

# Revelation

## Chapter 2, Verses 18-29

# Review

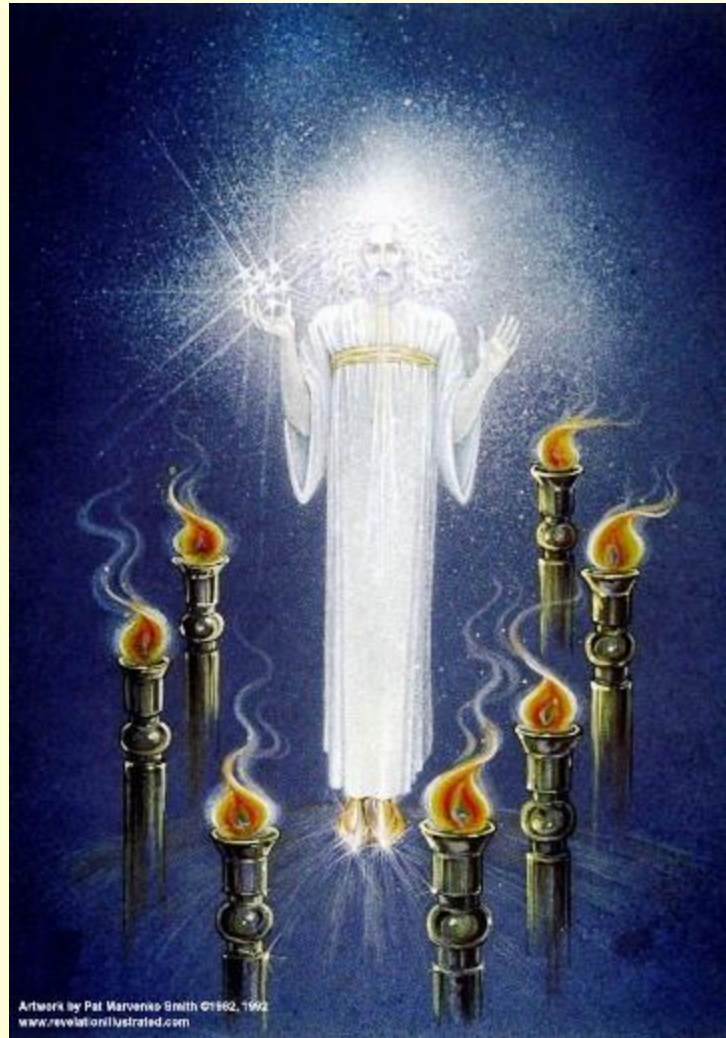
- The Revelation to John
  - A prophetic writing with features of a letter and of the form of literature called Apocalyptic
  - Written by John to Christians during the second half of the First Century
  - Placed at the end of the New Testament because of its concern with the “end times”

# Review

- Prologue, Salutation, Doxology (1:1-8)
  - This revelation was given by God to Jesus.
  - He revealed it, through his angel, to John.
  - John writes of all that he has heard and seen.
  - Those who read, hear, and do what is written will be blessed, because the end is near.
  - John greets “the seven churches in Asia” while giving praise to God.

# Review

- The First Vision (1:9-20)
  - John was worshiping on the Lords day, in Patmos, when he was overtaken by an ecstatic vision
  - The glorified Christ stands among seven lampstands with seven stars in his hand and speaks to John.
  - Christ explains the mysterious vision: The lampstands represent the seven churches and the stars represent the “angels” of the seven churches.
  - The “angels” (like the stars) represent the churches, but probably should not be understood too literally.



August 2, 2011

# Review

- In the vision, Jesus tells John to write certain things to each of “the seven churches”
- Jesus dictates what is to be written to each
- However each “letter”:
  - follows approximately the same pattern
  - is to be read by all of the churches.
- The order is probably is significant.
- These “letters” draw on material from Chapter 1 and help to interpret the visions which follow in later chapters

# Review

- So far we have read the first three “letters”
  - Chapter 2
    - Verses 1- 7... Ephesus ✓
    - Verses 8-11... Smyrna ✓
    - Verses 12-17... Pergamum ✓
    - Verses 18-29... Thyatira
  - Chapter 3
    - Verses 1- 6... Sardis
    - Verses 7-13... Philadelphia
    - Verses 14-22... Laodicia

# Review

- Ephesus (2:1-7)
  - The city itself was prominent in the world.
  - The church had a long, distinguished history.
  - But it had recently become unloving
  - Describing himself as the one who is present among, and who and upholds, the churches,
  - Christ commands them to become loving again, or he will remove them as a lamp stand.
  - Yet he commends them for sharing his hatred for the sect called the Nicolaitans.



