

September 25, 2022

Sunnyside Community Church

Pastor Guy Shields

“The Risen Christ’s Address to His Church- Pt.5: To the Church in Thyatira—Christ Calls His church to faithfulness to Him in her society life”- Pt.2~ Rev.2:18-29

→ I invite you—

—to turn—in your Bible—

—to Revelation 2—

—This morning—

—we finish—unpacking—

—Jesus’ Address—

—to the church—

—In Thyatira—

—In Revelation 2:18—

—as Jesus—

—begins—

—his—address—

—He says—

—to John--

—Revelation 2:18—“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.

—Now—

—in our examination/ explanation—

—of these titles—

—The titles—

—that the Risen Christ—uses—

—to identify—himself—

—to the Thyatiran assembly—

—our focus has been—

—on the significance—

—of these titles—

—what these titles signify/ indicate—

—concerning—

—Christ's relationship—

—to the Thyatirans/ the Thyatiran
situation—

—And—what we understand—is—that

—There is nothing remote about Christ's relationship to you or to the church the challenges that you face in your call to faithful witness to the Word of God and the testimony of Jesus Christ.

—Christ is not distant from you and your challenges. His position to you is not by approximation or extension, but rather, it is immediate and direct.

—Because of who and what He is, Christ is positioned immediately and directly to you in those challenges to your calling.

Because of who and what He is, He answers immediately and directly to your situation; to your historical and cultural and existential moment.

→ From these titles—

—we can—identify—

—three levels—

—at which—

—Christ—stands—related—

—to you—

—and—your challenges—

—We have considered—

—two—

—so far—

<p>I. Who and what Christ is answers to the Thyatirans and their challenges at <u>the basic level</u> of the way in which their faithfulness to Christ is assessed and adjudged—</p>

—Although the surrounding society--

—may—assess us—as enemies—

—because we do not join them—

—in their dissipation—

—and—

—although—they may—rule us—out—

—as a result—

—As the One—

—who has His eyes—

—as—flames of fire—

—and—

—His feet—

—as burnished bronze—

—the Risen Christ—

—will assess us—

—and—judge us—

—rightly—

—He will assess us—

—as—faithful—

—and—

—reward—us—

—At another level—

II. Who and what Christ is answers to the Thyatirans and their challenges at the deeper level of their experience as a result of the assessment and adjudication of the pagan society to their faithfulness to Christ

—As the Son of God—

—He is present—to us—

—in the fiery trial—

—that we encounter—

—as a result—

—of the societies—

—mis-assessment—

—and—mis-judgment—

—Just as—He was present—

—to the three Hebrew Children—

—in their trial—

—through the fiery furnace—

→ Now—

—this morning—

—we come—

—to the third level—

—at which Christ—answers—

—to us—

—and—the challenges—we encounter—

—in our call—

—to faithfulness—witness—

III. Who and what Christ is answers to the Thyatirans and their challenges at the deepest level of the ultimate realities governing their situation in this pagan society—

—The way Christ identifies himself/ who and what he is—

—immediately—

—and—directly—answers—

—to the question—

—of who—is—ultimately—in charge—

—of the situation—

—of God's people—

—challenged—

—in their faithfulness—

—by an unbelieving
society—

—In short—

—Christ's identity—answers the question—

—*who is calling the shots/at the helm?*

—The answer comes/ reality lies—

—in His identification—

—*as the "Son of God"*—

—Now—

—Unlike the other two—

—titles—

—the title—

—Son of God—

—is not drawn—

—from the vision—

—of the Risen Christ—

—is Revelation 1—

—The other—two—elements—of His identity—

—come—

—from the One—

—John saw—

—in Revelation 1:12-20—

—but this one—

—does not—

—This—

—raises—the questions?

