

# (Revelation) the Church at Thyatira

by Willie Mullan

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*The sermon explores the strengths and weaknesses of the Church at Thyatira, highlighting the dangers of false teachings and the importance of faithfulness in service to God.*

**Duration:** 1:04:34

**Scripture:** Revelation 2:18

**Topics:** "Thyatira"

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## Description

In this sermon, the pastor emphasizes his responsibility as a messenger of God and the importance of faithfully teaching the word of God. He mentions that he has been preaching for twenty years and will continue to do so, regardless of whether people continue to attend his class. The pastor then transitions to discussing the Protestant period of church history and invites the congregation to sing a hymn. He concludes by reminding the congregation that Jesus is coming and urges them to live in fear of the Lord. The sermon also references the book of Revelation, specifically chapter 2, where the risen Lord is depicted as walking among the seven churches of Asia and sending letters to each one. The pastor highlights the importance of the Lord's scrutiny of their works and service.

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## Transcript

The Revelation, and we're at the second chapter of this evening, and going through from verse 18 to the end of the chapter. Revelation 2, verse 18 to the end of the chapter, and it's a wonderful portion we have. We just want to get into our minds again the whole situation again.

The risen Lord is walking in the midst of the churches. He's watching every work, and he's measuring every motive, and he's scrutinizing every piece of service. And as he walks in the midst of these seven churches of Asia, then he sends letters to each one of them, through John to the pastor of the church.

You can see the wording's the same again tonight. And unto the angel of the church in Thyatira writes, and the angel is not a shining angel from heaven, for you don't write letters to angels in heaven. It's the old pastor of the church, he's responsible for the people.

I'm responsible for all who come to this class for the spiritual teaching here, and I alone am responsible. That's why there must be no punctious fools. That's why I must be faithful to the Lord whether you come back or whether you don't.

But for twenty years, I stood behind this book and preached the truth as I see it. And here's the class of my despite of all that's going on around us. And I think that speaks for the wonder of the world.

And so we're looking at this church in Thyatira tonight. If you know the map of ancient Asia Minor, you will know that this city of Thyatira, you will know that it's in the very heart of Asia Minor on the old ancient map. Sometime if you get one of these old ancient maps, you'll easily find the Mediterranean Sea, and then you'll easily find the Aegean Sea.

It just runs up off the Mediterranean. And you'll find on the coast of the Aegean Sea, on the Asia side, you'll find Ephesus quite easily. It's just one of the cities on the coast.

And if you find Ephesus, and you go straight north, you'll come in the middle time to Smyrna. It's not very many miles away from Ephesus. And if you go on through Smyrna and still go north, you'll come to Pergamos.

Now when you come to Pergamos, if you turn towards the east and go into the center of Asia Minor, you'll come to Thyatira. If you go south from Thyatira, you'll find Sardis. If you go still south, you'll find Philadelphia.

If you go still south, you'll find Laodicea. So you see that Thyatira was right in the heart of Asia Minor. But the church here in Thyatira is right in the heart of these churches.

You see there are seven, and there are three in one side and three in the other. And Thyatira was the middle one. If you get Ephesus and Smyrna and Pergamos, Thyatira.

Then you get Sardis, Philadelphia, Laodicea. But the middle one of the seven is Thyatira. The historians tell us that it was the great industrial city.

It had much weaving, and the principal dyers of all weaving material, they were situated in that day at Thyatira. Let's go back to the Acts of the Apostles for a moment, to chapter 16. The Acts of the Apostles, chapter 16.

Acts 16, and the way down the chapter there, it says in verse 11, I'm looking from Troas. Now Troas is a port just north of Ephesus. And of course Paul sailed from there, and he sailed straight across the Aegean Sea.

He's weaving Asia Minor. Actually he's coming to Europe. He's coming to Macedonia.

And it says, verse 12, and from thence to Philippi, which is the chief city of that part of Macedonia, and the colony. And we were in that city abiding certain days, and on the Sabbath we went out of the city by a riverside where prayer was wont to be made. And we sat down and spoke unto the woman which resorted to that.

And a certain woman named Lydia, a seller of purple, of the city of Thyatira. Now that's where she came from. You can see that she was a seller of purple, for this was the color that kings and princes were after in those days.

Purple is always called the royal color. And it seems to establish what the historians tell us, that Thyatira was a great industrial weaving and dyeing center. And you know, sometimes I hear a lot about women being kept down, and we hear a lot about women's lib, and I'll have a word or two to say about it tonight in

the meeting when we come to Jezebel.

