

## **Rev06 – Compromise to Contamination Revelation 2:18-29**

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Open your Bibles. Title of the message, “Compromise to Contamination.” Revelation 2:18-29 will be our text as we continue the seven letters to the seven churches in the Book of Revelation. Remember these seven letters were written to seven actual churches. They also represent prophetically seven time periods, seven periods of history of the church. They also represent or speak to actual churches today. But please hear me when I say most importantly they are to you and me personally. These letters are written to us personally.

We have a personal God. He loves you personally. He died for you personally. He speaks to you through his living Word personally. We have a personal God. He wants to speak to you personally. He wants to speak to this church. He wants to give us a prophetic overview of church history. He wants us to see the letter that he actually dictated to John to the church in Thyatira today. So as with every one of the letters, let’s pray that we personally would have ears to hear what the Spirit says to the churches. Are you willing to ask the Lord to speak to you personally today?

*Let’s pray. Heavenly Father we pray that you would speak to us personally. That our lives, Lord, what they are to you we would allow them to be. They are open. We are open to you. All things, all creatures are naked and open to the eyes of him to whom we must give account. Lord. We are already laid open and bare to you Lord. But right now we join you in who you are and what you want to do. We, Lord, receive what you say. And nothing that I say, nothing that we think, nothing the world has said, Lord, we want to hear from you and you only through the power of your Word lit alive by your Holy Spirit. We pray you would speak to us today and continue to transform us. In Jesus name, amen.*

We are in our fourth church, this message. Thyatira. So let’s review a little “church growth” so far.

Ephesus hated any potential compromise. They hated it and the Lord said as they hated the doctrine of the Nicolaitans “I also hate that.” Now the problem is they had abandoned, divorced, their love they had at first. But the good news was that they hated any potential compromise.

Then we went to Smyrna and we looked at that 200 year period of Roman persecution represented by the church of Smyrna. No warnings, no judgment, only encouragement and acceptance to Smyrna. Why? Because when the church is under physical persecution it is refined and its roots go down and the church learns to cling to Christ when it is under persecution. We saw that in Smyrna.

And then Pergamum began the compromise. We are in the 300's A.D. a critical time of Constantine. And we saw the beginning of compromise in the church of Pergamum that ended in the church marrying the world.

And if that weren't enough, today we see in Thyatira that compromise goes to contamination. The compromise goes to full scale contamination. And here's how it works. First, initially maybe, we'll reject compromise in our Christian life and our walk with Christ. But then maybe we start letting our guard down, and maybe we begin to flirt with compromise a little bit. We flirt with it enough that we marry it. We become spiritual polygamists. Married to Jesus and married to our compromise. And finally our compromise contaminates our entire life.

That's what we see in the church of Thyatira. That's what the Lord wants to speak to us personally about in this message. Very little history today, because this is the longest of the seven letters, so just a short history.

Thyatira was the next city on the circular route of the seven cities. It's about forty miles from Pergamum as the messenger walked to the messenger of the cities. Thyatira was a relatively small trade based city. It was a blue collar city. It was full of the trade unions, they were called guilds. But they are what we would call today unions. They exerted tremendous power and pressure and demanded compromise from the Christians. The town was a little bit like our Detroit, the motor city or Pittsburgh, the steel towns. It was a working man's city. It wasn't a city that really was prominent in any type of government or even major centers of worship. But it was a big trade city.

In Acts 16 Paul got the Macedonian call, you might remember. And as he crossed the "pond", the Aegean Sea and went into the area of Macedonia as soon as he got off the boat near Philippi, he went down to the river to pray. And he met there a woman named Lydia. She was a seller of purple from Thyatira. So Lydia was there in the area of Philippi selling purple because that's what they did in Thyatira. She was also very instrumental in starting the church in Philippi, probably because of her money. And there is a chance she went home to Thyatira and helped start the church in Thyatira because there is no real formal history of how the church in Thyatira began. So it may possibly have been Lydia.

The letter begins. Jesus says,

**Revelation 2:18 (esv)**

***18 "And to the angel of the church in Thyatira write: 'The words of the Son of God, who has eyes like a flame of fire, and whose feet are like burnished bronze.***

Remember angel is messenger, maybe the spiritual messenger. Most people agree probably the physical messenger, pastor, leader of the church.