—*Where does it come from?*

—and—

—*What is the significance*—

—*of the that?*

—Well—

—in seeking—an answer—

—for these questions—

—an important—indicator—comes—

—from Christ's words—

—at the end—

—of the message—

—In the Assurance—

—that he gives—

—to the overcomer/ conqueror—

—As a promise—

—to the conqueror/ the one who overcomers—

—Christ says—

—**Revelation 2:26-27**—*"The one who conquers and who keeps my works until the end, to him I will give authority over the nations, 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."*

—Now—

—this language/reference—

—to the conqueror—

—being given authority—

—over the nations—

—and—

—ruling them—

—with a rod of iron—

—as when earthen pots—

—are broken—

—comes—

—from Psalm 2—

—In Psalm 2:8-9—

—we read—

—Psalm 2:8-9— "Ask of me, and I will make the nations your heritage, and the ends of the earth your possession. You shall break them with a rod of iron and dash them in pieces like a potter's vessel."

—Now—

—this one—who is speaking/spoken of—

—in Psalm 2—

—the one—

—receiving—the nations—

—as a heritage—

—the One—

—breaking—them—

—with a rod—

—of iron—

—the One—dashing—them—

—in pieces--

—like a potter’s vessel—

—this One—is—identified—

—in vs.7—

—as—the Son of God—

—This one—

—is—

—actually—

—speaking—

—and—

—He says—

—Psalm 2:7—*“I will tell of the decree: The LORD said to me,
“You are my Son; today I have begotten you.”*

—Now—

—this statement—

—in Psalm 2:7—

—actually—

—ties back—

—to the statement—

—in vs.6—

—In Psalm 2:6—

—the Lord says—

—Psalm 2:6—*“As for me, I have set my King on Zion, my holy
hill.”*

—vs.7—

—then follows—

—as an explanation—
 —of this action—
 —the Lord’s action—
 —of setting/establishing—
 —his king—
 —on His holy Hill—
 —Zion—

—What is being—described—here—
 —is—the coronation—
 —of the Lord’s King—

—And—
 —this king—
 —is—identified—
 —as—the Lord’s—Son/ God’s—Son—

—Psalm 2:7—“I will tell of the decree: The LORD said to me, “You are my Son; today I have begotten you.”

—Pulling all of this—together—
 —we understand—
 —that this title—Son of God—
 —in Revelation 2:18—
 —has in view—
 —the One—identified—
 —in Psalm 2—
 —The title—
 —Son of God—

—identifies—the risen Christ—

—as—the Lord’s/Yahweh’s king—

—It—identifies—Him—

—as—the One—

—that the Lord has seated—

—on Zion—

—His holy hill—

—It identifies—Him—

—as the One—

—to whom—the Lord—has given—the nations—

—as an inheritance—

—The One—

—who will rule—the nations—

—with a rod—

—of iron—

—Who will—dash them—in pieces—

—as—an potter’s vessel—

—In other words—

—the title—

—***Son of God***—

—identifies—the risen Christ—

—as the One—

—who has—ultimate—authority—

—over the nations—

—It identifies—him—
—as the One—
—who is—
—at the helm—

—and—

—as regards—
—the Thyatirans/ their historical/ cultural/ existential—moment—

—it indicates—the ultimate reality—

—that He is the One—
—who is—ultimately—governing—
—their situation—

—Although the Thyatiran believers--

—are subject—
—to the clouded assessment—
—and—distorted judgment—
—of the pagan society—
—around them—

—Although they feel—
—the pressure—

—and—
—suffer—the effects—
—of that assessment—
—and—judgment—

—the ultimate—reality—is—

—that the Risen Christ—
—is—
—the Son of God—
—He is—
—the Lord’s king—
—The Lord—
—has set him—
—on Zion—
—His holy hill—
—He has given him—
—the nations—
—for his inheritance—
—He will break them—
—with a rod of iron—
—He will dash them in pieces—
—like a potter’s vessel—
—In other words—
—Who and what Christ is—
—as the Son of God—
—answers to the Thyatirans—
—and their challenges—
—at the deepest level—
—It answers—to their situation—
—with ultimate reality—

