

SEVEN CHURCHES HISTORICALLY:

EPHESUS: Departure of their first love - close of the apostolic age: 35-100 A.D.

SMYRNA: Martyr period up to Diocletian: 100-316 A.D.

PERGAMOS: Decreasing spirituality and increasing worldliness - Constantine: 4th to 7th centuries

THYATIRA: Papal church, Satan's masterpiece of the world, papal authority - dark ages: 7th - 16th centuries

SARDIS: Reformation - 300 years, crippled Rome and papal authority: 16th - 17th centuries

PHILADELPHIA: Missionary period and second reformation: 18th and 19th centuries

LAODICEA: Today - general state of the church - lukewarm, nauseous:

Nicolaitans: Νικολαϊτῶν - "lay conquerors" or "conquerors of the lay people". However, "Nicolaitan" (Greek: Νικολαϊτῶν; Νικολαϊτῆς) is the name generally seen as given to followers of the heretic Nicolas (Greek: Νικόλαος).

They were evidently licentious and antinomian and advocated an unhealthy compromise with pagan society and the idolatrous culture of Ephesus.

The "teaching" of the Nicolaitans should probably be identified with the "teaching" of Balaam (2:14-15). The similarity of language also suggests that Jezebel and her followers (2:20-24) constituted a group of Nicolaitans in Thyatira. They are all said to be guilty of enticing God's people "to eat things sacrificed to idols" and "to commit acts of immorality" (2:14-15,20).

In Revelation, to "fornicate" (πορνείας) and its cognates usually are metaphorical for spiritual apostasy and idol worship (14:8; 17:1,2,4,5,15,16; 18:3,9; 19:2). When these words are used literally, they are part of vice lists (9:21; 21:8; 22:15).

Ephesus: 33-100 A.D. Ephesus had a great beginning with Paul and Timothy Acts 19; 20:17-21; I Tim. 1:3. Now the Lord is going to reveal the true condition of the church in Ephesus.

2:1, **And unto the angel of the church of Ephesus write** - Τῷ ἀγγέλῳ τῆς ἐν Ἐφέσῳ ἐκκλησίας γράψον, -

These things saith he that holdeth the seven stars in his right hand - Τάδε λέγει ὁ κρατῶν τοὺς ἑπτὰ ἀστέρας ἐν τῇ δεξιᾷ αὐτοῦ - This is the glorified Christ holding the churches in His strong right hand and walking in their midst - Our security.

Who walketh in the midst of the seven golden candlesticks - ὁ περιπατῶν ἐν μέσῳ τῶν ἑπτὰ λυχνιῶν τῶν χρυσῶν -

2:2, **I know thy works** - Οἶδα τὰ ἔργα σου - He is aware of all the works of His Church, absolute knowledge of its condition - the Lord commends before He reproves.

And thy labor, and thy patience - καὶ τὸν κόπον σου, καὶ τὴν ὑπομονὴν σου - a beating of the breast with grief, sorrow, trouble, to cause one trouble, make work for him / intense labour united with trouble and toil / "patience"/ going on steadily for the Lord.

and how thou canst not bear them which are evil - καὶ ὅτι οὐ δύνη βαστάσαι κακοῦς -

and thou hast tried - καὶ ἐπείρασας -

them which say they are apostles and are not, - τοὺς λέγοντας ἑαυτοὺς ἀποστόλους εἶναι καὶ οὐκ εἰσὶν -

and hast found them liars - καὶ εὔρες αὐτοὺς ψευδεῖς, - Scriptural tests are the only valid means of determining apostleship. I John 4:1; I Tim. 5:19-20; Acts 1

2:3, **Thou hast borne and hast patience** - καὶ ὑπομονὴν ἔχεις καὶ ἐβάστασας - to pick up a burden on themselves; to sustain or uphold.

and for my name's sake hast labored - διὰ τὸ ὄνομά μου - a name is used for everything which a name cover; every thought or feeling which is aroused in our mind by mentioning, hearing, remembering the name, etc.

and hast not fainted - καὶ οὐκ ἐκοπίσας - they did not grow weary in their well doing. They never felt that their labor and patience was enough; ie. They never got tired of serving.