Every description Jesus uses is for a purpose. This is the real Jesus. This is who Jesus Christ is today. He is the Son of God. He is the Creator of all that's been created. He is the Ruler of heaven and earth. He is the Judge of the living and the dead. And his eyes are like a flame of fire. The Son of God is his absolute title of Deity. And his eyes like a flame of fire made me think of a flamethrower. If you get a hot enough flamethrower it will melt whatever is in its path.

But listen, I thought of something else that was more maybe illustrative. Have you heard about these lasers that can with a pinpoint laser beam cut the strongest metal like butter? That is how I see the Lord's eyes. Like that cutting laser beam that burns right to your soul, right to the soul of the church.

He is the Omniscient Son of God. He has eyes like a flame of fire, he sees to the heart, to the soul, to the heart of the church and to our heart. David Jeremiah who I appreciate greatly for his study on Revelation says that twice in Acts (and I checked to make sure he was right) there is a Greek word – KARDIO-GNOSTES. And twice the Lord is introduced as The Lord Who Knows the Heart. Well that phrase, knows the heart, is the one Greek word KARDIO, we know what that means. GNOSTES, which is one of our favorite Greek words. KARDIO-GNOSTES means “*heart knower.*” The Lord the Heart Knower.

Jesus Christ knows our heart. He knows the heart of this church, he knows our heart personally. And so he says to the church at Thyatira “I know. I have eyes like a flame of fire. I know the good and I know the darkness that you have inside.”

What's more is he says he comes with feet like burnished bronze. Always a picture of judgment in the Bible. Jesus says “I know.” He is going to say “I know the good. I know the bad. But I come dressed for judgment as the Son of God.”

But to every church – and this is something you can learn as a leader or as a parent or as just a Christian, you can learn this – to every church that is possible, not all of them, but to every church that is possible, Jesus begins with some kind of encouragement, some kind of commendation, some type of positive word of encouragement. And I promise you, as a pastor, as an employer I try to do this. I really do. I try to start with something encouraging.

But here is what I've found and it's kind of what I feel as we get into the study of Thyatira, but what I have found personally is no matter what I say positive and encouraging in the beginning when I get down to brass tacks, to what I really want to talk about, all that good stuff gets thrown out the window. Have you ever noticed that? It's like “Hey, did you forget I said some good things before I got to what I really needed to say?”

That's kind of how I feel with Jesus with Thyatira. But he does start on the good side. Revelation 2:19, the commendation of the Lord. He says,

**Revelation 2:19 (ESV)**

***19 “ I know your works, your love and faith and service and patient endurance, and that your latter works exceed the first.***

To every one of the seven churches he says “I know...” In this verse we see some pretty serious commendation from the Lord. “I know your love, your faith, your service, your endurance, your increasing works.”

Listen, Thyatira was a church of community good. They were a social church, like a social good church. Maybe you've heard this little catch-phrase “social gospel.” And there's kind of a move in the last ten years of churches being concerned about social issues. Well, Thyatira was very concerned about social issues and they were very good at meeting the needs. The word “service” here in verse 19 is the same word we get our word “deacon” from, which means “*someone who serves the Lord physically, to help the physical needs of another.*” And that is Thyatira. They were very good at what we would call the social gospel. They helped the community around them, the people around them with love and faith and endurance.

Now, we are about to continue a look at a period of church history that we started last week that is a difficult period of history for me to address. It's difficult. I address it in love and in gentleness as much as possible. But I want you to know the church that really began in the 300's under Constantine just exploded in this time period of Thyatira. And that church as it rose to become more and more of a world power was really, really good at helping people. That church of course, it still exists today, is *still* really, really good at helping people. In fact there is more social good in the history of the world, the New Testament history, done by this organization than any other organization that exists. More hospitals, more orphanages, more stuff. More help done through the church that really, really took off, if you will, took its roots during this time of Thyatira. They're really good at helping people.

Jesus says, “I know that. I know you're really good at that, and you do it with love and faith and service and patient endurance. But...”

The good is really good, but... There is a really dark issue that needs to be addressed in the life of the church and in our lives. And Jesus is going to address it. Because, here's why. He's going to address it because if it is not repented of it will bring his judgment. The darkness. Though there is much social good, the darkness will bring the judgment of the Lord if it is not repented of.