I want to tell you that way back yonder there was a woman out selling cloth, for nobody keeping her back either. She had come from Asia Minor, and she was now in Macedonia, which is Europe, and she was trading there. She was a seller of purple.

Yes, it's very wonderful to think that in those days, from all around they were running into Europe to sell, and I think we're going to be doing that again in the last days, because everybody's turning towards Europe now. But this is where Lydia came from, and we don't need to go on with that. Let's get back to this.

And this is the Lord's letter to this church of Thyatira, and in verse 18 he said, and unto the angel of the church in Thyatira write, these things saith the Son of God. Now he's putting his signature on the letter in the very plainest possible way. In fact, this is one of the letters where he signs the signature absolutely clear and plain, no dilly-dallying about with it at all.

It's the Son of God that's writing this letter. You know, only once in the book of the Revelation is Jesus Christ called the Son of God. Many times he's called the Son of Man, but he's writing his signature in the plainest possible way.

You know, all who see this letter know who he is. Oh, that's it all about the writer here, who he is. And then I want you to notice the other bits that's put to this.

These things saith the Son of God, who hath his eyes like unto a frame of fire. You see, he's the judge of all the earth. We'll be looking at verse 24 in a minute or two.

Verse 23 it is, and he says, I am he which searcheth the veins and hearts. You know, the Son of God is able to see through you. You cannot blot him.

You cannot hide anything from him. He's the one who has the eyes like unto a flame of fire. He can search into the very depths.

And I want you to get the hold of that because when Paul was preaching on Mars Hill, you remember he said to the crowd that stood around him, God hath appointed the day in which he will judge the world in righteousness by that man whom he hath ordained. For he hath given assurance unto all men and hath erased them from the dead. You see, God ordained Christ to be the judge.

All judgment, both of faith and favor, is committed unto the Son. And so it's the Son of God and it's the ordained of God. And do you see the other little bit that's there? These things saith the Son of God who hath his eyes like unto a flame of fire and his feet are like fine brass.

You remember we were looking at this in chapter one. Turn back to chapter one there. And John saw him in the midst of the golden candlesticks, verse 13, and in the midst of the seven candlesticks, one like unto the Son of Man.

You can see that the term has changed a little bit. The Son of Man, verse 15, saith unto his feet like unto fine brass as if they burned in a furnace. You know, when we're going through the tabernacle, you remember that we looked at the brazen altar and it was here the fire was kindled, the holy fire.

It was here the lamb was offered and it's here the lamb was consumed. But the brass of the altar was never consumed. Oh, it's true that it must have glowed at times like brass in a furnace.

You see, I think that what we're seeing here is we're seeing the Son of God who became the Lamb of God because in the Old Testament the fire always consumed the lamb, but in the New Testament the lamb consumed the fire. And thus you see him with his feet as if they burned in a fire. He's been in the fire.

What I think the stamp on the letter is, the Son of God who is the Lamb of God, who is the Judge of God. That's the signature on the letter. And it's a very important signature because we're going to look at the church tonight that was going to go to the devil completely.

And the Son of God can see through it. And the Son of God who was the Lamb of God is the Judge of God. And that's the signature on the letter.

And the letter begins like all other letters, I know thy works. I don't know if you have noted, I think you should by now, that he said this personally to every church. See chapter 2 verse 2, he's speaking to the church in Ephesus.

Verse 2 he says, I know thy works. See verse 9 and he's speaking to the church at Smyrna. I know thy works.

See verse 13 and he's speaking to the church at Pergamos. I know thy works. See chapter 1 of verse 1 of chapter 3 and he's speaking to the church at Sardis.

I know thy works. And to the whole seven churches he said the same thing. You know the Lord was never afraid to repeat something.

Boy I hear the mumbling, now you think you dare to repeat anything. Well the Lord did it. Well that's just a good enough example for me.

Every time he did it. He's just saying as I walk through, I know, I can see your activity, I can see how you're getting on. He could see everything that was going on in the church.

And we're back at verse 19. I know thy works, and charity, and service, and faith, and thy patience, and thy works, and the last would be more than the first. It's an old figure of speech in the Greek language where you put in all the nouns.

Now notice this. I know thy works, and charity, and service, and I think these two are definitely joined together. You know what charity is? It's just love in your heart, isn't it? Well he's talking about an inward love as he can see.