2:4, **Nevertheless I have somewhat against thee** - Ἀλλὰ ἔχω κατὰ σοῦ -

because thou hast left thy first love - ὅτι τὴν ἀγάπην σου τὴν πρώτην ἀφῆκας - they left the warm love of a new Christian or the quality and extent of true love. It was the loss of love for Christ as preeminent that grieved God's heart. This kind of love is known for the action that it prompts, it is a deliberate choice of the will, made without cause, except what lies in the very nature of God Himself. It is the same love which you and I possess as Believers - it is the love of God which grows, allowing us to love the brethren (I John. 4:11), it is a love that comes from the character of God.

2:5, **Remember therefore from whence thou art fallen** - Μνημόνευε οὖν πόθεν πέπτωκας -

and repent - καὶ μετανόησον - God's goodness leads us to repentance, which is not mere sorrow (2 Cor. 7:10), but a changed state of the soul.

and do the first works - καὶ τὰ πρῶτα ἔργα ποιήσου - Onward love and glory to God freely, finding again what has been laid aside.

or else I will come unto thee quickly - εἰ δὲ μή, ἔρχομαί σοι ταχύ - necessary and judicial action of the part of God.

and will remove thy candlestick out of his place - καὶ κινήσω τὴν λυχνίαν σου ἐκ τοῦ τόπου αὐτῆς - no more assembly without any repentance, the Spirit's power is taken away, no longer a light to shine in a dark world. Failure would result in the loss of testimony, power, credibility, and reliability.

except thou repent - ἐὰν μὴ μετανοήσης. -

2:6, **But this that thou hatest the deeds of the Nicolaitans**, - Ἀλλὰ τοῦτο ἔχεις, ὅτι μισεῖς τὰ ἔργα τῶν Νικολαϊτῶν -

which I also hate, - ἃ κἀγὼ μισῶ - Evil workers, immoral and impure, possibly professing to know the Lord coupled with the practice of paganism. Hierarchy with disregard for morals, like the sect of Baalam - abuse of the doctrine of grace. The Greek word literally translated is "victory over the laity" or "laity conquerors". Pastors should not be dictators over the flock. I Pet. 5:3

2:7, **He that hath an ear, let him hear what the Spirit saith unto the churches** - Ὁ ἔχων οὖς ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις -

To him that overcometh will I give to eat of the tree of life - Τῷ νικῶντι δώσω αὐτῷ φαγεῖν ἐκ τοῦ ξύλου τῆς ζωῆς - Gen. 2:9; 3:22-24 / He wanted them to overcome all obstacles, the flesh, oppressions, by claiming and manifesting Christ. There are those who overcome and there are those who are overcome / 2 Pet. 2:20; I Cor. 15:2; Col. 1:23

Which is in the midst of the paradise of God - ὃ ἐστὶν ἐν μεσοῦ τοῦ παραδείσου τοῦ θεοῦ. -

2:8, **And unto the angel of the church in Smyrna write** - Καὶ τῷ ἀγγέλῳ τῆς ἐν Σμύρνῃ ἐκκλησίας γράψον -

These things saith the first and the last - Τάδε λέγει ὁ πρῶτος καὶ ὁ ἔσχατος -

which was dead, and is alive; - ὃς ἐγένετο νεκρὸς καὶ ἔζησεν -

Smyrna: Great time of persecution-the One who is the First and the Last is their consolation in this terrible time. They could have the victory because He had the ultimate victory over the tomb. No criticism of this church. Smyrna means myrrh, a fragrant spice that had to be crushed, or beaten to get its full fragrance. Symbol of extreme suffering at the hand of the Roman Empire. 5,000,000 Christians were martyred during this time of persecution.