Let me ask a question to kind of help you get a feel for where we are going. What does Jesus want? Does he want your actions or does he want your heart? Does he want you to

act like a Christian or does he truly want to be Lord of your life? He wants to be Lord of your life. You can act like a Christian and not be saved all day long. Does he want you to just help those who are in need around you or does he want to use you as a vessel to bring glory and honor to him for the work that you're doing? He doesn't want us to *just* help other people; he wants us to help in his name. He wants us to be vessels. He wants us to be witnesses, to be a testimony of *his* goodness so that we are always bringing honor and glory to him ultimately.

The Lord wants the church's heart. He wants your heart. He doesn't just want your actions. Why? Here's why. Because Jesus knows that eternity is a very long time. That's why. And he knows your actions aren't going to do you any good when you arrive at the beginning of your eternity. And so Jesus says, "Look, it's really good what you're doing. All that good you're doing, it's all great. *But...* I gotta deal with something that is going to bring judgment into your life if you don't repent of it."

Jesus says it because he cares and because he loves you. It's out of his unconditional sacrificial love for you that he says to you, "It's good what you're doing but your heart has got to be addressed. I need to speak to the darkness in your heart."

And in verse 20, we have the *but* that follows the good.

**Revelation 2:20 (esv)**

***20 But I have this against you, that you tolerate that woman Jezebel, who calls herself a prophetess and is teaching and seducing my servants to practice sexual immorality and to eat food sacrificed to idols.***

You're doing well, but I am looking past your actions into your heart. And I have this against you. You tolerate that woman Jezebel. You tolerate the ones that teach my people, the people of my church, my servants, that teach them how to practice sexual immorality and idolatry – you tolerate that. It is a big world in our culture right now, isn't it? Tolerate.

You guys are so intolerant. Have you ever noticed that the people who are so angry at us being intolerant are like militantly intolerant of our intolerance? Have you ever noticed that? Tolerance it is a huge word today, it's a huge word. Jesus says, "I have this against you and it's going to bring my judgment upon you that you tolerate those who bring sexual immorality and idolatry into my church."

Listen, let me just tell you what the church would be like if the world designed the church. Here is what the church would be like if the world designed it. The church would give, would be that social handout group, would meet the needs and be at all the disasters and do all the help *and* the church would embrace and condone every lifestyle that the world wants to live. That's what the world wants. The world wants us to be the social organization and wants us to tolerate alternative lifestyles. They want us to tolerate

whatever they want to do, however they feel, whatever they believe, but they still want the handout. Jesus is going to say “My judgment is coming unless you repent of tolerating the sins of the world within the church.”

Here’s the real truth. When the world says tolerate what they want is our approval. They want our condoning of their sin. There is a war raging about this right now. *There is a war raging right now.* There is a concerted attempt in this culture to force Christians to embrace ungodly and unbiblical lifestyles. Have you sensed that at all in this culture? There is a war raging in the media right now. There is a war raging in public education right now. There is a war waging in legislation right now to force Christians to embrace and condone ungodly and non biblical lifestyles. It is a war. *It’s a war.* And I’m telling you if we don’t repent and fall on our face and cry out to God, and if he doesn’t heal this land, there is a time coming where in this culture the only thing that will not be tolerated is taking a stand for godly living. That is the only thing that this culture is going to finally wipe out. It’s pretty serious.

Let me try to explain what the world doesn’t understand, what they refuse to hear. There is a difference between love and tolerance, as Jesus uses the word. Here’s the deal. We love. We love. We sacrificially and unconditionally love those who are living ungodly lifestyles. We love those who are those who – the Bible would say – are in bondage to the lifestyles of the world. We love those who are living against God, those who are antichrist. In fact we love them enough to lovingly share with them what the Bible says is the end of the road that they are on.

I used to tell my kids “Just look down the road that you are on. Where you are at, the decisions you are making. Just look at someone who has been making those decisions for ten or fifteen years and see if that is how you want to end up. Because once you get on that road, if you don’t get off it, I can guarantee you where that road is going, and you can find someone who has been down that road.”

