

Revelation 2:18-29

- Be steadfast in love, don't tolerate too much, Thyatira -

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Foreword

- ❖ The prophetic message of Christ, which has been sent to the church in Thyatira, has much to say to the church of the 21st-century.
- ❖ Christ reveals himself searching the minds and thoughts of individual believers.
- ❖ Christ knows the works of love, faith, service, and faithfulness.
- ❖ Christ doesn't tolerate people who call themselves apostles (Rev 2:2) and prophets (Rev 2:20), who don't submit to the church and to Christ himself. These apostles and prophets, addressed in these messages, claim to have access to knowledge, revelations, visions, to which ordinary people and Christians don't have access. This knowledge, revelations, and visions, cannot be tested.
- ❖ Christians who continue to love, and have faith, who perform acts of service, and are faithful, will share in the power of Christ, to rule the nations.
- ❖ The context, form and structure, theological notes, technical and hermeneutical notes given in this sermon outline show some overlap with other sermon outlines taken from the Book of Revelation. This makes it possible to use this sermon outline as a "stand alone."

Context

- ❖ The prophetic message of Jesus Christ to the church of Thyatira is part of the Book of Revelation. The Book of Revelation is like a large painting. You need to look at the whole in order to understand the details.

❖ A brief outline of the Book of Revelation:¹

Introduction (Rev. 1:1-3)	
	The origin and command to write this Revelation down.
The Book of Revelation (Rev. 1:4-22:21)	
Rev. 1:4-8	The opening liturgical setting.
Rev. 1:9-3:22	PART 1
Rev. 4:1-22:11	PART 2
Rev. 22:12-21	The closing liturgical setting.

- PART 1: The risen and exalted Christ and his seven messages to the seven churches in the Roman Province Asia.
- PART 2: The heavenly courtroom and the judgment of God, ending with the descent of the new heaven and earth.

Part 1 (Rev. 1:9-3:22)	
Rev. 1:9-20	The risen and exalted Christ reveals himself to John and to the churches.
Rev. 2:1-3:22	The seven messages to the seven churches of Asia. Jesus Christ knows the deeds of each church and of each individual. He calls them to repent where necessary to prepare them for the things to come, which they need to overcome.

❖ There is much discussion about the date of writing of the Revelation.

- Some commentators propose a date near the reign of Emperor Nero (AD 68).
- Others propose a date during the reign of emperor Domitian (AD 81-96).
 - In the case of the message to the Laodiceans, the outcome of this discussion is of lesser importance. The Laodiceans did not suffer persecution at the moment of writing. Their own faith was weak or lukewarm. They were not prepared for “the great tribulation” (Rev. 7:14).

¹ This outline for sermons is very brief and does not discuss all the (many) different theories about the structures and outlines of the Book of Revelation. Beale (1999) provides a detailed outline. For discussion see Garrow (1997).

- ❖ The socio-economical and historical-geographical context of 1st-century Thyatira is also important, although there is scant information. See below.

Form and structure

- ❖ Each message to one of the seven churches has the same structure:

		reference
Commission to write	Rev 2:18	
Presentation of the exalted Christ	Rev 2:18	Rev 1:14, 15
Praises and commendations	Rev 2:19	
Call to repentance	Rev 2:20-25	
Promise ²	Rev 2:26-28	Rev 19:15
Call to listen	Rev 2:29	

Theological notes

General remarks

- ❖ The Book of Revelation is trinitarian (God – Holy Spirit – Jesus Christ; Rev. 1:4-5) in character.
 - God is the first and the last (Rev. 1:8) – Jesus Christ is the first and the last (Rev. 1:17).
 - Jesus Christ speaks to the churches (Rev. 2:1-6) and the churches are summoned to listen to what the Spirit (Rev. 2:7) says.
- ❖ The Book of Revelation is foremost a liturgical book with prayers, doxologies, confessions, prophecies and visions. It shows the heavenly liturgy in images and this liturgy affects the history of this world when the plagues of God strike this earth. Rev. 4:11 explains why: **“You are worthy, our Lord and God, to receive glory and honor and power, for you created all things, and by your will they were created and have their being.”**
 - The first priority in the life of every human being is to glorify God.
 - This liturgical book reminds us of the liturgy in the tabernacle (especially) and the temple of the Old Testament. This explains the many references to the altars and the priestly appearances of Christ and some of his angels.
- ❖ The Book of Revelation is also a prophetic book about the past, the present and the future. It sheds light on the past, the present situation of the seven churches in Asia Minor, and the future, culminating in the promise of the new heaven and the new earth.
 - From chapter 4 onwards the judgment of God is the dominating theme. He will do justice (Rev. 4-5; Rev. 6:10; Rev. 21:1-15 and other passages).

Psalm 2 and Revelation

² In this prophetic message the “promise” precedes the “call to listen” as is the case for each of the following messages.