2:9, **I know thy works** - Οἶδά σου τὰ ἔργα – Pf Act Ind -

and tribulation - καὶ τὴν θλίψιν – affliction, anguish, trouble -

and poverty - καὶ τὴν πτωχείαν – beggary, destitute of riches and abundance -

(but thou art rich) - ἀλλὰ πλούσιος εἶ - wealthy, abounding in material resources, abundantly supplied, rich in Christian virtues and eternal possessions.

I know the blasphemy of them which say they are Jews and are not - αἱ τὴν βλασφημίαν ἐκ τῶν λεγόντων Ἰουδαίους εἶναι ἑαυτοῦς, καὶ οὐκ εἰσὶν -

but are the synagogue of Satan - συναγωγή τοῦ Σατανᾶ - Literally Gentiles who had taken up the pretense of being Jews (like SDA, JW's, or British Israelites movement), and/or Jews who had pretended to be saved - brought much grief to the church by mixing law and grace (Gal. 1:6-10). This could be said of any anti-Christian movement: John 8:30; 2 Cor. 11:14-15

2:10, **Fear none of those things which thou shalt suffer** - Μηδὲν φοβοῦ ἃ μέλλεις παθεῖν· - Pres Pass Imp – suffer sadly, from πασχω. To suffer, be vexed, passion. Used of Christ's passion.

behold, the devil shall cast some of you into prison - ἰδοὺ δὴ, μέλλει βαλεῖν ὁ διάβολος ἐξ ὑμῶν εἰς φυλακὴν – Aor Act -

that ye may be tried - ἵνα πειρασθῆτε – tempted by Satan, solicited to sin, to be tested maliciously.

and ye shall have tribulation ten days - ἔξετε θλίψιν ἡμερῶν δέκα - 10 series of persecutions

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| 1. Nero | 6. Maximus |
| 2. Domitian | 7. Decius |
| 3. Trajan | 8. Valerian |
| 4. Marcus Aurelius | 9. Aurelian |
| 5. Septimus Servus | 10. Diocletian |

It was a measured period of time - not beyond their ability to stand. Be faithful for a crown of life: James 1:12

But be thou faithful unto death - Γίνου πιστὸς ἄχρι θανάτου -

and I will give thee a crown of life - καὶ δώσω σοι τὸν στέφανον τῆς ζωῆς -

2:11, **He that hath an ear, let him hear what the Spirit saith unto the churches** - Ὁ ἔχων οὖς ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις -

He that overcometh - Ὁ νικῶν -

not be hurt of the second death - οὐ μὴ ἀδικηθῆ ἕκ τοῦ θανάτου τοῦ δευτέρου - Rev. 20:14
This period comes to an end with the new Emperor Constantine, carrying on a conquest of the world. He was a pagan king (cross in the sky: In this we conqueror). He and all his armies were baptized by force and coercion - it was the beginning of the state church. He began to dictate powers, many professed because it was popular, but few possessed! The church became cold and worldly.

Pergamos: 313-590 / 2:12-17 / from the word which is translated in bigamy or polygamy. Mixed marriage - the church was married to the world. The church corrupted by Constantine centered in wrong alliances and compromise. 2 Cor. 6:14-18

Pergamos was the capitol of ancient Mysia. It was the first place to establish a temple to the Roman Emperor Octavius Caesar in 29 B.C. It became a pagan cathedral city (Satan's seat) and was a place of danger for Christians. Therefore the sword describes the protection of the Lord.

Councils held fast the name of Jesus:

Nicea: Christ is Divine

Constantinople: Holy Spirit is Divine

Ephesus in 431: Natural man is depraved

Chalcedon in 451: Christ was human and Divine

2:12, **And to the angel of the church at Pergamos write** - Καὶ τῷ ἀγγέλῳ τῆς ἐν Περγάμῳ ἐκκλησίας γράψον -

These things saith he which hath the sharp sword with two edges - Τάδε λέγει ὁ ἔχων τὴν ῥομφαίαν τὴν δίστομον τὴν ὀξεῖαν - Rev. 1:6; Isa. 49:2; Heb. 4:12 / The sword is an instrument of life and it is an instrument of death!