And so here is the deal. We have got to ask ourselves, do we believe what God’s word says? That’s the first question, guys. Is the Bible really the authoritative rule of life? Is it really the word of God and is it really going to come true? Is Matthew 7:13 (write it in your margin) really true? Jesus says there,

**Matthew 7:13 (esv)**

***13 “Enter by the narrow gate. For the gate is wide and the way is easy that leads to destruction . . .***

Do you believe that? If you believe that do you believe it for those that are around you? So you believe that is true for the people you love? So is it loving to allow them to continue on that broad road to destruction without even a warning? Is that love to condone that? Listen, if we love the people around us, and if we believe God’s word, then

we will tell them “I need to share with you the supernatural, inerrant word of God. There is an end to the road that you are on and I love you enough to tell you.”

It is not love to allow somebody that you care about to drive a car over a cliff. “Oh look, that person I love so much, he is headed for a cliff. Aw, I just have to embrace his drive towards that cliff.”

Listen; if you love somebody in your life you’ll say “Hey! There’s a cliff up ahead. I just need you to know. There’s a cliff up ahead and I don’t want you to drive over it! I have to at least *tell* you. And if you reject my counsel and head for the cliff, then my heart will break for you, but at least I will have told you.”

Do you see the difference? It’s not intolerance, it is love. Isn’t it really more true that if someone that you really care about is on the broad road to destruction and want you to embrace it, isn’t you allowing them to remain on that road without even a warning, isn’t that closer to hate than it is to love? And isn’t telling them about the road they are on, isn’t that more loving?

See, the world doesn’t get it. They say “No! We want you to embrace our high speed, broad road race to eternal damnation.”

And we’re saying, “No! We love you enough to tell you that Jesus Christ died for your sins to save you from that eternal judgment and we want you to know him so that you will be saved from your sins. So that you’ll be forgiven and you’ll be able to live in heaven for eternity with Jesus.”

But they don’t see it that way. It all comes from this word “tolerate.” Jesus says in verse 20, “***I have this against you that you tolerate***” those who are bringing the world’s sinful lifestyle into the church. He uses the name Jezebel. Before I talk much about Jezebel, has anybody here named their daughter Jezebel? You don’t really hear people naming their kids Jezebel (or Judas).

Jezebel was one of the stars of the enemy in the days of 1Kings. You can read about her. The big, big section is 1 Kings 18 and 19, but she goes all the way into 2 Kings. Ahab was one of the most evil kings of Israel and he married Jezebel. And Jezebel’s father was a priest of Astarte (or Ashtoreth) who was basically the goddess of sex. That’s really what it was. And, listen, for those who are still under the impression that if a bunch of people are coming to a church it must be from God, I’m telling you a whole bunch of people came to the worship service for Ashtoreth the sex goddess, because the worship always included something sexual. It was always sexual. She was the goddess of sex. And so her worship services were really, really well attended.

Here’s Jezebel’s goal. Listen carefully. Jezebel’s goal was to mix the worship of not only Ashtoreth, the sex goddess, but also Baal her male counterpart. It was to mix the worship of the pagan gods with the God of Israel. Listen carefully to me please. Her goal was to

mix the worship of the things the world worshiped with the things that the people of God worshiped. This is so relevant to today. Jezebel's goal was to mix the things of the world with the church. That was her goal. And she did a great job of it.

She got the King of Israel to build temples where the priestesses, who were basically prostitutes, would help you worship the goddess of Ashtoreth. She hired 800 prophets on the nation of Israel's payroll and supported 800 prophets. And because there were some prophets of God who didn't really agree with it, she just started killing them all. She went on a rampage to silence any prophet of God that would say that the things of the world should not be mixed with the church of God. That's Jezebel.

And she went on a rampage to silence those prophets. And she was really successful at it. In fact Elijah, one of our most famous prophets, was scared to death of Jezebel. He stood up to 450 prophets of Baal, no problem. Take them out God. But then he hears Jezebel is after him, and he runs to a forest and hides in a cave, like a six year old baby.

Jezebel had the people of God in a stranglehold. Listen please. *Jezebel had the people of God in a stranglehold.* By manipulation she brought the things that the world worshiped into the church and got the people of God playing with the worship of the world.

Here's the point. Jezebel has always been the picture of the world seducing God's people into what it worships. Ultimately Jezebel met with a terrible judgment in 2Kings and we can assume that her eternal consequences were eternally worse.