- ❖ Psalm 2 is quoted and referred to in the book of Revelation as the following overview makes clear.

<i>Psalm 2</i>		<i>Revelation</i>
Psalm 2:1-3	<p>Why do the nations conspire and the peoples plot in vain?</p> <p>The kings of the earth take their stand and the rulers gather together against the LORD and against his Anointed One.</p> <p>“Let us break their chains,” they say, “and throw off their fetters.”</p>	Rev 16:14; Rev 19:19
Psalm 2:4-9	<p>The One enthroned in heaven laughs; the Lord scoffs at them.</p> <p>Then he rebukes them in his anger and terrifies them in his wrath, saying,</p> <p>“I have installed my King on Zion, my holy hill.”</p> <p>I will proclaim the decree of the Lord: He said to me, “You are my Son; today I have become your Father.</p> <p>Ask of me, and I will make the nations your inheritance, the ends of the earth your possession. You will rule them with an iron scepter; you will dash them to pieces like pottery.”</p>	<p>(Rev 4)³</p> <p>Rev 6:16, 17; Rev 11:18; Rev 19:15⁴</p> <p>Rev 14:1</p> <p>(Acts 13:33)⁵</p> <p>Rev 1:13; Rev 2:18; Rev 14:14</p> <p>Rev 2:26</p> <p>Rev 12:5; Rev 19:15; Rev 2:27</p>
Psalm 2:10-12	<p>Therefore, you kings, be wise; be warned, you rulers of the earth.</p> <p>Serve the Lord with fear and rejoice with trembling.</p> <p>Kiss the Son, lest he be angry and you be destroyed in your way, for his wrath can flare up in a moment. Blessed are all who take refuge in him.</p>	Rev 11:18

³ Revelation 4 does not refer to, or recalls Psalm 2, but this chapter clearly describes the “One enthroned.”

⁴ Rev 15-16 and Rev 17-19 describe the outpouring of the wrath of God.

⁵ This is an additional reference.

Technical and hermeneutical notes

- ❖ Reading and understanding the Book of Revelation requires:
 - Profound knowledge of the Old Testament.
 - The books of Exodus and Numbers, Ezekiel and Daniel are of particular importance in this regard. These books bear relation to oppression and deliverance of the people of God (Egypt and Babylon).
 - Knowledge of the Greek-Roman world of the first century.
 - Knowledge of figures of speech, because of all the metaphors and other figures of speech.
 - Knowledge of the structure of Revelation (see above).
 - (Elementary) knowledge of Hermeneutics.
- ❖ John received this Revelation from Jesus Christ and at the same time, this Revelation reveals the risen and exalted Christ, who holds the keys of (life and) death and Hades (Rev. 1:17). John understood the words he heard and the visions he saw, though sometimes they needed to be explained to him (Rev. 1:19-20).
- ❖ John wrote down what he heard and saw in this book and sent it to the seven churches in Asia Minor, an important province of the eastern part of the Roman Empire. In these seven messages to the churches of Asia, Jesus Christ addresses major aspects of church life. He praises and rebukes them and gives them promises of the life to come. Christians, members of these churches, understood these messages. Twice, people are mentioned by name and they were warned against a movement called the Nicolaitans (Rev. 2:6; 2:15), active among the churches. These Christians were far more familiar with the figures of speech used in the Revelation than we are nowadays.
 - Figures of speech are not always easily understood by 21st-century readers. Sometimes they are explained, more often not. Figures of speech allow for more than one explanation and application. That explains the multitude of commentaries and theories.
 - In the process of explaining and applying the prophecies of this book, the interpreter should ask himself two questions:
 - To which exegetical tradition do I belong? There is a plethora of traditions, especially in the Anglo-American World. To mention only three:
 - Amillennialism;
 - Postmillennialism;
 - Premillennialism.

- Secondly, the interpreter should be aware of his own situation and of the local Christian community. What is my own political-religious situation and how does this situation affect my reading and understanding of the Book of Revelation?

❖ **THYATIRA** was a city in Lydia, in the West of Asia Minor, at the junction of roads between Lydia and Mysia, on the plain of the river. Thyatira was an important centre of the wool trade. A guild of wool workers is mentioned in an inscription, and others name several dyers and fullers in and around Thyatira. This recalls Lydia of Thyatira (Acts 16:14–15, 39) engaged in the trade in luxury purple dye.⁶ The bronze might be a reference to presence of bronze industry in the city.