2:13, **I know thy works, and where thou dwellest** - Οἶδα τὰ ἔργα σου καὶ ποῦ κατοικεῖς - Christ's knowledge / three possible understandings:

1. I know where you are is tough -recognition
2. I know where you are - watch out - warning
3. I know where you are (inferred blame)
4. I know where you are (encouragement)

Even where Satan's seat is - ὅπου ὁ θρόνος τοῦ Σατανᾶ - Satan's city was the home of many gods and goddesses: Zeus, Aphrodite, statues, sacred groves. cf. 2 Cor. 4:4; John 12:31; 14:30; 16:11 Where is Satan's throne?

And thou holdest fast my name - καὶ κρατεῖς τὸ ὄνομά μου - full usage, all of what and who God is - love and loyalty to Christ

And hast not denied my faith - καὶ οὐκ ἠρνήσω τὴν πίστιν μου - doctrinal faithfulness

Even in the days wherein Antipas was my faithful martyr - ἐν ταῖς ἡμέραις ἐν αἷς Ἀντίπας ὁ μάρτυς μου - Antipas means "like the father"

Who was slain among where Satan dwelleth - ὁ πιστός, ὃς ἀπεκτάνθη παρ' ὑμῖν, ὅπου ὁ Σατανᾶς κατοικεῖ -

2:14, **But I have a few things against thee** - Ἄλλ' ἔχω κατὰ σοῦ ὀλίγα - the church as a whole

because thou hast there them that hold the doctrine of Balaam - ὅτι ἔχεις ἐκεῖ κρατοῦντας τὴν διδαχὴν Βαλαάμ - Mingle with the unsaved, marry outside of Jewish nation, no separation, the sin of tolerating the unsaved and the doctrine of the lost, no censorship of sin, no church discipline.

who taught Balac to cast a stumblingblock before the children of Israel - ὃς ἐδίδαξεν τὸν Βαλάκ βαλεῖν σκάνδαλον ἐνώπιον τῶν υἱῶν Ἰσραήλ -

Flaunting God's direct will (for reward or money), going after the rewards of the world in direct contradiction to God / Num. 25:1-9; James 4:4 / The teaching of Balaam was to corrupt God's people: 2 Peter 2:15; 1 Cor. 8:1

to eat things sacrificed unto idols, and to commit fornication - καὶ φαγεῖν εἰδωλόθυτα καὶ πορνεῦσαι -

2:15, **So hast thou also them that hold the doctrine of the Nicolaitans** - Οὕτως ἔχεις καὶ σὺ κρατοῦντας τὴν διδαχὴν τῶν Νικολαϊτῶν - rise of hierarchal clergy, lust for religious power - Satan's most effective work is accomplished through religious organizations and institutions. Prophetic: all movements represented Constantine who united the church with the world, setting up a distinct class of clergy - by 440 Leo was Bishop of Rome.

Which thing I hate - ὁ μισῶ -

2:16, **Repent; or else I will come unto thee quickly** - Μετανόησον οὖν· εἰ δὲ μὴ, ἔρχομαί σοι ταχύ

and will fight against them with the sword of my mouth - καὶ πολεμήσω μετ' αὐτῶν ἐν τῇ ῥομφαίᾳ τοῦ στόματός μου. -

2:17, **He that hath an ear, let him hear** - Ὁ ἔχων οὖς -

what the Spirit saith unto the churches - ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις -

to him that overcometh will I give to eat of the hidden manna – Pres Act Ptc (overcometh) and Pf Pass Ptc (hidden) - τῷ νικῶντι δώσω αὐτῷ φαγεῖν ἀπὸ τοῦ μάννα τοῦ κεκρυμμένου - “hidden manna” - possibly may be the benefits of true fellowship we have in Christ, richer nourishment in Christ than in idols and dainties, there is a heavenly supply for the earthly pilgrimage / John 6:49-51 / “I am the true bread” / Christ is the true manna, like the pot of manna in the Ark - out of the world’s reach, because it is ministered by the Holy Spirit

and will give him a white stone – **ABSOLUTE FORGIVENESS** - καὶ δώσω αὐτῷ ψῆφον λευκὴν - a no guilty verdict in court - Used on four different occasions in the Roman culture:

These four ideas unite in the Lord’s delight for the overcomer!