Back to Thyatira. The enemy is again using the Jezebel approach. That's what Jesus is talking about. (You've got to know who Jezebel is.) The church in Thyatira is just as weak and spineless as King Ahab was in 1 Kings at stopping the mixture of the worship of the things of the world with the worship of the only true God of heaven in the church. The first Jezebel was allowed to completely contaminate the people of God, and the Jezebel in the church at Thyatira was allowed to completely contaminate the church of God during that time period.

Jesus has some really, really strong words of judgment for her. Revelation 2:21.

**Revelation 2:21 (esv)**

***21 I gave her time to repent . . .***

Jesus will always give you time to repent. *He will always give you time to repent.* Here's the problem. You never know when your time is up. You never know. You never know when your days are full up. Your days are numbered, Psalm 139 says, every one of them. And if you say "I'll repent tomorrow," don't count on it because tomorrow is not promised to any man.

Jesus continues in verse 21.



### **Revelation 2:21(b)-22**

*21 . . . but she refuses to repent of her sexual immorality.*

*22 Behold, I will throw her onto a sickbed, and those who commit adultery with her I will throw into great tribulation, unless they repent of her works,*

unless they repent Jesus is talking to the church. He is talking to the people in the church and he says unless those in the church repent of this sin that Jezebel is bringing into the church then the bed that they have made for adultery I will make into a sick bed. I wonder if this is where the “you’ve made your bed, now lie in it” phrase comes from. Because Jesus is referring to the bed of sexual immorality and he says I am going to change it into a sick bed.

Also in verse 22 probably the first reference to the great tribulation. Here’s a question. Will everyone who attends church go up in the first rapture? No! There are some people that attend church who will be in the great tribulation. Look what Jesus says in verse 22. *Behold, I will throw her onto a sickbed, and those who commit adultery with her I will throw into great tribulation* Possibly a reference to *THE* great tribulation. That is some pretty heavy judgment, isn’t it? I mean that should make us say that Jesus is serious about this.

It doesn’t get any easier yet. Revelation 2:23 says,

### **Revelation 2:23 (esv)**

*23 and I will strike her children dead . . .*

That is a reference to those who adhere to the teaching of Jezebel. Those who are in a sense “begotten” from her teaching. *I’ll strike them dead.*

Here’s what you need to know. Ultimately Jesus Christ will be glorified. Ultimately Jesus Christ will be glorified. He will either be glorified through you or without you, but he will be glorified.

### **Revelation 2:23(b) (esv)**

*23 . . . And all the churches will know that I am he who searches mind and heart, and I will give to each of you according to your works.*

Now maybe that is a picture of Jesus Christ you don’t really like. You may be thinking, “Listen, what about that Jesus that looks like a hippy and is flashing a peace sign all the time, where is that guy in the toga?”

Listen, that’s not Jesus. That is the world’s view of Jesus and I need to tell you right now the world’s view of Jesus is not the Bible’s view of Jesus. Jesus Christ today is the risen King of Kings and Lord of Lords and the judge of the living and the dead. He came the first time to save you. He’s coming back the second time to judge and to rule and reign.

And we have got to get it right. Jesus is not walking around in a toga like a hippy saying “If it feels good man, do it.” That’s not Jesus. And it’s really good for the church to understand who Jesus Christ is today. Why is Jesus not like that anymore? Because it’s not love now. It was love when he came to be you, to die in your place, to be clothed in a tent of flesh like you, to die in your place, to take on your sins and to pay the full price of your sins. But not anymore. So listen. It’s not love for Jesus to not tell you. But it is because Jesus loves the world that he died for, *for God so loved the world*, it’s because Jesus loves you personally that he says, listen this stuff brings judgment. This brings my judgment. You might want to consider repenting because the judgment is really serious. That’s out of love that Jesus says that. It’s because he loves us.

Now, let’s deal with the historic period of church history. This I don’t like to do and I’m not anxious to do it. The church of Thyatira represents the darkest period ever of church history. In fact we call it the Dark Ages. The church of Thyatira prophetically represents the Dark Ages because this period of time was very dark. It was only dark. During this time that we would call the Middle Ages or the Dark Ages, there was no missions work by the church. Zero. There was no evangelism by the church. Zero. The Word of God was taken from the people and kept from the people so that the people could not access the Word of God. All that we saw in the Dark Ages of the church was paganism, corruption and death.