# Review

- Smyrna (2:8-11)
  - Christ knew this city as one where Christians would continue to suffer at the instigation of those in that city who call themselves “Jews” but who he calls a “synagogue of Satan.”
  - Describing himself here as the one who has mastery over death, Christ urges them to be faithful unto death.
  - He promises to give them eternal life.

# Review

- Pergamum (2:12-17)
  - Christ knew Pergamum as a place of great wickedness, which the church in that city had long withstood, but not perfectly.
  - Some people there were effectively tempting Christians into idolatry and immorality.
  - Christ invokes the Old Testament images of Balaam and Balak (Numbers 22)

# Review

- Pergamum (2:12-17)
  - Some there also hold to the teachings of the Nicolaitans, which we know Christ hates (2:6)
  - Describing himself as one who speaks powerful words, of warning and judgment
  - Christ warns the church to expel the heretics or face his judgment.
  - But to those who overcome, he promises eternal life.

# Review

- Summary
  - The world is a dark and evil place.
  - The churches are lampstands in shining in the darkness
  - Christ is with his churches and he upholds them but he also speaks to them powerful words of warning and judgment.
  - To those who heed his words and persevere until the end, he promises eternal life.

# Tonight's Reading

- Chapter 2
  - Verses 1- 7... Ephesus
  - Verses 8-11... Smyrna
  - Verses 12-17... Pergamum
  - Verses 18-29... Thyatira ✓
- Chapter 3
  - Verses 1- 6... Sardis
  - Verses 7-13... Philadelphia
  - Verses 14-22... Laodicia

# The Seven Churches



# テアテラ (2:18-29)

18. テアテラにある教会の御使に、こう書きおくりなさい。『燃える炎のような目と光り輝くしんちゅうのような足とを持った神の子が、次のように言われる。
19. わたしは、あなたのわざと、あなたの愛と信仰と奉仕と忍耐とを知っている。また、あなたの後のわざが、初めのよりもまさっていることを知っている。

# テアテラ (2:18-29)

20. しかし、あなたに対して責むべきことがある。あなたは、あのイゼベルという女を、そのなすがままにさせている。この女は女預言者と自称し、わたしの僕たちを教え、惑わして、不品行をさせ、偶像にささげたものを食べさせている。
21. わたしは、この女に悔い改めるおりとを与えたが、悔い改めてその不品行をやめようとはしない。



# テアテラ (2:18-29)

22. 見よ、わたしはこの女を病の床に投げ入れる。この女と姦淫する者をも、悔い改めて彼女のわざから離れなければ、大きな患難の中に投げ入れる。
23. また、この女の子供たちをも打ち殺そう。こうしてすべての教会は、わたしが人の心の奥底までも探り知る者であることを悟るであろう。そしてわたしは、あなたがたひとりびとりのわざに応じて報いよう。

# テアテラ (2:18-29)

24. また、テアテラにいるほかの人たちで、まだあの女の教を受けておらず、サタンの、いわゆる「深み」を知らないあなたがたに言う。わたしは別にほかの重荷を、あなたがたに負わせることはしない。
25. ただ、わたしが来る時まで、自分の持っているものを堅く保っていなさい。
26. 勝利を得る者、わたしのわざを最後まで持ち続ける者には、諸国民を支配する権威を授ける。

# テアテラ (2:18-29)

27. 彼は鉄のつえをもって、ちょうど土の器を砕くように、彼らを治めるであろう。それは、わたし自身が父から権威を受けて治めるのと同様である。
28. わたしはまた、彼に明けの明星を与える。
29. 耳のある者は、御霊が諸教会に言うことを聞くがよい』。

# Thyatira (2:18-29)

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

# Thyatira (2:18-29)

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.
21. I gave her time to repent, but she refuses to repent of her sexual immorality.

# Thyatira (2:18-29)

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

# Thyatira (2:18-29)

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.
26. The one who conquers and who keeps my works until the end, to him I will give authority over the nations,

# Thyatira (2:18-29)

27. and he will rule them with a rod of iron, as when earthen pots are broken in pieces, even as I myself have received authority from my Father.
28. And I will give him the morning star.
29. He who has an ear, let him hear what the Spirit says to the churches.'



# 2:18

テアテラにある教会の御使に、こう書きおくりなさい。  
『燃える炎のような目と光り輝くしんちゅうのような  
足とを持った神の子が、次のように言われる。

"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.'