—that He is the One—

—governing their situation—

—in this pagan society—

—And—

—to the broader church/ SCC—

—Christ's identity—

—as the Son of God—says—to them—

—that—

—whatever their presenting—

—circumstances—

—however—they are experiencing--

—pressure—

—from the world—

—however—wrongly—

—the world—may be—

—assessing—them—

—and—

—judging—them—

—the Risen Christ—

—is the supreme—

—judge—

—He—

—is the Son of God—

—The nations—

—are—his—inheritance—
—He will rule—them—
—with a rod—of iron—
—From this reality—
—we draw—encouragement—
—to continue—faithful—
—in the face—
—of this tribulation/pressure—
—from the world—
—we persevere—
—in faithful witness—
—to the Word of God—
—and—
—the testimony—
—of Jesus Christ—
—in the face—of tribulation—
—because—the Risen Christ—
—is—the One—
—who renders—
—the final verdict—
→Now—
—the use of this title—
—(Son of God)—
—serves—to bring—

—Psalm 2—

—into view—

—as—a backdrop—

—for this message—

—It serves—to bring to light—

—Psalm 2—

—as part—

—of the theological—background/ framework--

—for this word—

—to the Thyatiran church—

—The fact is—

—however—

—that—Psalm 2—

—is not—just—part—

—of the Theological background/ framework—

—for this message—

—Psalm 2 is a key part—

—of the Theological background/framework—

—for the whole—

—of the Revelation/ the entire—Epistle—

—The Revelation—is—given—

—against the backdrop/ within the framework—

—laid out—

—in Psalm 2—

→ The language—of Psalm 2—

—is—salted—

—throughout the Epistle—

—We find it—

—here—

—in this message—

—to Thyatira—

—We find it—

—in references—

—to the Risen Christ—

—at—key points—

—throughout the letter—

—For instance—

—in Rev.12—

—in the vision—

—of the great signs—

—in heaven—

—the signs—

—of the woman—

—and—

—of the dragon—

—the male child—

—with which—

—the woman—is—pregnant—

—and—

—to which—

—she gives birth—

—is—described—

—as—in the language—

—of Psalm 2—

—In Revelation 12:5—

—we read—

—Revelation 12:5— "She gave birth to a male child, one who is to rule all the nations with a rod of iron, but her child was caught up to God and to his throne,

—In Revelation 19—

—in describing—

—the Parousia/ appearing—

—of Jesus Christ—

—we are told—of One—

—seated—

—on the white horse—

—in vs.15—

—we read—

—Revelation 19:15— "From his mouth comes a sharp sword with which to strike down the nations, and he will rule them with a rod of iron.

—Again—

—the language—

—of Psalm 2—

—Another expression—

—that ties back to/ comes out of—Psalm 2—

—is the expression—

—***“the kings of the earth”***—

—In Psalm 2:1-2—

—we read—

Psalm 2:1-3—*“Why do the nations rage and the peoples plot in vain? The kings of the earth set themselves, and the rulers take counsel together, against the LORD and against his Anointed . . .”*

—7x—(note the number)—

—throughout the Book of Revelation—

—we encounter the phrase—

—***“The kings of the earth”***—

—The first of these—occurs—

—in Revelation 6:15—

—in the description—

—of the 6th Seal—

—Revelation 6:12-17—*“When he opened the sixth seal, I looked, and behold, there was a great earthquake, and the sun became black as sackcloth, the full moon became like blood, and the stars of the sky fell to the earth as the fig tree sheds its winter fruit when shaken by a gale. The sky vanished like a scroll that is being rolled up, and every mountain and island was removed from its place. Then the kings of the earth and the great ones and the generals and the rich and the powerful, and everyone, slave and free, hid themselves in the caves and among the rocks of the mountains, calling to the mountains and rocks, “Fall on us and hide us*

from the face of him who is seated on the throne, and from the wrath of the Lamb, for the great day of their wrath has come, and who can stand?"