1. Victor in an athletic contest
2. Yes vote on a ballot
3. In court as a not guilty
4. By a host to express appreciation to an honored guest

and in the stone a new name written, - **A BEAUTIFUL RECOGNITION** - Pf Pass Ptc - καὶ ἐπὶ τὴν ψῆφον ὄνομα καινὸν γεγραμμένον – **Abram to Abraham; Jacob to Israel; Sarai to Sarah / mark of attainment of a new status. Isa. 62:2; Rev. 3:12; John 1:42. The white stone is personalized with the believer’s new name! Salvation and justification are not mass in nature. God knows the individual personally. We have been born again, so a new name is appropriate. The new name is unique to the believer who receives it. They had no way of knowing what the new name would be, and it seems that the name will reflect the potential and courage of the individual to whom it is given. They did not give themselves the new name (Pf. Pass Ptc).

Identity with Christ as our Father. He names them as a Father would name is his new born children.

The perfect passive indicates that at a certain point, without the believers knowledge or ability, God provides, as a one-time completed event, a new name for them.

which no man knoweth saving he that receiveth it - ὃ οὐδεὶς ἐγνώει μὴ ὁ λαμβάνων. -

Four possible ideas:

1. Name of God
2. New recognition of God’s power here and in glory
3. The name of Christ, known by the individual in a new way - freshness
4. New name of the believer - the personal mark of God’s adoption

2:18, **And unto the angel of the church in Thyatira write** - Καὶ τῷ ἀγγέλῳ τῆς ἐν Θυατείροις ἐκκλησίας γράψον - Thyatira: 600-1500 / 2:18-29 / Lit. a continual sacrifice - the longest letter of all the seven churches / This period shows the rapid rise of Romanism, the Dark Ages: the Vandals, Huns, and Goths overran Europe and brought with them their paganism. Church compromise, in the hope of changing these people brought developed a church that was part Christian and part paganism and Jewish.

These things saith the Son of God - Τάδε λέγει ὁ υἱὸς τοῦ θεοῦ - A reminder and rebuke to the church that would degrade Him by keeping Him the Son of a woman, and consequently put her above Him. Mary is called in Romanism: Mother of God, Queen of Heaven, Co-redeemer, Co-Mediator, Holy Mother full of grace, it is said that she will return to set up her kingdom on earth, and that she bruised the serpents head.

But Christ is the very Son of God who alone speaks with supreme authority and is enthroned in the heavens. We are dealing with God when we deal with Christ.

who hath eyes like unto a flame of fire - ὁ ἔχων τοὺς ὀφθαλμοὺς αὐτοῦ ὡς φλόγα πυρός - a piercing look which sees through all and refines and convicts, sees through all masks and coverings, hidden things of the soul, He is omniscient (John 2:24-25; 1:48; 4:28-29; 21:17).

Examples:

Hagar: in sorrow and loneliness / thou God seest me in Gen. 16:13

Jeremiah: The Lord searcheth the heart in Jer. 17:10

Apostles: Thou, Lord which knowest the hearts of all men in Acts 1:24

and his feet like unto fine brass - καὶ οἱ πόδες αὐτοῦ ὅμοιοι χαλκολιβάνω - used 2X in the N.T. in 1:15; 2:18. It is a symbol and picture of judgment (19:15). Brass as a symbol of judgment is found in the O.T. in Numbers 21:9 (serpent of brass).