The Dark Ages were dark. If someone says to you, “You Christians! What about the Dark Ages? All that you had in the Dark Ages was paganism and corruption and death and murder.”

You can say “yeah, I know. I know.”

The church married the world in the period of Pergamum in the 300’s. The marrying of the world in Pergamum became out of control in Thyatira. Idol worship with Christian names grew overwhelmingly. Pagan practices with Christian titles grew overwhelmingly in the middle ages. And it was in the Middle Ages, and I say this with all due respect, that the worship of the goddess of heaven really took over the church. It was during the Middle Ages in the darkest period of the church that the worship of the mother of Jesus was elevated to deity status. The worship of the mother of heaven, the mother of Jesus was elevated to “co-savior” with Jesus. It’s not in the Bible. Nowhere, cover to cover. So it was in Biblical times. We see the signs of it during the 300’s with Constantine but we see it take off to overwhelming in the Middle Ages, in the Dark Ages.

Again, with respect and caution, a goddess was added to the worship of the Son of God. *The worship of a goddess was added to the worship of the Son of God.* That’s what Jezebel did in 1 Kings. She added the worship of a goddess to the worship of the only true God. That’s what the church in the period of Thyatira did.

Listen, the Roman Catholic Church has done more good for this world than any other organization. But the worship of the goddess of heaven is not part of the good. It's the darkness. And it is what Jesus is addressing here. It's the teaching of Jezebel, the bringing in of another goddess to worship alongside the only God of heaven.

Just as a side note, again, cautiously, it was also during this time that what's called the "transubstantiation" was enacted by the church. What this means is that the elements of communion are actually turned into, transubstantiated, the actual body and blood of Christ. So that Christ is crucified afresh every Sunday. That Christ is again being crucified for your sins every Sunday. And I want you to know that is contrary to the entire teaching of the New Testament, cover to cover, page to page. There's some deep darkness that came into the church during this time.

I told you last week; a Catholic led me to the Lord. He was a charismatic Catholic, but he is the one who introduced me to Jesus Christ and I'm saved today, although the Lord would have used a donkey if he wouldn't have stood up, because of a Catholic. But I am telling you guys that Jesus has eyes like a flame of fire, like a piercing laser. And we have to address the heart. We have to address our own heart. And that's what this is really about. Like I said last week, it's not about pointing a finger at any denomination or any religion. It is saying "What do I worship along with God? What do I worship along with the only true God? Where has the world gotten into where I'm at?"

Are you ready for some good news? The faithful remnant. No matter what happens, if this culture goes the way of Europe and just becomes a post Christian culture, which all of the power brokers are pushing so hard for it, and they have been by the way for like fifty or sixty years. It's not just this President. It's a movement that has been going for a long time. If we become a post Christian culture will you make a commitment to be the faithful remnant to Jesus Christ? Amen!

**Revelation 2:24–25 (ESV)**

***24 But to the rest of you in Thyatira, who do not hold this teaching, who have not learned what some call the deep things of Satan, to you I say, I do not lay on you any other burden.***

***25 Only hold fast what you have until I come.***

That's good news. Jesus says, "Listen, if you're the faithful remnant, if you're holding on to me personally, if I'm you're Lord and you're standing against the infiltration of the worship of the world and the church, then I am not going to lay any other trip on you. I'm not going to give you any other regulation or rules or anything else to do".

Just hold on. Just hold on to Jesus until he cracks the sky and calls you home! Amen! That's what we want to do as the faithful remnant is just say, "Lord, you're all I need.

You're all I need no matter what is going on around me, I need you personally. And I'm waiting for you moment by moment to call me home."

**Revelation 2:26 (ESV)**

***26 The one who conquers and who keeps my works (is faithful) until the end, to him I will give authority over the nations,***

This is the reward to the faithful remnant that holds on. I will give them authority over the nations. This is most probably referring to the nations of the millennium during the thousand year reign of Christ, which we will get to. But notice here, Jesus says in verse 26 ***The one who conquers... to him I will give authority over the nations***, Do you see in that verse a little bit of the faithful and little faithful and much teaching or that standard that Jesus uses? "Those of you who conquer, who hold to my name, who are the faithful remnant, I will give authority over the nations."

**Revelation 2:27 (ESV)**

***27 and he (referring to the one who conquers) will rule them (the nations of the Millennium) with a rod of iron, as when earthen pots are broken in pieces, even as I myself have received authority from my Father.***

***as when earthen pots are broken in pieces*** Here's what a conquering king would do in the Old Testament. Before he took over a certain people or nation of people as the ruler, he would take a clay pot (and Jesus does this, he has Jeremiah do this too) and he would write the name of the nation or the people on the pot and then he would crush the pot. And that would symbolize his beginning of reigning over those people. So that is what that is referring to.

Now here's the bad news to you egomaniac power mongers. It says "even as" which means "*in the same way*." In the same way that I myself have received authority from my father, and so how are we going to rule? We are going to rule as Jesus rules who is the good shepherd. And so we'll rule as Christ rules over his nations we will rule with him.

Are you ready for the greatest reward? I'm telling you the truth, this is the greatest reward. To the faithful remnant who hold fast to Christ no matter what is going on around them, verse 28 says,

**Revelation 2:28 (ESV)**

***28 And I will give him the morning star.***

That is Jesus Christ himself. Your greatest reward in this life and in the life to come is Jesus Christ himself. It's not stuff. God help you if you buy into that lie. It's not stuff. It's not position. It's not power. It's *Jesus*. It's Jesus. The one who conquers, the one who

overcomes I will give him the morning star, I will give him myself. He is the hidden manna. He himself is abundant life. And he is our great reward for eternity. Get a hold of it.

Jesus closes in verse 29.

**Revelation 2:29 (ESV)**

***29 He who has an ear, let him hear what the Spirit says to the churches.'***

Here's the big point today. If you're a Christian today, don't allow your life with Christ to be contaminated by the teaching of Jezebel who brought sexual immorality and idolatry into the lives of the people of God. *Do not tolerate it.* It leads to judgment.

Here's the good news. Jesus says unless you repent the judgment is coming. *Unless you repent.* That's true for every one of us. Maybe you don't know Jesus today, then I would be honest with you out of love and say the judgment for your sin is coming, unless you repent you will have to bear that judgment. We don't want you to. We want you to live with Christ for eternity with us because we love you. And so we tell you that judgment is coming so that you can repent of your sin and turn to Jesus Christ and be saved. Listen, that's not bad news, that's good news. I don't care what the world says, that's good news.

Listen, compromise not repented of, leads to contamination of your life. *Compromise not repented of, leads to contamination of your life.* Contamination of your life, not repented of, leads to judgment. He who has an ear to hear, let him hear what the Spirit says to the churches.

Let's pray. *Lord Jesus, may we have an ear to hear. May we have an ear to hear. This is real. This is eternal life and death. We're making choices today that will impact our eternity. And the teaching of Jezebel and the God of this world doesn't want us to know that, but you say it so clearly in your Word, Lord. The choices we make today determine our eternity. Jesus, we want you. We want to hold on to you. No church, no religion, we want you Jesus. We want you personally. We want the Morning Star.*

If that's you today, if you don't know Jesus and if he is not yours personally, if he has not saved you from your sin and taken the judgment of God in your place, then he wants to do that now for you. He did it once. It's done. It's complete. It is finished. If you want it appropriated to your life, you can have it today. You can have it today. You pray. You pray something like this, no magic words. Just pour your heart out to God. Say something like,

*Dear Lord Jesus, I'm a sinner. I know I deserve your judgment. Please forgive me. Please come into my life. Be my Savior. And be my Lord. I repent of the life of the world. I turn from it and I turn to you for salvation. Please give me your Holy Spirit. Your life within me for power to be your disciple. It's in your own name I pray.*

If you're a Christian today, and you're caught up in compromise, repent. You know the Word. Listen, all you've got to do is look down the road. Look to just that moment past your death. Just look there right now and ask "Is my compromise worth it when I face the Lord of glory, the judge of the living and the dead, is my compromise worth it?" And if your flesh says yes, then tell it no. Crucify your flesh and repent of your sin right now. Just tell the Lord, "*I'm sorry, I repent. I turn from my sin and I turn to you.*" Live in that position of repentance from sin and dependence on Christ.

*Lord, we love you. May we be Lord part of that remnant at least Lord, until you catch us up. We long to see you, to meet you in the air. Until then, in Jesus name, amen.*