—The last/7th of these references—

—to ***“the Kings of the earth”***—

—comes—

—in Revelation 21:24—

—where we are told—

—that they bring their glory—

—into the city—

—the New Jerusalem—

—The five references—in between—

—describe—the kings of the earth—

—in their—God-opposing—participation—

—with the prostitute—

—and—

—her sexual immorality—

—and—

—in their participation—

—with the beast—

—and—his war—

—against the One—seated—

—on the white horse—

—This language—

—from Psalm 2—

—sown—throughout—the Revelation—

—indicates—

—that Psalm 2—forms—

—part of the theological background—

—of the Revelation—

—In one sense—

—we could say—

—that Psalm 2—

—provides a framework—

—for interpreting—

—the Book of the Revelation

→ But—

—while we are on the subject—

—the language—

—of Psalm 2—

—is not only sown—

—throughout the Book of Revelation—

—it is sown—

—throughout the whole—

—of the NT—

—the language—of Psalm 2—

—appears—at critical points—

—in the writings—of the Apostles—

—This would suggest—

—that—Psalm 2—

—is not only—

—the theological background—

—for the Revelation—

—it is—

—in fact—

—the part of the Theological background—

—for the whole—

—of the NT—

—It would suggest that—

—Psalm 2 is part—

—of the Theological background—

—for the person—

—and—work—

—of the Jesus Christ—

—that—understanding—

—the person—and—work—

—of Jesus Christ—

—requires—

—understanding—

—Psalm 2—

—Because of this—

—before we look—

—at—the language—

—of Psalm 2—sown—

—throughout—the NT—

—let's just do a quick walk—

—through—Psalm 2—

—to get the whole picture—

—of the message—

—of this Psalm—

—Psalm 2—begins—

—Psalm 2:1-3—*"Why do the nations rage and the peoples plot in vain? The kings of the earth set themselves, and the rulers take counsel together, against the LORD and against his Anointed, saying, "Let us burst their bonds apart and cast away their cords from us."*

—The Psalmist describes/questions—

—nations—

—in their raging—

—against the Lord—

—and—

—against—His anointed—

—He continues—

—with the Lord's response—

—to this rebellion/ raging—

—Psalm 2:4-6—*"He who sits in the heavens laughs; the Lord holds them in derision. Then he will speak to them in his wrath, and terrify them in his fury, saying, "As for me, I have set my King on Zion, my holy hill."*

—The sovereign Lord—

—laughs—

—at the ragings—

—of the nations—

—He holds—the kings—of the earth—

—in derision—

—In his furious—wrath—

—he terrifies them—

—as He says—to them—

— ***“As for me—I have set my King on Zion—my holy Hill”***

—This declaration is followed—

—by the description—

—of the coronation—

—of the Anointed One/ King—

—which is—subsequently—followed—

—by his action—

—toward these raging nations—

—Psalm 2:7-9—***“I will tell of the decree: The LORD said to me, “You are my Son; today I have begotten you. Ask of me, and I will make the nations your heritage, and the ends of the earth your possession. You shall break them with a rod of iron and dash them in pieces like a potter’s vessel.”***

—The Psalm concludes—

—with warning—

—to the kings of the earth—

—and—

—a promise—

—to those who fear the Lord/ take refuge—in the King/ Anointed—

—Psalm 2:10-12—*"Now therefore, O kings, be wise; be warned, O rulers of the earth. Serve the LORD with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and you perish in the way, for his wrath is quickly kindled. Blessed are all who take refuge in him.*

—The kings of the earth—

—are warned—

—to repent—

—Those who take refuge—

—in the Son of God/ king—

—are promised—

—blessing—

→ So—

—this is Psalm 2—

—Now—

—as to the language—

—of Psalm 2—

—throughout the NT—

—Twice—

—in the Book of Hebrews—

—Psalm 2:7—is quoted—

—in relationship—

—to the Son of God--

—The Lord—Jesus Christ—

—**Hebrews 1:5—and—5:5—**

—In describing—

—the superiority—
—of the Son of God—
—to the angels—
—the writer to the Hebrews says—

—Hebrews 1:5— *"For to which of the angels did God ever say, 'You are my Son, today I have begotten you'?"*

—With this quotation—
—He identifies—
—the one in view—
—in Hebrews 1—
—as the one spoken of—
—in Psalm 2—

—And—
—in Hebrews 5:5—
—explaining—
—Christ's elevation—
—to the position—
—of High Priest—
—the Hebrews writer says—

—Hebrews 5:5— *"So also Christ did not exalt himself to be made a high priest, but was appointed by him who said to him, 'You are my Son, today I have begotten you'";*

—In Acts 13:33—
—we find—another citation—
—of this same statement--from Psalm 2—

—But—

—in the Acts passage—

—the point is not—

—*of* whom—

—this declaration—

—is—made—

—but—

—*when/at what point*—

—this declaration—is made—

—of him—

—In Acts 13—

—Paul is on—

—his first—

—missionary—

—journey—

—He—and—Barnabas—

—are—

—in the Synagogue—

—in Pisidian Antioch—

—on the Sabbath—

—and—

—he is preaching—Jesus Christ—

—to those—

—who are gathered—

—having described—

—how the Jews—

—ask Pilate—

—to execute—Jesus—

—Paul continues—

—in vs.30—

—Acts 13:30-33— " But God raised him from the dead, 31 and for many days he appeared to those who had come up with him from Galilee to Jerusalem, who are now his witnesses to the people. And we bring you the good news that what God promised to the fathers, this he has fulfilled to us their children by raising Jesus, as also it is written in the second Psalm, " 'You are my Son, today I have begotten you.'

—With this quotation—

—from Psalm 2—

—the Apostle—identities—

—the point—

—at which—

—the Lord's king—

—was—coronated—

—the point—

—at which—

—he was declared—to be—

—the Son of God--

—And—

—when was it?

—It was—

—at the resurrection—

—At/ with the resurrection—

—Jesus—was—declared—to be—

—the Son of God—

—in the sense—

—in view—

—in Psalm 2—

—In the sense—

—of being—

—the Lord's anointed/ King—

—Now—

—there is—

—one more—

—significant—

—allusion—

—to Psalm 2—

—in the NT—

—that we—need—to consider—

—and—

—that allusion—is found—

—in Acts 4—

—In Acts 4:23-28—

—the believers are gathered together--

—after the release—

—of Peter and John—

—who had been arrested—

—and—beaten—

—by the Jewish religious leaders—

—in Jerusalem—

—for preaching—

—in the name—

—of Jesus Christ—

—Beginning—in vs.24—

—the believers are praying—

—The focus—of their prayer—

—is the situation—

—that is unfolding—

—in Jerusalem—

—and—

—their concern—

—is—to seek—wisdom—

—and—power—

—from the Lord—

—to respond—

—with faithfulness witness—

—But—

—as they begin to pray—

—they make reference—

—to the words—

—spoken—

—by the Holy Spirit—

—through the mouth of David—

—So we read—

—Acts 4:24-28— *“And when they heard it, they lifted their voices together to God and said, “Sovereign Lord, who made the heaven and the earth and the sea and everything in them, who through the mouth of our father David, your servant, said by the Holy Spirit, ‘Why did the Gentiles rage, and the peoples plot in vain? The kings of the earth set themselves, and the rulers were gathered together, against the Lord and against his Anointed’—for truly in this city there were gathered together against your holy servant Jesus, whom you anointed, both Herod and Pontius Pilate, along with the Gentiles and the peoples of Israel, to do whatever your hand and your plan had predestined to take place.*

—Embedded—in this prayer—

—is—the reference—

—to Psalm 2—

—And—

—specifically—

—to Psalm 2:1-3—

—with its description—

—of the raging—

—of the nations—

—Now—

—the important thing to note—
—is—their relation—
—of this raging—
—with the things—
—that took place—
—with Jesus—
—in Jerusalem—
—They understand—his treatment—
—by the people of Israel—
—and—the Gentiles—
—His treatment—
—at the hands of Pilate—
—and—Herod—
—at the time—
—of his crucifixion—
—as an instance—
—of the raging—
—of the nations—
—spoken of—
—by the Psalmist—
—What the Psalmist is speaking about—
—as he speaks—
—about the raging—
—of the nations—

—they understand—to be—

—what took place—

—with Jesus—

—when He was crucified—

—The crucifixion—of Christ—

—was—the ragging—of the nations—

—in its—ultimate/supreme—

—expression—

—From all—

—of this—

—From all—

—of these references—

—to Psalm 2—

—throughout the NT—

—references—

—to Psalm 2—

—in relationship—

—to the life—

—and—ministry—

—of Jesus—

—references—

—not only—

—in the Book—

—of Revelation—

—but—also—
 —in these other NT writings—
—references—
 —connecting—these statements—
 —from Psalm 2—
 —to strategic points—
 —in the life—
 —and—ministry—
 —of Jesus—
—we understand—
 —that—Psalm 2—
 —forms that backdrop—
 —for the title—
 —that the Risen Christ—uses—
 —here—
 —in the message—
 —to the Thyatirans—
 —the title—
 —Son of God—
—But—
 —not only—is—Psalm 2—
 —the backdrop—
 —for the title—
 —Son of God—