- To the Ephesians, Christ described himself as the one who is present among, and who upholds, the churches.
- To the Smyrnans, he emphasized his power over death.
- To the Pergamonians, he featured his powerful words, of warning and judgment.

# 2:18

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"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.'

- Here, to the Thyatirans, Christ emphasizes his divinity.
  - Only here in Revelation is he called the “Son of God”
  - This reminds the reader of Psalm 2.

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足とを持った神の子が、次のように言われる。

"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.'

- Images of his flaming eyes and feet of burnished bronze
  - Are almost certainly meant to remind the reader of Daniel
  - As remembered in Revelation Chapter 1, Verses 14 and 15

# 2:18

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『燃える炎のような目と光り輝くしんちゅうのような  
足とを持った神の子が、次のように言われる。

"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.

- Here Christ reveals himself as the One who had come at the end of time, in power and glory, to fulfill all that has been written
- This is the One who stands among the churches now and holds their angels in his hand.

# 2:18

テアテラにある教会の御使に、こう書きおくりなさい。  
『燃える炎のような目と光り輝くしんちゅうのような  
足とを持った神の子が、次のように言われる。

"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.

- Those who would seek to corrupt the church of Jesus Christ, are doing something very foolish and dangerous.
- They are opposing the creator of the universe, who has finally come, at the end of time, to set things straight!
- And who is now standing right here, among them.

# 2:19

わたしは、あなたのわざと、あなたの愛と信仰と奉仕と忍耐とを知っている。また、あなたの後のわざが、初めのよりもまさっていることを知っている。

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

- Fortunately much good has been happening among the Christians in Thyatira, as the Son of God knows:
- Love, faith, service, and patient endurance
  - All of these have been seen in all of the churches to varying degrees at various times.
  - Here, in Thyatira, these things even seem be improving!

# 2:19

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

- I feel in the words of Christ some satisfaction, even pride, in the progress his people are making in this city.
- Such progress is, after all, and can only be, the work of his Spirit among them, to the glory of God the Father.
- And Christ himself will certainly and effectively defend all of his servants here and wherever they may be!

# 2:20

しかし、あなたに対して責むべきことがある。あなたは、あのイゼベルという女を、そのなすがままにさせている。この女は女預言者と自称し、わたしの僕たちを教え、惑わして、不品行をさせ、偶像にささげたものを食べさせている。

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.

- Just as Christ knew that his servants in Pergamum were being seduced by men he compared to the Old Testament character named Baalam.
- Christ knew that his servants in nearby Thyatira were being seduced by a woman he compared to the Old Testament character named Jezebel. (1 Kings 16 ff)



# 2:20

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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.

- Jezebel was the wife of Ahab, King of Israel
- She worshipped a foreign god, Baal
- She killed God's prophets
- She led her husband and the people of Israel astray
- She became a symbol in later years: the mother of all who oppose God and seek to corrupt his people

# 2:20

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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.

- God's people are always and everywhere in this world beset by those like Balaam and Jezebel.
- Jezebel was in some respects worse than Balaam:
  - Balaam at least knew it was foolish to oppose God directly and so led God's people astray by means of sexual immorality.
  - Jezebel more explicitly sought to oppose God and his prophets and led people into the active service of false gods (demons).

# 2:20

しかし、あなたに対して責むべきことがある。あなたは、あのイゼベルという女を、そのなすがままにさせている。この女は女預言者と自称し、わたしの僕たちを教え、惑わして、不品行をさせ、偶像にささげたものを食べさせている。

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.

- Unlike Balaam who was a pagan prophet drawn into conflict with Israel by Balak, who was a pagan king,
- Jezebel married the King of Israel, God's chosen people
- She was working from within the Kingdom to corrupt it.
- Her name carries the stigma of seductress and traitor

# 2:20

しかし、あなたに対して責むべきことがある。あなたは、あのイゼベルという女を、そのなすがままにさせている。この女は女預言者と自称し、わたしの僕たちを教え、惑わして、不品行をさせ、偶像にささげたものを食べさせている。

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.

- The woman Jezebel in Thyatira was even worse in some ways than her namesake in the Old Testament.
  - She called herself a prophetess
  - I think she claimed to be a prophet of God in the local church.
  - She taught them to sin, which proved her to be a false prophet
  - Worse: she was doing it all in the name of the Son of God!