And there's nothing surer than this. If there is an inward love, there'll be an outward service. If there's inward charity, there'll be outward ministry, won't there? They go together.

You can't tell me that you love sinners without doing something about it. And you can't tell me that you love the Lord without doing something about it either. So if there's this inward charity, then there'll be this outward ministry.

And if those two are joined together, I think the next two are joined together. He says, I know thy works, and charity, and service, and faith, and thy patience. Because if there's an upward faith, and faith must be

going upward if it's going anywhere.

If there's an upward faith, then there will be a world-wide patience. He's commending them, you know. He says, I know your activity.

I know your inward charity. I know your outward ministry. I know your upward faith.

I know your upward fidelity, I put it. He says, I know your world-wide quality. Because I believe that if you have faith, then you have patience.

And there's something more he has to say for this little church. He says, I know thy works, and charity, and service, and faith, and thy patience. And thy works and the last shall be more than the first.

You know, this is the very opposite to Ephesus. You know, Ephesus began so well, and then he said, nevertheless I have some against thee, thou hast less, thy first love. And they were losing out.

But these fellows were increasing. And so this is the word of commendation from the Master. You know, I love the Lord as I see him talking to the churches.

Because no matter how much he had to condemn them for, he could always find something to commend them for. And so many Christians are the very opposite to the Lord. They're always looking for something to condemn a fellow if he doesn't go to the Baptist.

However, the Lord commands people whether they come here or not, if there's something to command them for. Don't you forget that. Because I would think he might have something to condemn the whole bunch of us for.

And then we come from this word of commendation, we come to this great passage of condemnation. He says, notwithstanding, I have a few things against thee. He doesn't be very gentle all the time.

Because thou sufferest that woman Jezebel. Well, we need to take time with this. I don't think that Jezebel of the Old Testament was resurrected and prepared to try a title, you know.

No Jezebel from her day appearing in the Scriptures has always been the symbol of anything that's erroneous and evil. In fact, one of the translations says thou hast there in the assembly a woman like unto Jezebel of old. I think that's all true.

But let's think why the Lord used the name of Jezebel at all. He know about Jezebel. But let me say this to you.

I honestly believe that she's the most wicked woman in the Old Testament. I don't think I would have any bother defending that statement. I know that somebody said to me once, what's about Lot's wife? Well, she was no good.

That's very true. But she was a long way behind Jezebel in wickedness. Somebody said to me once, what about Delilah? I know she was no use.

I think she might have been running a good second for Jezebel. But I think if you study Jezebel, you'll find that she was the worst woman in the Old Testament. You know, ladies, she was the first woman in this book that ever painted her face.

And if you paint your face, you know exactly who you're following. Jezebel. And you're not following a good example.

I don't think it'll keep you out of heaven on anything like that. But as the teacher of this class, I would need to point it out to you, whether you blush or whether you don't. You'll know by now I'm not worried whether you do or not.

But I can tell you, ladies, she's not a good example. I'll tell you more. She was the woman who usurped authority over her husband.

Oh, he was the king Ahab. And he was a wicked man, yet she had to do almost as Jezebel told him. She was the wicked character.

In fact, if we go way back to 1 Kings, let's go back to 1 Kings, and we'll find the thing to do about her here. 1 Kings, chapter 16. First book of Kings, chapter 16.

And this is what she says about Ahab. This is her husband. And Ahab, the son of Omri, did evil in the sight of the Lord above all that were before him.

He was a very wicked man. Well, he married a more wicked woman. And it came to pass, as if it had been a light thing for him to walk in the sins of Jeroboam, the son of Nebuchadnezzar, that he took to wife Jezebel, the daughter of Esphediel, king of the Sidonians, and went himself there.

He was one of the kings of Israel. Well, he married this woman, and he went and served Baal. And she brought into the land of Israel, she brought 850 prophets.

Four prophets brought them in among God's people. And she brought idolatry into the nation. And that's why it's very well used in this church at Thyatira, because we're going to enter into a period in a moment where idolatry came into the church.

But you know, she not only did all these things, but go on over to chapter 21. First Kings, 21. It came to pass after these things that Naboth, the Jezreelite, had the vineyard which was in Jezreel, hard by the palace of Ahab, king of Samaria.