2:19, **I know thy works and charity** - Οἶδά σου τὰ ἔργα, καὶ τὴν ἀγάπην - With all the fault in the church there was some good.

and service - καὶ τὴν διακονίαν - action toward others in need, not just the mechanical function of the job, but the tender and loving kindness, no labor without love

and faith - καὶ τὴν πίστιν - faithfulness, fidelity, loyalty, dependable and reliable, not fickle or faltering, not occasional or spasmodic. Some Christians run fine at the beginning of the race, but like the Galatians tire quickly and fall and are led astray.

and patience - καὶ τὴν ὑπομονήν σου -

and thy works - καὶ τὰ ἔργα σου -

and the last to be more than the first - τὰ ἔσχατα πλείονα τῶν πρώτων -

2:20, **Notwithstanding, I have a few things against thee** - Ἀλλ' ἔχω κατὰ σοῦ ὀλίγα - Ephesus would not tolerate evil but lacked love, Thyatira had the love but tolerated evil. It is the same in some churches today. There are moral and doctrinal perfectionists, Pharisees, without love in dealing with the brethren; and there are those who preach love and toleration even to the place of seeking co-existence between good and evil. **THE KEY IS BALANCE!**

because thou sufferest that woman Jezebel - ὅτι ἐὰς τὴν γυναῖκά σου Ἰεζάβελ - Chaste, the daughter of Ethbaal, the king of the Zidonians, and the wife of Ahab, the king of Israel (1Ki 16:31). This was the "first time that a king of Israel had allied himself by marriage with a heathen princess; and the alliance was disastrous. Jezebel has stamped her name on history as the representative of all that is designing, crafty, malicious, revengeful, and cruel. She is the first great instigator of persecution against the saints of God. Guided by no principle, restrained by no fear of either God or man, passionate in her attachment to her heathen worship, she spared no pains to maintain idolatry around her in all its splendor. She killed Naboth for his vineyard, for her husband.

Four hundred and fifty prophets ministered under her care to Baal, besides four hundred prophets who worshiped in the groves. The idolatry, too, was of the most debased and sensual kind. Her conduct was in many respects very disastrous to the kingdom both of Israel and Judah (1Ki 21:1-29). At length she came to an untimely end. As Jehu rode into the gates of Jezreel, she looked out at the window of the palace, and said, "Had Zimri peace, who slew his master?" He looked up and called to her chamberlains, who instantly threw her from the window, so that she was dashed in pieces on the street, and his horses trod her under their feet. She was immediately consumed by the dogs of the street (2Ki 9:7-37), according to the word of Elijah the Tishbite (1Ki 21:19). Her name afterwards came to be used as the synonym for a wicked woman (Rev 2:20). Revelation describes her sin as the "depths of Satan" (2:24).

There was a seductive and wicked influence in Thyatira - possibly pollution by moral and doctrinal impurities.

which calleth herself a prophetess - ἣ λέγει ἑαυτὴν προφῆτιν - A self-styled woman teaching wrong doctrine and philosophy. The church in Thyatira apparently tolerated her because there was some truth incorporated in her deception. IE: Ellen White, Mary Baker Eddy, Kathryn Coleman, etc.

The principle holds true for any Jezebel who seduces God's people into false religion. Remember, this period of time represented by Thyatira is the Dark Ages. It is a vivid account of popes during that time of RCC. Jezebel is a picture of Mary worship.

Jezebel taught the servants of the Lord to commit fornication and to eat things sacrificed to idols. She did this as a prophetess, teaching with "authority." The RCC teaches that it is the only church which cannot err in matters pertaining to faith and morals. Quote, "Hear Mother Church" The RCC and superstition and ignorance - they fear the Word of God. Thyatira was a period of works, religion, ceremonies, sacrifices, feast and fast days, the finished work of Christ was denied.

to teach and to seduce my servants - καὶ διδάσκει καὶ πλανᾷ τοὺς ἐμοὺς δούλους -

to commit fornication and to eat things sacrificed unto idols - πορνεῦσαι καὶ φαγεῖν εἰδωλόθυτα.