Verse 19

- ❖ Service = “**διακονία**”:
 - 3. **functioning in the interest of a larger public**, *service, office*.
 - 4. **rendering of specific assistance**, *aid, support*⁷

Verse 24

- ❖ Deep secrets = “**βαθύς**”:
 - 2. **pertaining to something nonphysical perceived to be so remote that it is difficult to assess, deep**. “**τὰ βαθέα τοῦ σατανᾶ**” *the (hidden) depths of Satan Rev 2:24* (compare Dan 2:22).⁸
 - “**τὰ βαθέα**”: the content of knowledge which is very difficult to know—‘deep secrets, secrets difficult to find out about.’⁹ The deep secrets of God (1 Cor 2:12).

⁶ Stambaugh, J. E. (1992). Thyatira (Place). In D. N. Freedman (Eds.)(Vol. 6, p. 546).

⁷ Arndt, W., Danker, F. W., Bauer, W., & Gingrich, F. W. (2000, p. 230).

⁸ Arndt, W., Danker, F. W., Bauer, W., & Gingrich, F. W. (2000, p. 162).

⁹ Louw, J. P., & Nida, E. A. (1996, Vol. 1, p. 343).

Exposition

Verse 18

- ❖ “To the angel of the church in Thyatira write”: The identity of the angel is unknown. It might be a heavenly being, but also a human messenger:
 - **“a human messenger serving as an envoy, an envoy, one who is sent.”**¹⁰
 - By humans or by God; prophets.
 - **“a transcendent power who carries out various missions or tasks, messenger, angel.”**¹¹
 - By God.

The most obvious explanation is a messenger sent by John to the church of Laodicea, carrying not only this message but also a “copy” of the Book of Revelation in order to read it aloud in front of the congregation. So that the members of this church can “hear what the Spirit says to the churches” (Rev. 3:22).
- ❖ **“These are the words of the Son of God,”**
 - **“These are the words.”** This is the solemn introduction of this prophetic message.
 - **“The Son of God.”** This is the only instance in the Book of Revelation in which the glorified Christ is called the Son of God. It is often a royal epithet. Christ, the Son of God, received all power. He is the “ruler of the kings of the earth” (Rev 1:5).
 - This title is, within the context of Revelation and the context of the Roman province of Asia, also a religious and political statement. Not the Roman Emperor is a son of the god-like Augustus, or even a god and lord (Domitian) only Christ.
- ❖ **“Whose eyes are like blazing fire”** Rev 1:14, 15).
 - “I saw heaven standing open and there before me was a white horse, whose rider is called Faithful and True. **With justice, he judges and makes war. His eyes are like blazing fire**, and on his head are many crowns. He has a name written on him that no one knows but he himself. He is dressed in a robe dipped in blood, and his name is the Word of God” (Rev 19:11-13).
 - The eyes like blazing fire symbolize his fiery judgment and his war against his enemies. See also Daniel 10, and especially verse 6.
 - This theme of theme of the warrior is also found at the end of this prophetic message (Rev 2:27, 28), where Christ cites Psalm 2:9: “He will rule them with an iron scepter; he will dash them to pieces like pottery.”
- ❖ **“And whose feet are like burnished bronze.”** This description might refer to the bronze plates (greaves) protecting the legs of a soldier. Thyatira had a guild of bronze-smiths. (Dan 10:6).

Verse 19

- ❖ **“I know your deeds,”**
 - Christ knows all the deeds of the church and of its members (Rev 2:23). This should not surprise us because the church is the temple of the Holy Spirit (1 Cor 3:16) and the Holy Spirit knows what is in the minds of men. He dispenses his gifts (1 Cor 12: 7, 11). He is

¹⁰ Arndt, W., Danker, F. W., & Bauer, W. (2000, p. 8).

¹¹ Arndt, W., Danker, F. W., & Bauer, W. (2000, p. 8).

the Paraclete (Jn 14:15-17). And finally, all our deeds have been written in the books (Rev 20:11-15).

- Deeds are not single acts but reflect a Christian attitude and behaviour. There are four deeds (two pairs?) mentioned.
 - (1) **“Your love and faith,”**
 - “And over all these virtues **put on love**, which binds them all together in perfect unity” (Col 3:14).”
 - “Be imitators of God, therefore, as dearly loved children **and live a life of love**, just as Christ loved us and gave himself up for us as a fragrant offering and sacrifice to God” (Eph 5: 1, 2).
 - “As the Father has loved me, so have I loved you. Now remain in my love. **If you obey my commands, you will remain in my love**, just as I have obeyed my Father’s commands and remain in his love” (Jn 15: 9, 10).
 - “**Love**, which comes from a pure heart and a good conscience and a sincere faith” (1 Tim 1:5).
 - (2) And **“your service and perseverance.”** (ESV: **patient endurance.**)
 - These deeds are not specified. Service might refer to mutual aid (Acts 11:19; 1 Cor 16:15). Faith and perseverance are important themes:
 - Perseverance: Rev 1:9; Rev 2:2, 3; Rev 3:10.
 - Persecution “calls for patient **endurance** (= perseverance) and **faithfulness** on the part of the saints” (Rev 13:10).
 - “Here is a call for the **endurance** of the saints, those who keep the commandments of God and their faith in Jesus” (ESV, Rev 14:12).
- **“And that you are now doing more than you did at first.”** The word **“deeds”** is repeated in this verse. Their love, faith, service and perseverance are stronger than at first.
 - This stands sharply in contrast with the first prophetic message to the Ephesians (Rev 2:4).