And Ahab spake unto Naboth, saying, Give me thy vineyard. And Naboth just wouldn't give it to him. And it says, verse 5, But Jezebel, his wife, came to him, and said unto him, Why is thy spirit so sad that thou eatest no bread? And he said unto her, Because I speak unto Naboth, the Jezreelite, and said unto him, Give me thy vineyard for money, or else, if it please thee, I will give thee another vineyard for it.

And he answered, I will not give thee my vineyard. And Jezebel, his wife, said unto him, Dost thou now govern the kingdom of Israel? Arise and eat bread and harvest the many. I will give thee the vineyard of Naboth, the Jezreelite.

And she wrote letters to Naboth's men, and sealed them with a seal, and sent the letters unto the elders and to the nobles that were in the city dwelling with Naboth. And she wrote them the letters, saying, Proclaim a fast, and set Naboth on high among the people, and set two men, sons of Belial, before him to bear witness against him, saying, Thou didst blaspheme God and the king, and then carry him out and stone him, that he might die. And it happened.

She was a wicked woman. You know, she not only used such authority in the kingdom, and seduced her husband, and brought idolatry into the nation, but I'll tell you this, she terrorized Elijah. She became a terror pest to Elijah.

She scared the man of God, and nearly ashamed to faith. And this man who was a mighty man, this man who took his stand for God, this man who faced 850 prophets of Baal on Mount Carmel alone, this man ran for his life from Jezebel. She was a very wicked woman.

She's a symbol of everything that's erroneous that comes into the church. You know, this is very interesting, that nearly all the erroneous doctrines and teachings that have come into the church of Jesus Christ are women that have something to do with it. Yes, that's very interesting.

Go across America today, and you'll find that some of the biggest churches, some of the biggest buildings are erected to the name of some woman who started some erroneous practice in the church, and seduced many of the Lord's people. You know, I know that there's the great argument going on at this moment about women's lives. And Miss Greer, whose women live in person, she is the great eloquent auditor and advocate.

But if I get her message right, she's not advocating and not arguing for women's liberation. She's arguing for women's license to sin, because she's a double-died sinner. Of course, you know, she would immediately come back at me and say, your master was very kind to women.

And I would assure her he was, because I would know better than she does, how gentle the Lord Jesus was with women. I believe in all my heart that the greatest gentle man that ever lived on this earth was Jesus Christ. And if you just go through the gospel, just as I have done, and take out every tiny speck to women.

You know, he was the only Jew in the whole world who would walk right the way up through Samaria, up the high hills, and sit on Jacob's well to meet a woman that nobody would speak to far less a Jew. But he did, you know, went to meet the woman at the well who was living with a man she shouldn't have. And you know, he stopped the chariot of his glory when he rose from the bed and was going back to heaven, just to sit out atop the mill at the tomb when she was gone.

Oh, he did, you know. And when Martha came in, all fussed up and said, why, why do you allow my sister to sit here? You know, I've got a lot to do in the kitchen, and here she's sitting. You know, he defended me, right? He said, Martha, Martha, thou art careful and troubled about many things.

I'll tell you this, Mary's right and you're wrong. It's never wrong to take time to see what Jesus treats you now. And I know exactly how he treats his woman, and I know how he talks up for women.

I know all about it better than Mithra does. And I'll tell you this, and you ladies sit up and take notice, that when he chose twelve apostles, there were all men, not a woman among them. All men.

Twelve men. Oh, he knew all about Judas. We needn't enter into that argument.

He knew Matthias would eventually come and fill the place. And I'll tell you, when the Holy Ghost wrote the New Testament, there were all men, Matthew, Mark, Luke, John. There were many writers in the New Testament, five of the masters, four in the Gospels, five men, Paul, Peter, John, James, Jude.

Now, woman, you don't think God's gone crackers, do you? God knows your place, and it's time you knew it. Woman's lived my foot. I'll tell you this, if you don't know all about your place, the devil does.

For I'll tell you this, the devil came round and tackled Eve. I'll tell you this, he deceived Eve. He never deceived Adam, you know.

He deceived Eve. And you know, when a woman gets an idea, you know, that she can take over a meeting and stand up and expand truth, she's the greatest fool on God's earth. But I'll tell you this, ladies, that God tells you to be silent in the church.

Now, you can quibble with that whatever way you like, but the sooner you learn it, the better. To be silent, just like that. And if a woman in our meeting would give a cheap outlaw on Sunday morning, I would tear her apart.