# 2:20

しかし、あなたに対して責むべきことがある。あなたは、あのイゼベルという女を、そのなすがままにさせている。この女は女預言者と自称し、わたしの僕たちを教え、惑わして、不品行をさせ、偶像にささげたものを食べさせている。

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.

- Every true prophet, teacher, and elder in the church at Thyatira should have moved to protect God's people, the church, from the woman Jezebel
- But instead they tolerated her, which was a sin in itself.
- It is hard to say which sin was worse: outright imitation of Jezebel or the toleration of same by church leaders.

# 2:21

わたしは、この女に悔い改めるおりとを与えたが、  
悔い改めてその不品行をやめようとはしない。

I gave her time to repent, but she refuses to repent  
of her sexual immorality.

- The apostasy of Jezebel was no sudden thing.
- Jesus Christ took no action against her for a time.
- This is not because he is in any way tolerant of sin but because he is gracious in allowing time for repentance.
- However Jezebel refused to repent.

# 2:21

わたしは、この女に悔い改めるおりとを与えたが、  
悔い改めてその不品行をやめようとはしない。

I gave her time to repent, but she refuses to repent  
of her sexual immorality.

- Throughout the Bible there is a close association between sexual immorality and idolatry.
  - Sexual immorality is commonly used as a metaphor for idolatry
  - Idolatrous practices often did involve sexual immorality
- Here both may be in view, but mainly I think Jesus is speaking of the former (i.e. unfaithfulness to God)

# 2:22

見よ、わたしはこの女を病の床に投げ入れる。この女と姦淫する者をも、悔い改めて彼女のわざから離れなければ、大きな患難の中に投げ入れる。

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,

- Because Jezebel has not repented and turned back to God, Jesus says that he will cause her to become sick.
- I understand this literally, to mean that the woman Jezebel in Thyatira will be physically incapacitated,
- so others in the church will have more opportunity to repent of sins into which she has been tempting them.



# 2:22

見よ、わたしはこの女を病の床に投げ入れる。この女と姦淫する者をも、悔い改めて彼女のわざから離れなければ、大きな患難の中に投げ入れる。

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,

- Those who continue in sin, even though the temptress is out of action, will themselves be thrown into a great tribulation.
- The purpose of tribulation is to lead men to repentance, so that some may be saved from the coming destruction.

# 2:23

また、この女の子たちをも打ち殺そう。こうしてすべての教会は、わたしが人の心の奥底までも探り知る者であることを悟るであろう。そしてわたしは、あなたがたひとりびとりのわざに応じて報いよう。

and I will strike her children dead. 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.

- Those who refuse even this opportunity to repent, but instead continue to sin, like Jezebel, prove themselves to be her children (figuratively speaking).
- They, too, will be struck down.
  - The point here is that actual tribulation, physical calamity, sickness, death will come upon those who sin in this way.

# 2:23

また、この女の子供たちをも打ち殺そう。こうしてすべての教会は、わたしが人の心の奥底までも探り知る者であることを悟るであろう。そしてわたしは、あなたがたひとりびとりのわざに応じて報いよう。

and I will strike her children dead. 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.

- The result (therefore the purpose) of this will be that all the churches will come to know that Jesus Christ is the Son of God ... and God...he who searches mind and heart ... and gives to each according to their works.
- In other words, grace is an opportunity for repentance and obedience not an excuse for sin.

# 2:23

また、この女の子供たちをも打ち殺そう。こうしてすべての教会は、わたしが人の心の奥底までも探り知る者であることを悟るであろう。そしてわたしは、あなたがたひとりびとりのわざに応じて報いよう。

and I will strike her children dead. 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.

- One naturally wonders what sort of works might have prompted the Lord to visit sickness and death on this woman Jezebel and those like her who refuse to repent.
- By having identified her with the Old Testament figure of Jezebel, we know it is bad, and made worse for having been done within the church in the name of Christ.

# 2:24

また、テアテラにいるほかの人たちで、まだあの女の教を受け  
ておらず、サタンの、いわゆる「深み」を知らないあなたがた  
に言う。わたしは別にほかの重荷を、あなたがたに負わせ  
ることはしない。

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.

- We get the sense, from Verse 24, that the sin into which some have been led by Jezebel may be frankly Satanic
- And that it is not merely behavioral (e.g. not just having to do with sexual immorality) but doctrinal and spiritual.
- We have before us some “teaching” that comes against the gospel of God concerning his Son Jesus Christ.

# 2:24

また、テアテラにいるほかの人たちで、まだあの女の教を受け  
ておらず、サタンの、いわゆる「深み」を知らないあなたがた  
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ることはしない。

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.