—Psalm 2—

—is—also—the backdrop—

—for the—entire—life—

—and—ministry—

—of the Lord Jesus—

—Psalm 2—is—effectively—

—the framework/paradigm—

—for the person—

—and—work—

—of Jesus—

—the framework/paradigm—

—for—who—

—and—what—

—Jesus—is—

—If we want to understand—

—who Jesus—

—is—

—and—

—what is transpiring—

—with Him—

—Psalm 2—

—is our guide—

—Now—

—having said—

—all that—

—Coming back—

—to the message—

—to the Thyatirans—

—In view—

—of its background—

—in Psalm 2

—By the use of the title—*Son of God*—

—The Risen Christ—is presenting—

—the Thyatirans/the church/ us—

—with the—ultimate—reality—

—that—

—He is the One—

—who is—

—ultimately—

—in charge—

—He is the One—

—who is—at the helm—

—He is the One—

—who is calling—the shots—

—The challenge—

—that the Thyatirans—are facing—

—from their pagan neighbors—

—is—nothing other—

—than—the raging—
—of the nations—
—the opposition/ maligning/false assessment—and—misjudgment—
—is—simply—
—another instance—
—of the nations—
—raging—
—By raging against—
—them—
—they are raging—
—against the Lord—
—and—against His anointed—
—They are raging—
—against—God—
—and—against His Christ—
—In experiencing—
—the opposition/ maligning/false assessment—and—misjudgment—
—of their pagan neighbors—
—they are sharing—
—in the sufferings—
—of Christ—
—They are following the Lamb—
—where He—Himself—has gone—
—Through the lens—of Psalm 2—

—we understand—
—that—the Lord—
—laughs—
—at these ragging—nations—
—He mocks—
—them—
—He derides them—

—And—

—He does so—
—because he has set his king—
—on his holy hill—
—He has—seated—His king—
—in Zion—
—His king—has—triumphed—
—over—the nations—
—The Lord’s anointed—
—is seated—
—for judgement—
—He will come—
—with a rod of iron—
—He will rule—(lit.—shepherd)—
—the nations—
—He will—dash them—to pieces—
—like a potter’s vessel—

—(vessels not unlike those fashioned in
Thyatira)—

—As the Son of God—

—the Risen Christ—

—is—the supreme—

—judge—

—With the title—Son of God—

—the Risen Christ—

—says—to the Thyatirans/ us—

—*"take refuge—*

—in me—

—*Continue—*

—loyal to me—

—*persevere—*

—in your call—

—to faithful witness—

—and you will be blessed"—

—The citizens of Thyatiran—

—had their own—

—*"son of god"—*

—Apollo Tymnirus—

—their patron god—

—of their trade guilds—

—Be-that-as-it-may—

—the Risen Christ—

—is—*the*—
—Son of God—
—He is—the—true—
—Son of God—
—the Son of God—
—in truth—
—The Lord’s Anointed—
—God’s King—
—The pagan citizens—
—of Thyatira—
—have pronounced—
—their judgement—
—upon these believers—
—but—
—the judgment—they pronounce—
—is not—final/supreme—
—The final—
—supreme—
—judgment—
—belongs—
—to the Son of God—
—the God’s King—
—the Lord’s Anointed
—for this reason—

—the word is—
—fear not—
—the surrounding society—
—fear not—
—the ragging nations
—fear—
—Him—
—trust—
—Him—
—obey—
—Him—
—seek refuge—
—in Him—
—if/as—you do—
—you will be blessed—

Conclusion:

—Who and what Christ is—
—answers—
—to the challenges—
—confronting—the Thyatirans/ us/ the followers—of the
Lamb—
—Who and what Christ is—
—answers—
—to those challenges—
—at the deepest level—

—at the level—

—of ultimate realities—

—at the level—

—of ultimate judgement—

**—Because the Risen Christ—is—the Son of God—we are blessed—if we take
refuge—in Him—**