Now, she's not talking in here. She's not alone from God, not from us. We're in a noble place, you know.

I'll tell you this, dear, that a woman is not to usurp authority over the man. And Paul said, I suffer not a woman to teach. I'll tell you this, the whole trouble has always been if a woman gets her foot in the door and she starts talking, she's going to run the show, and she's as easily deceived as ever anybody could be.

You know, sometimes I get some of the young lasses coming to me with problems. And you know, sometimes I think they think they're smart, but they're as dopey as can be, and I can see it a mile away. Now, just take your time, and don't start in your show off.

Because God has given you a place where it's not to usurp authority over the man, and it's not to talk in the church or to be silent. God doesn't suffer you to teach, and you just learn that. And it'll put you into a place where you'll be of some use for God.

Because I know that all type brethren take it far too far then, don't they? Because you know, while it does say that she's to be silent in the church on the church week and Sunday morning, there's not a word in this book about her preaching the gospel, or praying in the prayer meeting. In fact, God teaches her how to pray. God says she's to have her head covered when she prays.

It's not teaching her not to pray or how to pray. That's the modern paradigm. He's looking at me, and yet he's never opened his mouth.

Does she have a place? Don't let's just sit on her altogether, you know. I had one of the weakest little lasses came to me, as best she was. She says, Mr. Maulner, I'm going to confess this to you.

I have a difficulty. This book says I'm to be silent. This book doesn't suffer me to teach.

Yet I've been preaching the gospel, and men and women have been saved. I said, dear, you're getting muddled about something you shouldn't be muddled about. You should be silent when the church meets, and you're certainly not one of the teachers of God's word.

It's not to hinder you, dear, from taking the good news to sinners, and it's not to hinder you from preaching the glorious gospel and praying for men and women. Ah, you've got a place, all right. Just see that you keep it now.

You see, the Lord chose twelve apostles, and the Lord chose nine writers, and when Christ went back to heaven, he gave gifts unto men, and the word is very definite, men. It's an old Greek word for man. And there were apostles, and prophets, and evangelists, and pastors, and teachers.

And you're not in this at all, and don't let anybody fool you into it either. Just do what God tells you, and you'll find you'll be of use to him. You know, this is most interesting when you realize how we come to the end of the day.

You know, when Jesus Christ comes and takes the church home, and the Antichrist appears for the Pope that's left? He's going to use the church, and it's in this book, under the figure of a woman. The Scarlet Woman. Have a look at Revelation 17 just for a moment, and I must not get into this because when we come to Revelation 17, we'll have to have a night and a half.

You see, John says here that the angel, verse 3, carried me away in the Spirit into the wilderness, and I saw a woman sit upon a scarlet-colored beast. Verse 4, and the woman was arrayed in purple and scarlet color. Who's this woman here? See what verse 1 says.

Verse 1 says, Come, Heather, I will show unto thee the judgment of the great whore. That's not a nice phrase to sing your Bible. Who's this great whore they say? Have a look at verse 6. And I saw the woman drunken with the blood of the saints, and with the blood of the masters of Jesus.

Who's this woman? I don't think you would have any bother with that. You know, I know tonight, I know this, that many masters were killed because of Judaism. It was Judaizers that stoned Stephen.

And Paul was an old Pharisee called Judaizer who brought many of the saints to death. And I know that communism has been responsible for the death of many of God's saints. And I know that paganism in the jungles has killed many of God's choice servants.

But there's only one system in this world that has ever been drunk with the blood of saints, and it's the Roman church. You've got to face this, whether you like it or not. Way back in the dark ages, we'll come to that in a moment.

They set up the Inquisition, and they murdered and butchered millions of God's saints. They were drunk with the blood of the martyrs and the saints of God. And I'll tell you this, God hasn't forgotten that.

He's only forgotten that. Now, there's just one thing that you must never deduct from that. You must never deduct that Roman Catholics today are responsible for that.

I think this is where we go wrong enough. I almost blame the ordinary Roman Catholics for that. That was the people's system way back in the dark ages, and it is responsible.

That's what it was. Let's get back to chapter two, because I mean to do this. You know, it's perfectly true that this is the message to a church.

The church in Thyatira. But I've been showing you in these letters that not only do you have an actual church, and at the end of each letter do you have an individual promise, and that is, he that overcometh, that's to an individual. But the word of God is so wonderful that each church represents a period.

