would demonstrate that the one who searches the "hearts and minds" of people made it clear who was aligned with the +R of the Son of God and who wasn't.
 38. The omniscience of Christ will again be demonstrated to the church universal when He appears and renders to each according to his deeds (cf. Matt. 16:27).
 39. When the axe fell on Jezebel and her supporters at Thyatira "all the churches" (in Proconsular Asia) came to realize in a vivid and fresh way that the Lord was omniscient when it comes to "thoughts and motives."
 40. The verb "shall know" having as its subject "the churches" indicates knowledge gained by experience and observation.
 41. It will be quite clear in the day of Christ's appearing that He is aware of not only outward conduct but inward thoughts and motives.
 42. At the beginning of this message Christ asserted His deity.
 43. Here in the words, "I am He who searches the minds and hearts," we have a Messianic title.
 44. "The One who searches the kidneys and hearts," is an allusion to Jer. 17:10 (cf. also Ps.7:9; Prov.24:12; Jer. 11:20; 20:12), which is a designation for one who has intimate knowledge of man that penetrates outward appearances.
 45. As in the case of the Jeremiah citation, the point of this self-designation is that divine acquaintance with man's secret life forms the basis for an unerring and impartial judgment.
 46. Christ demonstrated such omniscience in His appraisal of and strong words against Jezebel and her children.
 47. They cannot hide their evil from Him.
 48. The exercise of this divine attribute is spoken of in terms of a search (cf. Rom.8:27; 1Cor.2:10) of *nephrous kai kardias*.

49. The former noun means literally “kidneys,” but metaphorically to that aspect of man’s inner being that constitutes the emotions or affections.
50. The latter noun, when used in combination with *nephrous*, focuses on man’s thoughts.
51. The Son of God plumbs the depths of man’s being, and on the basis of what he finds He will render judgment in kind.
52. The pestilence that struck down the children of Jezebel brought the lesson of divine omniscience home to all the churches acquainted with the situation at Thyatira.
53. Verse 23 ends with a statement of reassurance that the Lord “will give to each one of you according to your works.”
54. The Lord speaks to the whole church, hence the plural “you” (*humin*), and not just to the messenger representing the church.
55. In itself it is personal, but the individualizing “each one” makes the expression even more so.
56. The principle of return to every single believer in proportion to works he has accomplished is the lesson to be gleaned by the churches through Christ’s dealing with Jezebel and her children.
57. These works are, to be sure, the real acts of the inner man discerned by the piercing eye of God (cf. Matt. 15:19).
58. Or, they are the works of the flesh which do not carry with them eternal reward.
59. In either case the verdict is based on the omniscience of the Judge of every man’s works.
60. For deeds to bring reward to the individual they must be the outworking of Spirit-directed motives.
61. Divine Good is the outworking of pure motives and biblically based thoughts, otherwise all that is produced is wood, hay and stubble.
62. The era of Thyatira is from about 590 AD to around 1600 AD (Reformation).
63. This is the period of Church history in which the Roman Catholic Church attained its greatest influence over the nations and peoples of Europe.
64. The name Jezebel represents Christianity exalting itself over God by prostituting the Christian faith into a paganized religion posturing as the sole agent of salvation to the masses.
65. Similarities between the OT Jezebel and the Jezebel of Thyatira include: (1) adherence to idolatry (1Kgs.16:31; Rev.2:20); (2) extreme hostility towards those who would not acknowledge her system (1Kgs.18:4; 2Kgs. 9:7; Rev.17:6); (3) the desire to exalt her person over legitimate authority (manipulation of her husband King Ahab; Rev.2:20 “teaches and leads”).
66. This woman represents the effeminizing effect of pagan idolatry upon the Church.
67. This can be seen in the exaltation of Mary the mother of Jesus to the status of deity in 430 AD.
68. In the RCC system the myth of Mariolatry corresponds to the “Queen of heaven” (see Jer.7:18; 44:17-19, 25; cp. Ezek.8:14) identification as seen in the female deities of paganism (Istar, Athena, Isis, Diana, etc.).
69. The Madonna of Catholicism is nothing more or less than the ancient mother-son cult dating back to Nimrod and his queen Semiramis.
70. It is of interest to note that Jesus Christ presents Himself to this congregation as “the Son of God” (v.18) whom Catholicism has blasphemed by declaring Mary as co-redemptress with Christ.

71. With the rising influence of Christianity within the western world and the eclipse of paganism the forces of darkness gave birth to the Catholic system which is nothing more than a blending of paganism, apostate Judaism and Christianity.
72. This pagan idolatry is symbolized in the cult of Jezebel with its immorality.
73. This feminizing idolatry put the RCC of a course that eventually will land her in the bed of judgment called the tribulation as prophesied in Revelation chapter 17.
74. The effeminizing effect can be seen in the orders of monks, friars, etc. who claim her as their patroness (even their dress took on a feminine form).
75. The conditions at the local church of Thyatira in 95 AD parody 1000 years of church history when the Catholic Church attained the pinnacle of its power and influence in western Christendom.
76. The NT Jezebel represents compromise with the cosmos.
77. This is seen in her advocacy of participation in the festivals associated with the trade guilds.
78. Each guild had its patron god that included participation in idolatry and carousing/immorality.
79. Citizens of the city who had a trade had to join a guild to make a living.
80. Members of guilds were expected to attend the Bacchanalia during which participants ate meat sacrificed to idols, drank to extreme drunkenness and engaged in orgies.
81. This embracing of idolatry and sexual immorality advocated by Jezebel symbolizes the RCC system promoting itself as the mother church.
82. By (RCC's) involvement with leaders of nations this organization is guilty of spiritual fornication (cf. Rev.17:2).
83. Just as the Thyatiran Jezebel would not overrule her STA and repent of her doctrine, so the RCC will persist in its spiritual degeneracy.
84. Of the Jezebel of the OT: (1) Ahab married this unbeliever to establish an alliance with the king of Sidon (1Kgs.16:31); (2) she promoted syncretism of the worship of Baal and Yahweh; (3) she influenced Ahab to build a temple to Baal in Samaria (1Kgs.16:32) along with the setting up of the Asherah (female sex deity); (4) she supported a core of false prophets (1Kgs.18:19); (5) she killed the true prophets of God (1Kgs.18:4ff.); (6) there was a minority who opposed her baneful influence (1Kg.19:18)(7) she died a prophetically inspired death (2Kgs.9:29ff.).
85. Of the Thyatiran Jezebel: (1) she was an active believer in the local church; (2) she falsely promoted her person as a prophetess of God (Rev.2:20); she operated under a bogus authority; (2:20); (3) she promoted syncretism of pagan practices with the Christian faith; (4) she refused to repent (2:21); (5) there was a constituency who were not deceived by her teachings (Rev.2:24) (6) she died and her followers died miserably (2:22).
86. Of the prophetic counterpart to the woman at Thyatira: (1) she represents the Roman Catholic Church of Revelation 17; (2) during the Medieval era the Church at Rome continued and expanded upon the evils of the Pergamum era; (3) the head of the Church made bogus claims of apostolic authority and succession; (4) the popes claimed to speak *ex cathedra* putting human tradition on a par with the Scriptures; (5) Mary was exalted to the status of the divine and declared "the queen of heaven"; (6) the Church employed the State to conquer non Catholic lands; (7) the Church instigated the inquisition to suppress Jews and non Catholic Christians (Rev.17:2; cp. Jn.16:2); the Catholic Church will be destroyed in Europe by the Antichrist in the Tribulation (Rev.17:15ff.).