- This teaching / learning which Christ opposes so strongly, is called by some “the deep things of Satan.”
- What was it?
  - We don’t even want to know!
  - Whatever it was, it involved claiming to speak for God while sinning against him and leading other people to do likewise.

# 2:24

また、テアテラにいるほかの人たちで、まだあの女の教を受け  
ておらず、サタンの、いわゆる「深み」を知らないあなたがた  
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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.

- We do not ever want to learn any teaching that is not laid upon us by Christ!
- And this is the only burden that Christ lays upon us, that we would remain faithful to him until the end.
- There may be a reference here to Acts 15

# 2:25

ただ、わたしが来る時まで、自分の持っている  
ものを堅く保っていなさい。

Only hold fast what you have until I come.

- What do they have ... to hold fast... until Jesus comes?



# 2:25

ただ、わたしが来る時まで、自分の持っているものを堅く保ってください。

Only hold fast what you have until I come.

- What do they have ... to hold fast... until Jesus comes?
  - Jesus

# 2:25

ただ、わたしが来る時まで、自分の持っているものを堅く保っていなさい。

Only hold fast what you have until I come.

- What do they have ... to hold fast... until Jesus comes?
  - Jesus
  - The Holy Spirit (Spirit of Christ)
  - The gospel of God concerning Jesus
  - The Word of God
  - love and faith and service and patient endurance (2:19)
  - that they have not learned any strange teaching.

# 2:26

勝利を得る者、わたしのわざを最後まで持ち続ける者には、諸国民を支配する権威を授ける。

The one who conquers and who keeps my works until the end, to him I will give authority over the nations,

- The whole point of tribulation, it seems, is to drive all of the saints to hold fast to Jesus until the end
  - until they die
  - until Christ comes
  - whichever comes first

# 2:26

勝利を得る者、わたしのわざを最後まで持ち続ける者  
には、諸国民を支配する権威を授ける。

The one who conquers and who keeps my works until the  
end, to him I will give authority over the nations,

- Those who endure tribulation until the end are said to be “conquerors” and Christ promises to reward them.
- In previous letters he has promised them eternal life in paradise (2:7), immunity from the second death (2:11), the hidden manna, and a mysterious white stone (2:17)
- Now he says he will give them... “authority over the nations.”

# 2:26

勝利を得る者、わたしのわざを最後まで持ち続ける者  
には、諸国民を支配する権威を授ける。

The one who conquers and who keeps my works until the  
end, to him I will give authority over the nations,

- What can this mean?

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end, to him I will give authority over the nations,

- What can this mean?
  - Throughout the Bible “the nations” have been understood to consist of all the peoples of the earth, other than Israel, God’s chosen people.
  - The hope and expectation that God would ultimately rule the earth through his people was also fairly common.
  - As was the notion that God’s people would be organized under a King descended from David and anointed by God.

# 2:26

勝利を得る者、わたしのわざを最後まで持ち続ける者  
には、諸国民を支配する権威を授ける。

The one who conquers and who keeps my works until the  
end, to him I will give authority over the nations,

- Here the Son of God, who has been given all authority over the nations, is addressing the faithful, promising to share this authority with them.
- This can only mean that, in some sense, those who remain faithful to Christ will rule with him over the peoples of the Earth.
- The hereafter is in some sense hierarchical.

# 2:27

彼は鉄のつえをもって、ちょうど土の器を砕くように、  
彼らを治めるであろう。それは、わたし自身が父から  
権威を受けて治めるのと同様である。

and he will rule them with a rod of iron, as when earthen  
pots are broken in pieces, even as I myself have  
received authority from my Father.

- The authority of which Christ speaks is not just a matter of decoration (name, rank, title) but real ruling power
- This point is driven home by the images of the rod of iron and earthen pots, which are taken from Psalm 2.



# 2:27

彼は鉄のつえをもって、ちょうど土の器を砕くように、  
彼らを治めるであろう。それは、わたし自身が父から  
権威を受けて治めるのと同様である。

and he will rule them with a rod of iron, as when earthen  
pots are broken in pieces, even as I myself have  
received authority from my Father.

- It is important to notice that this power and authority is the same as what Jesus received from God,
- Which is inseparable from the other aspects of God's character: love, kindness, goodness, grace, mercy, wisdom, justice, gentleness, etc.

# 2:27

彼は鉄のつえをもって、ちょうど土の器を砕くように、  
彼らを治めるであろう。それは、わたし自身が父から  
権威を受けて治めるのと同様である。

and he will rule them with a rod of iron, as when earthen  
pots are broken in pieces, even as I myself have  
received authority from my Father.

- This is certainly not a reward of raw and abusive power in the hereafter which has been promised to those who manage to remain faithful to Christ here and now.
- That notion is ridiculous.
- The authority given to Christ has been seen most clearly on the cross and washing his disciples' feet.

# 2:28

わたしはまた、彼に明けの明星を与える。

And I will give him the morning star.

- In additions to all the other rewards mentioned so far, to the one who conquers, Christ will give the morning star.
- What does this mean?

# 2:28

わたしはまた、彼に明けの明星を与える。

And I will give him the morning star.

- To be given a star, is to be given something above and beyond the nations or anything else on Earth.
- Even compared to other stars which we can see from earth, the morning star is especially big and bright and beautiful, and it points not only up but forward, to the dawning of the new day.

# 2:28

わたしはまた、彼に明けの明星を与える。

And I will give him the morning star.

- I think this means that Christ promises to do more than simply give us eternal life and set us above the nations.
- He promises to give us something which is both above and beyond anything we can imagine based on earthly examples.
- Everything that man can know here and now is just a parable of a greater reality, which shall be revealed.
- Something for which Christ is preparing us.

# 2:29

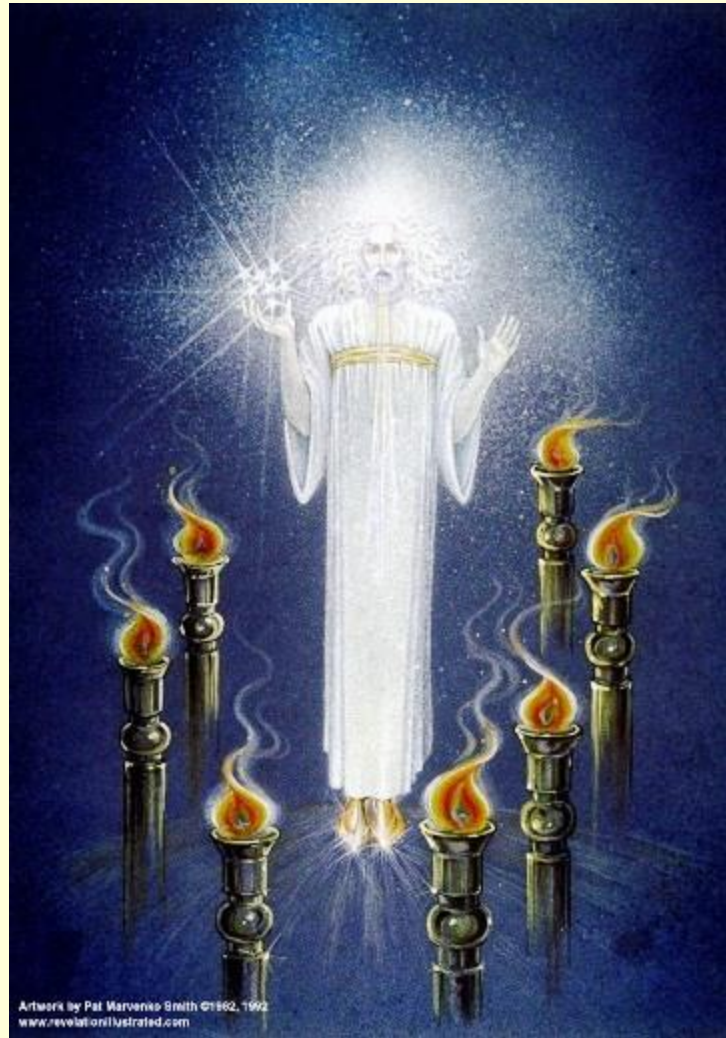
耳のある者は、御霊が諸教会に言うことを聞くがよい』。

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

- As with all the other letters, Christ urges all who can hear, to hear what he is saying.
- We are reminded that the opening the ears of man to the words of Christ is a pure miracle of the Holy Spirit.
- Without this work of the Holy Spirit, the words cannot be heard.

# Conclusion

- Today we have finished Chapter 2
  - Verses 1- 7... Ephesus ✓
  - Verses 8-11... Smyrna ✓
  - Verses 12-17... Pergamum ✓
  - Verses 18-29... Thyatira ✓
- Next week we will begin Chapter 3
  - Verses 1- 6... Sardis
  - Verses 7-13... Philadelphia
  - Verses 14-22... Laodicia



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