A period. Not only a place or a person, but a period in church history. You see, Epictus shows us the church in the first hundred years of church history, when the church got taken up with itself and its

governments and its bishops and deacons, so much that it left its first love, Christ.

And then Smyrna was the church that suffered under the Roman emperors for the next two hundred years. Right down from Nero to Diocletian. And there were nine periods in there where the church suffered under the different Roman emperors.

And then we found out last week that we were looking at Pergamos, which means mixed marriage. It was a time when Constantine, Constantine professed to be saved and joined the church with the state. The man preaching the other morning, if you heard him, I listened to the morning, and he's the bishop of the Church of England, and I don't have a whole lot of concern for him, but he was honest enough to say this.

He said the greatest blunder in world history was the time when Constantine joined the state to the church. And he even went on to say this, and the establishment today is no better. Well, I sure said hallelujah, don't think he heard me, but it doesn't matter.

Yes, that was another period. And you see, we get through the first hundred years with Ephesus, and we get through the next two hundred with certain... Yes, that's with another period. And you see, we get through the first hundred years with Ephesus, and we get through the next two hundred with Smyrna suffering, and we get through the next 300 with Pergamon, the state and the church joined together.

And that takes us through 600 years of treachery. And from 600 now to 1500, which is 900 years, that's the Dark Ages. That's when Rome began to come into the flesh, under Jezebel.

Same sort of ideas as Charlemagne. Yes, this is exactly what happened. This people system began to be set up, and of course idolatry came into the church just like it did with Jezebel in Israel.

And of course many of God's servants were seduced by this erroneous teaching. But the reason that I said, don't for any sakes just blame the Roman Catholic who lives next door for these Dark Ages, that there have been many good men in the Roman Catholic church who have stood up and openly, unwaveringly condemned this. I'll tell you that is true.

You know, I've got a book here. It's an old book as you can see. It's a very old one indeed.

And it was written by a Roman Catholic scholar. I couldn't tell you how I came to get it. His name is Filian Wilberforce O'Neill.

He sure is nothing to fear. He's a far more honourable man, I can tell you that. And he's writing notes on the Apocalypse.

And he was the mission priest of the society of Saint John the Evangelist. He was a mission priest. He was a very clever man.

And the way back there he sort of saw the thing that I see, that not only are these actual literal, not only have we individual promises, but these are historical, prophetic periods. And when it came to Pius Isaac, I'll read to you what he wrote. Now this is a Roman Catholic, Roman Catholic scholar.

He said, Pius Isaac was a puppet of science. We discovered that tonight. I'm quite proud of this.

He says, in this respect it reminds us of Babylon. Now that's his, so I didn't steal it from him. I let him keep it and it was very good.

He says, it is the remarkable combination of worldliness and yet self-sacrifice in this church. You can see the charity. And yet you can see the worldliness.

It is a remarkable combination of worldliness and self-sacrifice in this church. Can it but lead one to think of the church of Rome? Now that's an honest man. Some of our Protestants are not as honest as that, I can tell you.

And this is what he says down the chapter a little bit. He says, this church had the mixture of Balaamism and Nicolaitism, which actually means eloxity, both in morals and in church discipline. It is how such a church ever existed really.

When one reads of the doings of the people, Church of Rome, in past times, its worldliness, its luxury, its immorality, its fear of indulgence, its cruelty towards those who wanted reform, one can it but see a remarkable resemblance. I never wrote that, you know. As a Roman Catholic priest was writing.

Now we need to give them school marks when they really need it. I think that this was an honest man. Here's another bit.

He says, the children born of this prostituted faith are introduced. He says, is it not sufficiently plain that the infidelity of Europe is greatly due to the corrupt and cruel practice of the court of Rome, which has brought religion into contempt and made it hateful. You'd wonder that a fellow like this ever existed, to preach in the church when he preached like that.

So that we've got to be very honest with things, you know. See, we get Roman Catholics in this class, and like everything else, they know that I don't spare them when I need to say some things. Why should I? One of them met me on the street the other day and he said, you know, Mr. Long, we have learned this, that you are fierce, but you're fair.

I think that's a great compliment that was paid to me. I shall always be fierce, but I will always endeavor to be fair. I prayed in this church for Sean McSteven on Sunday morning, prayed that God would spare him.

I wouldn't like to see him in hell. I have a feeling in my heart there's no use, but I wouldn't like him in hell. I would never like to see a rat in hell.

I hold no grief for Austin Curry tonight, because I think he's a crooked creature. But I think that the men that go in to butter his wife about the way I saw on the TV, I don't think they're men at all. I don't think the man that shot the big surgeon yesterday morning, my God, mate, if you only knew him.

Let me tell this church that it was his daughter that took my tumor out and saved my life. I think we go far too far with our dead Protestantism. Let's be fair, and if we had always been fair and ulcer, we maybe would have had less bother.

Yes, that needed to be said. It fit on with this. You know, the Lord's speaking here, and he's saying to them, verse 29, notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel.

He's talking about how tolerant they were towards her. We don't need to be tolerant towards her, Ronnie, of doctrines. It calls herself a prophetess, to teach and to seduce my servants, to commit fornication, and to make things sacrificed unto idols.

This is when Rome was beginning to creep in. The Lord says, I gave her faith to repent of her fornication and she repented not. Now, what's the tense here? Behold, I will cast her into a bed, and then that committed adultery with her into great tribulation.

He's talking about a bed of tribulation, except they repent of their deeds. Listen to this phrase, and I will kill her children with death. And that cannot be physical death, because the Lord doesn't need to do anything.

You'll die if you live long enough just to go to the end of the time. You'll die. Friend, this is not physical.

This is not even spiritual. This is eternal death. And when we get to Revelation 17, and we see this charlotte woman and all her deeds, you'll find that God will lift her and plunge her and her children with her into eternal death.

God has it in for her. Don't you forget that. That people's system will be dealt with by a holy God.

Could God will take many of the Roman Catholics to heaven? There's no doubts about that. There'll be many of them go to heaven. My, there's a lot of them in this meeting tonight.

Bless them. And they're saved. Saved by God's grace.

Because God will let the devil know that no matter how deep and dark a system may be, he'll be able to save some out of it. I should think he'll glorify his name that way. But let's get the hold of this.

See verse 24. Verse 23, I will kill her children with death. And at that day, when he deals with this system in Revelation 17, all the churches, that's the whole church shall be gathered home then, shall know that I am he that searches the veins and the hearts, and I will give unto every one of you according to your works.

But unto you I say, and unto the rest in Thy favor. You see, I think he said unto you, the pastor, I say, and unto the rest in Thy favor, as many as have not this doctrine. The pastor wasn't tainted with this.

And there was a few in the church not tainted, which have not known the depths of Satan as they speak. And there's an old transformation which says, which have not known the depths of Satan as they say. Because I think that this woman was bringing in a number of teachers who were saying they knew everything about the depths of Satan.

This is what they were saying. But they were seducing the church. He says, I will put upon you none other burden.

And he simply means none other burden than just to take your stand and be steadfast and moveable. But that which ye have already hold fast till I come, that's an exhortation. I hadn't room for it in the notes.

There's commendation, there's condemnation, there's exhortation. And then we come to this compensation. He that overcometh all this, and ye have got to overcome erroneous doctrine, and keepeth my works unto the end, away at the end, to him will I give power over the nations.

Because you can see that. He's going to give us authority. We're going to reign with him.

We're going to go into the New Jerusalem, and the nations on the earth shall walk in the light of it, and we'll reign with Christ. But he is a lovely bitch. He shall rule over them with the rod of iron, that the vessels

of Apocrypha shall not be broken to shivers, even as I received of my father.

And I will give him the morning star. You know, there are two promises. These are the compensations.

You have authority in that day. Propensity simply means it's an attitude of thought. It's the bent of nature.

If you look to your dictionary, it means the bent of your soul. You know, the night is dark at times. And if you've ever travelled on the high seas in the night, and I've done the way up near Iceland, you know, the first star that can be seen just before the morning break is the morning star.

That's why it's called the morning star. It'll always come out somewhere. And you know, the Lord himself is the morning star.

And this is the dark night, and the darkness is deepening, it seems. How will we need to lift up our heads for our redemption? Draw near and keep our eyes on the morning star, and they should be the bent of our whole nature these days. Now, next week when we move into the next church, the period is the Protestant period.

We'll see how they did any better. Let's sing a couple of verses anyway. 178.

We'll just sing the first and last verses. 178. Jesus is coming.

Sing the glad words. First and last. 178.

And there will be books at all the doors. 178. The dear Lord part us in thy fear, and with thy blessing for thy holy name's sake.

Amen.

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