2:21, **And I gave her space to repent of her fornication:** - Καὶ ἔδωκα αὐτῇ χρόνον ἵνα μετανοήσῃ ... ἐκ τῆς πορνείας αὐτῆς. - The RCC has never changed in its doctrinal position, no repentance. But this Babylon of prophecy will meet with Divine judgment when the Head of the Church is revealed from Heaven. Rev. 17-18 The O.T. Jezebel painted her face to conceal her identity, but she died a horrible death. The RCC has been pretending for centuries to be something other than what it really is. But the Lord will judge her

and she repented not - καὶ οὐ θέλει μετανοῆσαι -

2:22-23 Persons sentenced to judgment:

1. Jezebel: papacy
2. Followers: those who commit fornication with her
3. Priests: her children

2:22, **Behold, I will cast her into a bed,** - Ἰδοὺ, βάλλω αὐτὴν εἰς κλίνην -

and them that commit adultery with her into great tribulation, - καὶ τοὺς μοιχεύοντας μετ' αὐτῆς εἰς θλίψιν μεγάλην -

except they repent of their deeds. - ἐὰν μὴ μετανοήσωσιν ἐκ τῶν ἔργων αὐτῆς.

2:23, **And I will kill her children with death;** - Καὶ τὰ τέκνα αὐτῆς ἀποκτενῶ ἐν θανάτῳ -

and all the churches shall know that I am he - καὶ γνώσονται πᾶσαι αἱ ἐκκλησίαι ὅτι **ἐγώ εἰμι** -

which searcheth the reins and hearts: - ὁ ἐρευνῶν νεφροὺς καὶ καρδίας - hidden brought to light: systems, organizations and all individuals will be judged.

and I will give unto every one of you according to your works. - καὶ δώσω ὑμῖν ἐκάστῳ κατὰ τὰ ἔργα ὑμῶν -

2:24, **But unto you I say, and unto the rest in Thyatira,** - Ὑμῖν δὲ λέγω, τοῖς λοιποῖς τοῖς ἐν Θυατείροις, -

as many as have not this doctrine, - ὅσοι οὐκ ἔχουσιν τὴν διδαχὴν ταύτην, -

and which have not known the depths of Satan, as they speak; - οἵτινες οὐκ ἔγνωσαν τὰ βαθέα τοῦ Σατανᾶ, ὡς λέγουσιν, -

I will put upon you none other burden. - οὐ βάλλω ἐφ' ὑμᾶς ἄλλο βάρος. - Godly remnant, the medieval church was not totally corrupt. The Albigenses and Waldenses stood against the harlot of Rome, they boldly denounced errors and heresies.

2:25, **But that which ye have already hold fast till I come.** - Πλὴν ὃ ἔχετε κρατήσατε, ἄχρι οὗ ἂν ἦξω. -

2:26, **And he that overcometh, and keepeth my works unto the end,** - Καὶ ὁ νικῶν καὶ ὁ τηρῶν ἄχρι τέλους τὰ ἔργα μου, -

to him will I give power over the nations: - δώσω αὐτῷ ἐξουσίαν ἐπὶ τῶν ἐθνῶν· - Invitation and promise

2:27, **And he shall rule them with a rod of iron;** - καὶ ποιμανεῖ αὐτοὺς ἐν ῥάβδῳ σιδηρᾷ· - to shepherd, administer mercy and give direction

as the vessels of a potter shall they be broken to shivers: - ὡς τὰ σκεύη τὰ κεραμικά, συντριβήσεται· -

even as I received of my Father. - ὡς κάγω εἴληφα παρὰ τοῦ πατρὸς μου· -

2:28, **And I will give him the morning star.** - καὶ δώσω αὐτῷ τὸν ἀστέρα τὸν πρωϊνόν.
cf. 22:16

2:29, **He that hath an ear, let him hear what the Spirit saith unto the churches.** - Ὁ ἔχων οὖς ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις.