

Thyatira the corrupt church

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- [0 : 00] Good morning. Welcome to the service this morning.
- It's again a delight to fellowship together and to be in the house of the Lord together, to worship and to be encouraged.
- I, listening to the prayer requests, we face death and valleys, as a number of the prayer requests mentioned that.
- And yesterday, Sadie's aunt actually passed away very suddenly as well from a heart attack, we believe. And so it's very real, but we are so privileged to be God's children, to have hope and to not despair.
- And just a reminder of that, the family of God is so precious as we gather together. Thank you, Henry, for reading the passage of Scripture this morning in Revelations 2.
- [1 : 27] We have the fourth letter, four of seven letters to the churches. And so affecting the church age, affecting us today, written to us, or at least intended in application for us.
- And today it's Tyra Tira. And it's in succession to the other three.
- And so a couple of thoughts. What does the word corruption mean? What does it mean to be corrupt?
- Someone have a definition? Poison? Sorry? Poison? Okay.
- We have maybe that element, yeah. Yeah. Impure? Impure? Impure? It means to be dishonest and often for the purpose of gain.
- [2 : 47] Impure? And so when I'm corrupt, I will break standards in order for me to get ahead.
- Or so is my thinking. And as we look at that word, what we see happening today on the world scene, at a level maybe that we haven't seen before, is that the world media is calling evil good, and good evil.
- And after all that Hamas has been exposed with, there are major media and countries refusing to call them out as evil.
- They're outright refusing. We're seeing a mass movement calling evil good. It's corruption on a different scale.
- And so the church that we're looking at today is often referred to as the corrupt church. And so the title of our message this morning is Tyra Tyra, the corrupt church.
- [4 : 20] And in succession to the first three. So I want to introduce another word, ecumenical.
- What does that word mean? In unity together. And it's become a word that has brought pushback and fear by believers.
- But in its essence, the word ecumenical means to work together in unity and for Christian churches to unite for God's kingdom.
- That is now used as pressure for all churches to work together, whether we're on solid ground with the Lord or not.

And there's global pressures for this kind of movement, and we see that increasing as well.

[5 : 35] And so, for example, in the Middle East, I've seen so-called Christian organizations promote that there are more than one way to God.

And the Jews have their way, and the Christians have their way, and the Arabs have their way. But we're all going to get to the same God. And the world is pressuring.

We need to be accepting. We need to be accepting of these things. So it's an ecumenical movement of a new scale that's corrupt.

And I believe this is going to carry forward to the end where, when the world progresses to a one world government, that there will be a one religion as well.

And if Christianity opposes that, we will be considered narrow-minded and hateful and will be pushed out as the bad guys.

[6 : 59] It's already happening. We're actually seeing that, but we're going to see more of that. So I'm introducing this as we go through the letter to Thyatira, because we're seeing some of these things happen today, the corruptness.

A verse that I thought would be good to read as we go through this to keep in our minds is 1 Peter 1, verse 15. Let's turn there.

1 Peter 1, 15. 1 Peter 1, 15. 1 Peter 1, 15.

But as He who called you is holy, you also be holy in all your conduct, because it is written, Be holy, for I am holy.

That's maybe something that we should paste on our foreheads or somewhere where I can see this every day.

[8 : 12] We are called to holiness as a believer, as a follower of Jesus Christ. For our Lord is holy, and He has called us to holiness.

And let that be a guiding principle every day through our walk here on earth.

So let's keep that concept in our mind as we work through this. So Jake, if you would bring up the map, please. I'm just going to quickly show you where Thyatira is.

Okay, so again we have Turkey, or back then it was Asia Minor, and we had the first church, Ephesus.

And remember they had lost their first love and symbolizing the first 100 years of church history. And then we had Smyrna to the north, and Smyrna was the persecuted church, and representing the year roughly 100 to 300, where heavy persecution by the Roman Empire.

[9 : 27] And then the third letter was to Pergamos, and that was the compromising church. And there again, time-wise, often thought to represent the age of Constantine from the year 300 to 500, or to 500 and some, and Pergamos.

And it became a time when the state, the world government, so to speak, made Christianity the religion. Everybody needs to join the church.

And so compromise started big time. And so today, we're coming around the corner and going back to Thyatira, and so going down in the circle.

And so it's the fourth of seven. So just a little bit of background there. Thanks, Jake. Okay, this, the town of Thyatira was a small but thriving town.

It's very little known about it. It wasn't a prominent place, but there was a church there. And Thyatira was known for their manufacture of the purple dye and selling cloth.

[10 : 50] And so do we remember Lydia from Acts, the book of Acts? The lady Lydia, and she was a seller of purple. And she was from Tyatira.

And the Lord opened her heart to believe. And she received the words and became a believer of Christ. And so there's no evidence that Paul was ever in Tyatira.

It's not mentioned in Scripture, at least, that he ever visited there. And yet there is a church that sprung up and so possibly Lydia took the gospel back home.

We don't know how the seeds were planted, but that may very well have been a possibility. And so that is a little bit of background on Tyatira.

Otherwise, very little known about it. Very, maybe insignificant, we would say. And yet, as our Lord wrote these seven letters, Tyatira got the longest one and one of the harshest ones.

[12 : 06] It's the longest letter and a very severe one in its teaching to the church. And so let's again go through the format, introducing the author.

And verse 18, And to the church of the, sorry, and to the angel of the church in Tyatira, write, These things says the Son of God who has eyes like a flame of fire and His feet like fine brass.

So we know it's Jesus introducing Himself. And this introduction, this description, is identical to His description in chapter 1 where John sees the vision of the Holy One, of Christ.

And the eyes like a flame of fire. And it speaks of penetration. Eyes that penetrate right through.

And so, Jesus has the ability to see right through my heart and to know what's there. Eyes of fire.

[13 : 26] Sorry? Anger. Okay, possibly going to that. It would fit well in with the second part of it.

Feet of brass. And, and, and a verse says, and His feet were like fine brass. And as we discussed in chapter 1, fine brass representing judgment.

And so, eyes penetrating like fire, like a flame of fire, and then judgment.

And so, God or Jesus being able to discern and to see right through and then hand out the reward accordingly.

And so, He introduces Himself and as we go through the letter, you will understand better why. Why does He do it in this way? Okay, the words of, of praise or commendation in verse 19.

[14 : 44] So, He tells them what they're doing well. I know your works, love, service, faith, and your patience, and as for your works, the last are more than the first.

So, a lot of praise for this church that there, that there is works that are alive and, and there's love there, service, and faith, and patience, endurance.

and, and then He emphasizes and says that your, your works, the last are more than the first. So, you've actually grown and increased in doing good for the Lord.

So, this is high praise from, from our Savior as, as He deals with this church and assesses them and, as they're, as they are serving them.

So, perhaps, it's, an element in the church of people that, that have remained true, that are characterized by their good works.

[15 : 59] So, again, as, as we look at that, as we look at ourselves, perhaps, what would Jesus write about our works today?

Is our church marked with, with good works and love and faith and service? And are, our, our last works more than the first?

Are we moving in the right direction? and, and I believe it's easy for us to, to take the whole as a picture, but how about me individually?

What's my life like? What is my service to the Lord like? and I believe part of the application here is for us to examine, am I on fire for the Lord?

Does my life characterize love, endurance, service for our Lord? God. And I know many of you have very much committed yourselves to serving and so on.

[17 : 32] I firmly believe Mountview does have a name with love and service. But is there opportunity to keep going and to grow?

Absolutely. But each one of us needs to ask, am I willing, am I willing to humble myself and to serve and to give of self?

It's where the hands and feet of Jesus are seen. you know, every week, I'm often at the office here all week long or in the mornings, and you know what, every week we have janitors that come in.

That's you guys out there. This is the hands and feet of Jesus, acts of love and service. This is, we often neglect those areas of service and push them down.

But you know what, Monday when I came in, after last weekend and the potluck, it was quite dirty. dirty. And it was the first thing I noticed as I came in, it's quite dirty in here.

[19 : 17] But then Wednesday, it was clean. And praise the Lord, it is crucial. And so, I'm maybe picking on that one, but there are so many areas where we need to examine, God, do you want me to help?

Is this an area where I should be serving? Let's move on to the next part in our message.

in chapter, or in verse 20. So, after praising them for what they're doing well, in verse 20, he says, nevertheless, I have a few things against you, because you allow that woman, Jezebel, who calls herself a prophetess, to teach and seduce my servant, to commit sexual immorality, and eat things sacrificed to idols.

And I gave her time to repent of her sexual immorality, and she did not repent. So, Jesus now has some words of warning, words of rebuke, and he says, you have in your midst that woman, Jezebel, who calls herself a prophetess, and she's teaching and seducing, enticing, into her behavior and her teaching, getting the church sucked in to her ways.

sex. And the two ways are listed here, sexual immorality and things sacrificed to idols. By the way, those are identical to the previous letter to Pergamos, the doctrine of Balaam.

[21 : 38] Sexual immorality and things sacrificed to idols, meat sacrifice to idols. Here we have a repeat, but we have a different concept.

And so, from the last letter, compromising, starting to give in, here we see corruption they have given in.

And they're playing the harlot with her. They've fallen for it and have reached a level of corruption.

So, as we look at this, who is Jezebel? And why the name Jezebel? Was there actually a woman named Jezebel in the church in Tyreterah?

Well, we don't know that for a fact. There may well have been. But what we do know is that she had the spirit of the Jezebel in the Old Testament.

[22 : 53] And sometimes we hear the term, so-and-so has a Jezebel spirit. And it's one of corruption and evil. one of control.

And so let's look at a little bit at Jezebel in the Old Testament. And so turn with me to 1 Kings 16.

It's good for us to reflect to the Old. So 1 Kings 16. 16. 16. 16. 16. 16. 16. 16. 16. 16. 16. 16. 16.

17. And we'll see who Jezebel was. 1 Kings 16.

16. 17. 17. 18. 19. 19. 19. 19. 19. 19. 20. 20. 20. 20. 21. 20.
- [23 : 54] 20. 20. 20. 20. 20. 20. 20. 20. 20. 20. 20. 20.
20. 20. 20. 21. 20. 20. 22. 22. 20.
20. 20. 20. 20. 21. He took as wife Jezebel, the daughter of Ephbaal, king of the Sidonians.
- And he went and served Baal and worshipped him. And then he set up an altar for Baal in the temple of Baal, which he had built in Samaria.
- And Ahab made a wooden image. Ahab did more to provoke the Lord God of Israel to anger than all the kings of Israel who were before him.
- [25 : 04] So we have Ahab came in as the king of Israel, the northern tribes, the northern ten tribes. And he went and took as wife a daughter of a king of the Sidonians.
- And she was a Baal worshipper. A Baal worshipper.
- This is familiar to what Solomon did. And it caused him to stray. Now Ahab, as he did that, she influenced him for evil.
- And Ahab was known to be a wicked king. But his wife, even more so. As someone that drove him.
- And so she was the daughter of a king. And she was instrumental in luring Israel into Baal worship. She was guilty of a lot of persecution as well.
- [26 : 14] She was responsible for Naboth's death over his vineyard. And remember, King Ahab wanted Naboth's vineyard.
- But it was land that was allotted to him and to belong to him by his inheritance. And the king wrongly desired it.
- And so Naboth said, You can't have it. It's ours by inheritance. And King Ahab puts on a sad face and has a pity party.
- Poor me. I can't buy this guy's land. And his wife says, I've got a plan. Invite him to a party. And lift him up.
- And then have three men come in that bear false witness against him. That's blasphemy. And you can have him removed, killed.
- [27 : 24] And so Ahab took the advice of his wife and did exactly that. And he had Naboth killed. And then he possessed his vineyard.
- Corruption and evil. Baal worship. The time of Elijah, the prophet.
- And we are familiar with the Baal worship there. And how Elijah prophesied. And it didn't rain for three and a half years. Because of the Baal worship. Well, Jezebel was in the midst of instigating that.
- And she was thoroughly evil for that. At the end of the three and a half years, as they're seeking Elijah's life to kill him, because they're giving him the blame for the drought.
- And Elijah says, let's bring this to a head. Let's bring this to the forefront and see who is God.
- [28 : 31] Is Baal the God? Or is the God from heaven the true God? And so they go up on Mount Carmel, as we know that story. And lo and behold, Elijah calls upon his God to send down fire, to lick up not only the offering, but first all the water that he poured out.
- Proving without a doubt, this is the living God. What happens? Elijah, upon that victory, turns and says, kill the prophets of Baal.
- We have victory now. We have just proven. Let's do this. And so they do it. And at the end of the day, Jezebel says, Elijah, your life is upon your head.

If you're not, if you're not going to become like one of these dead prophets by tonight, God help me. And so she, she pledged, Elijah, you're going to die.

And Elijah, Elijah had to flee for his life. This is Jezebel. Paul, continually, continually, destroying God's people, working against, to, to entice them, to lure them, and to sin, to tolerating what God hates.

[30 : 01] So it's, it's compromise, but taking it one step deeper, into corruption. And that's, that's what this letter is all about. And so, by the way, Jezebel, died a violent death.

And if you know your scriptures, Elijah prophesied how she would die, and that the dogs would lick up, her, her blood from off the street. And, and lo and behold, it happened, in just that way.

And we can read about it in 2 Kings. I won't turn there. But, but her death came, very violently, as God's, justice was carried out, upon her.

And there was not, enough left of her, to bury her. She was, came to her end, very violently.

And so that's, that's the Jezebel spirit, perhaps we could say, that is being taught, here, much later, and in the church age, and it's in Tyreteria.

[31 : 18] And so, what's the accusation that Jesus, has, against Tyreteria? He says, because you allow, you tolerate her.

You allow her, to teach, and to seduce. So it's one thing, for someone to rise up, and, and, and teach, wrongly, heresy, but for us to allow it, to tolerate it, and actually go along with it, knowing, it will entice, it will entice the congregation, to follow.

So that is the grievous, nature of, of this accusation, that Jesus has here. So sexual immorality, and, and to eat things, sacrifice to idols.

You know, the, the account in 1 Corinthians 5, where, where in the, in the church, at Corinth, there was a man, that had an affair, with his stepmother, 1 Corinthians 5, and, Paul, learns about it, and he, deals with it, very, harshly, and boldly, and directly, and says, you cannot, tolerate, having, such sin, in your midst.

Do you not know, that that kind of sin, permeates? Well, he got away with that, nobody will notice, if I do this. Paul, instructed, for them, to put, that man, outside of the church, to excommunicate, to deal with it, harshly, and, hand him over to Satan, so that his life, could be saved, his spirit.

[33 : 20] That is, what, the church, in Tyratira, is not doing. They're failing, to stand up.

The church, in Corinth, was failing, as well. In fact, they seemed, to be proud, of what had happened. They embraced it. They tolerated it.

And, and Paul was, very strong, in rebuking. So, it teaches us, the stance, that we, as Christians, need to take, against evil.

We need to be, very, very firm, with that. So, as, as the two, accusations, sexual immorality, and I, talked more about, in the last message, with Balaam, and then, things, or meet, sacrifice, sacrifice, to idols.

Now, when's the last time, you went to the supermarket, and as you're, buying meat, you had to think, has this been, sacrificed to idols? Is that a concern, of ours?

[34 : 34] I've never thought, of it. No, it's not, part of our, culture. It's not an issue, for us. But is, so we buy meat, freely.

But are there, other things, in our life, that perhaps, there could be, application? Things, associated, with idols, that we may be, allowed to slip in, to our lives.

I believe, there is always, a danger, there can be, other, idols, or associations, with idols, than the meat, in the marketplace.

Very common, for example, things like, Halloween. Its roots, are evil. Its roots, are, with idol worship, friendship.

And so, the church, should refrain. Or do we, associate, with these, kind of things? And so, we say, well, is there any harm, in having our children, go door to door, and have some candies?

[36 : 02] Perhaps, not. But what are, what is the concept, behind it, that we're supporting? The associations. Another one, that, that, comes to mind, and I've never, researched it much, but, Pokemon, is a big thing, among younger people.

But it's, but it's, core, is an idol worship, and it's, with Japanese idols, is its origin. So, there may not be harm, in, in certain aspects of it, it seemed harmless, but what's the root, that we are identifying with, associating?

But it's there. So, it's good for us, to, to do some research, into some of these things. Horoscopes, all of these things, you know, have identities, with, with demons, and so on.

Idols. So, the church, needs to separate, don't let these things, creep in. Now, speaking of both, sexual immorality, and idols, we have a, two for one deal here.

Do we not? There is more, sexual immorality, coming through this thing, than ever before.

[37 : 52] And there is more, idol worship, in just the very, time, that we spend, on this thing, than ever before.

And yet, this thing, is not evil of itself. It's a piece of plastic, has some glass to it. And, and we can use it, to honor God.

And it's a temptation, for self, and to, to take us away from God. It's, it's not, it's easy for me, to point to the young people, with this.

But it, it doesn't stop, with young people. It's all of us. Do I control this thing, or does it control me?

I, I would challenge us, I'm speaking to myself as well, to examine, who's in charge?

[39 : 07] Who's in charge? Is this, improving my walk with God, or, or deterring? Take steps, take steps, to honor God, and do what you have to, with this, to put it in its proper place.

And now, you have to eliminate, all your games, or put a check program, in place, so that you, you can't turn to sites, that are not healthy, then do so. Or have a friend, or a spouse, open your phone, once a week, and look.

But do what it takes. Because you don't want, to end up, where this church is at. In corruption.

In, in evil. As, as we're lured into it. Seduced into it. It's a, one of, you know, one of many examples, but this one is, is maybe at the forefront, in everybody's life today.

And, and we are called, we are called, to take action, individually, personally, to do what it takes.

[40 : 33] To take control. To do, or when we know, what is right, and, and then not do it, becomes sin, for us.

On a bigger scale, the idols, the immorality, on a, on a world, system, that want to infiltrate, the church, what's been on our plate, transgender, refusal, refusal, to call, sexual orientation, as male, and female.

A, a, a no-brainer, if you just think straight, and, and open your Bible. But the, but the world, is calling, us to be confused, and to surrender to it.

To give, and to become corrupt. We have the gay prides, prides, sorry, prides, abortions, they're, they're becoming the norm, in society, and they creep into the church.

The list goes on, right? Jezebel, leading, teaching, seducing, into evil.

[42 : 14] Let's move on. Verse 21, and I gave her time, to repent, of her sexual immorality, and she did not, repent. I believe, this was a real woman, in the church.

she may, well have been, as many believe, the pastor's wife, in Tyratira, this woman. She was given, time to repent.

She was warned. She was told. And she did not repent. Indeed, I will cast her, into a sick bed, and those, who commit adultery, with her, into great tribulation, unless they repent, of their deeds.

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

Eyes like, flames of fire, penetrating, he who searches, the minds, and the hearts, and will repay, accordingly.

[43 : 36] And that is, the outcome, here. So, the warning is, to repent, to turn around, to do a 180, and cast out, this teaching, this tolerating, of, of corruption, and, and, and immoral living, is basically, what it is.

All the churches, he says, all the churches, shall know, that I am he. And, and so, we are, today, to take heed, to take warning, as well, that our Lord, is looking.

Verse 24, now to you, I say, and to the rest, and Tyreterah, as many as do not have this doctrine, who have not known the depths of Satan, as they say, I will put on you, no other burden, but hold fast, what you have, till I come.

So, Tyreterah has those, that have remained true, and have not gone along, with Jezebel, and he's, and Jesus is, turning to them, and saying, hold fast, I won't put anything more on you.

Hold fast, endure, don't let go, of your moral standard. Keep it, to the end. And that's, that's, directly, for me, and for you, this morning.

[45 : 10] Hold fast. And he who overcomes, and keeps my works, until the end, to him, I will give power, over the nations.

And then, in a quote there, from the Old Testament, from Psalms, he shall rule them, with a rod of iron, they shall be dashed, to pieces, like the potter's vessels.

I believe that Psalm 2, as I also have received, from my Father, and I will give him, the morning star. So the encouragement is, if he who overcomes, and keeps my works, until the end, I will give power, over the nations.

In other words, Jesus saying, you will rule with me. You will reign with me, when I come, into my kingdom. And I believe, it's referring, to the thousand year reign, that's coming.

And we will, reign with him. And there's, in chapter 19, again, the armies of heaven, coming down with Christ, and reigning with him, as he rules, with a rod of iron.

[46 : 29] Verse 28, and I will give him, the morning star. And, who is the morning star? Or what is the morning star? And I believe, it is a reference, to Jesus Christ himself.

And that we will enter, into his presence. A quick verse, Revelations 22, 16. 22, 16.

As he closes the book, he says, I, Jesus, I, Jesus, have sent my angel, to testify to you, these things, in the churches. I am the root, and the offspring of David, the bright, and morning star.

The bright, and morning star. And so, we will be ushered, into his presence, for those, that, overcome, that keep going, in the faith.

And so, that is, the encouragement, that Christ, leaves us with. What a reward, that will be, as we look forward, to glory. Alright, so, just, just briefly, many scholars, time wise, would put, this, the church of Tyre, Tyre, the corrupt church, in the, in the church of, or in church history, from the year 500, to about 1500.

[48 : 00] And it's a, it's a time, where the, Catholic church, reigned supreme, and, and really, pushed down, on anybody, that was outside of her.

And persecuted, many, many, true believers. And, and corrupt, as they, as they brought in, one practice, after another, through those years.

To name a few, they began, to worship Mary, as a co-redeemer, with Christ. Equal, in redemption.

Came along, in these years, the Lord's Supper. And that, that, they taught, that it was, a continuing, a continuing, sacrifice, that as we took part, of the Lord's Supper, the bread, and the wine, literally became, the blood, and body, of Jesus Christ.

And, and we, we keep, Jesus is keeping, on sacrificing, in that way. And it's false. It's false. And it was only, cleared up, for the Protestants, and the Reformation.

[49 : 18] Purgatory. Another, event that they, they brought in, or another teaching, that, that you can buy out, your loved ones, from purgatory, with money, so they can go to heaven, after all.

Basically, in a nutshell. So, many, many things, of corruption, crept in, and infiltrated, the church. And so, we are, to be on guard.

May the Lord bless. Let us close, in prayer. Lord, again, we, we thank you, for the words, that you've given us.

And, and, we do well, Lord, to take heed, to what you've written, to what your counsel is, and to be aware, alert, to the dangers, around us.

And, and Lord, that we take stock, of our life. And so, Father, again, I pray, that each one of us, individually, would, would search, and would pursue, your holiness.

[50 : 32] For you are holy. We thank you, Father, in Jesus' name. Amen. Amen. Amen. Amen. Amen. . Amen. Amen.

Amen.