The letter to the church in Thyatira is comprised of 12 verses. It is the longest of the 7 letters written. It should be noted that it is the Lord Jesus Christ who is speaking to each of the churches. In the six letters to the other churches the speaker is always described with the indefinite pronoun, "***he***" as in "***These things saith he that .....***" or in a descriptive manner such as, "***These things saith the first and the last***." It is only in the letter to the church in Thyatira that the speaker is openly declared to be the Son of God. **(Vs. 18)** This is significant because it was during this time in church history that men (popes) began to teach that it was in fact Peter who was the rock upon which the church was built and that by succession, that same entitlement was theirs! The title, The Son of God", reminds us of Peter's declaration in **Matt. 16**, "***Thou art the Christ, the Son of the Living God***". It was in this passage of scripture that Jesus declared Himself to be the Rock upon which the church would be built! The LORD is described as having eyes like unto a flame of fire and His feet like fine brass. Thyatira had once been a military city. Its patron god was called Tyrmnas, depicted as a warrior, armed for battle with a two edged axe. It is to the church in this city that Jesus describes Himself as the one with the flaming eyes and feet of military bronze! **Rev. 19** describes Jesus' eyes as like a flame of fire. It is also said in that same chapter that out of His mouth went a sharp sword. He is the Supreme military commander of the Heavenly Host! He will not allow a false deity to steal His glory! Notice that in **Vs. 19** the Church's works are mentioned twice. Remember that in **1 Cor.3** it is said that we will have our works judged as to what sort they are. After someone gets saved they will often begin to work simply out of heart that has been filled with new life. It will be sometime however before they grow enough to where they start manifesting charity. What they do, they do, out of a sense of duty, because God demands it. This is better than the luke warmness of the Laodecian Church but is far from perfect. Charity is that selfless love that one expresses toward another, especially those of the household of faith. It does not vaunt itself or expect anything in return for services rendered. (**1 Cor.13**) When one begins to work with charity as his motivation, he no longer is simply working but serving. Now the focus is not on the job but on the one who will benefit from the task being done. One may work without serving but none can serve without working. One will eventually tire of works, even good works, yet, if the service is motivated by charity,that service can continue on indefinitely! Faith is the substance of things hoped for, the evidence of things not seen. Faith is what keeps us going in the face of opposition and discouragement. Faith will cause one to continue in charitable service regardless of the obstacles. Patience comes as a product of tribulation. (**Rom. 5:3**) Patience is developed as part of a process. It doesn't happen over night. Let patience have her perfect work.(**James 1:4**) Now after having begun with works and after having gone through the cycle of charity, service , faith, and patience, we have come full circle to works once again. There is a difference this time. Of their works, He said, "***...and the last to be more than the first***". It would seem that the chuch had an element of hardworking, eager servants who were doing what they did out of charity. They were not serving from simply the zeal and energy of the flesh. Their service did not include pride, competition, short tempers, sharp tongues and jealousy. They were working with the LORD as opposed to simply working for the LORD! The last works were better than the first works because they were fueld by the right motivation, charity! The commendation ends with (**Vs. 19)** and the condemnation begins. (**Vs.20**)