Verse 20-25

❖ **“Nevertheless, I have this against you.”**

- The prophetic messages to Pergamum and Thyatira refer to “Satan.” But there is a major difference.

Satan and four out of seven churches	
Smyrna (Rev 2:9)	The synagogue of Satan – religious opposition – external
Pergamum (Rev 2:13)	Where Satan has its throne – religious and political opposition – external
Thyatira (Rev 2:24)	Satan’s so-called deep secrets – a prophetess misleading the servants of Christ – internal
Philadelphia (Rev 3:9)	The synagogue of Satan – religious opposition – external

❖ **“You tolerate that woman Jezebel, who calls herself a prophetess.”**

- **“tolerate.”** The use of **“tolerate”** indicates that the church leaders were aware of her false claims but they didn’t discipline this prophetess, although her teachings formed a real danger to the faithfulness of the members of the church. They didn’t call her to repent.
 - The meaning (of **“tolerate”**) can be expressed positively, ‘you allow,’ ‘you permit,’ or negatively, ‘you do not forbid,’ ‘you do not put a stop to,’ ‘you do not prevent.’”¹²

ANGEL OF THE CHURCH IN THYATIRA	
<p>You (plural)</p> <p>who do not hold to her (Jezebel) teaching.</p> <ul style="list-style-type: none"> ❖ Only hold on to what you have until I come. your love and faith, your service and perseverance 	<p>You (singular) tolerate</p> <p>That woman Jezebel, who calls herself a prophetess.</p> <ul style="list-style-type: none"> - She misleads the servants of Christ. - (She has) children, true followers.

- **“Jezebel.”** Is this her real name, or did she receive this name as a reference to the wife of king Ahab (1 Ki 16:31). The name Jezebel is in the Old Testament connected with witchcraft and idolatry (2 Ki 9:22). See also Deuteronomy 13:1-5.
- **“Prophetess.”** She has proclaimed herself to be a prophetess. She hasn’t been called by God, nor been acknowledged by the church. By calling herself prophetess, she claimed religious authority, which she didn’t submit to the leaders (angel) of the church. She wouldn’t allow anybody to put her teachings to the test. (1 Tess 5:20, 21; 1 Jn 4:1).
 - Revelation 2:3 mentioned a “claim to be apostles.”
 - The early church was familiar with women prophetesses (Anna, Lk 2:20; Acts 21:9; 1 Cor 11:5).
 - The problem was not that she prophesied and taught, but what she was teaching her followers.
- ❖ **“By her teaching she misleads my servants into sexual immorality and the eating of food sacrificed to idols.”** (Compare 1 Cor 10:18-21; 2 Cor 11:3, 13-15!)
 - The Council of Jerusalem wrote: “Instead we should write to them, telling them to abstain from food polluted by idols, from sexual immorality, from the meat of strangled animals and from blood (Acts 15:20).
 - Both sins are also mentioned in the prophetic message to the church in Pergamum. In this message, Christ refers to the teaching of Balaam and the Nicolaitans (Rev 2:6, 14, 15).
 - The Apostle Paul warned the Christians in Galatia not to abuse the Christian freedom and liberty. “You, my brothers, were called to be free. **But do not use your freedom to indulge the sinful nature**; rather, serve one another in love” (Gal 5:13). The acts of the sinful nature are obvious: **sexual immorality**, impurity and debauchery; **idolatry** and witchcraft; hatred, discord, jealousy, fits of rage,

¹² Bratcher, R. G., & Hatton, H. (1993, p. 58).

selfish ambition, dissensions, factions and envy; drunkenness, orgies, and the like” (Gal 5:19-21).

- **“Sexual immorality.”** This might refer to idolatry, but the Ephesians have been warned: **“But among you there must not be even a hint of sexual immorality,** or of any kind of impurity, or of greed, because these are improper for God’s holy people” (Eph 5:3).
- **“Her teachings”** are specified in verse 24: **“Satan’s so-called deep secrets.”** It is not clear what is meant by “deep secrets.”
 - This implies that Jezebel claimed that she had access to the “mind,” “thoughts,” and schemes of Satan. Nobody else had this access. This claim gave her an unassailable position. Her followers were looking up to her.
 - Johnson: “The reasoning of some in the early church (the Nicolaitans) might have gone something like this: The only effective way to confront Satan was to enter into his strongholds; the real nature of sin could only be learned by experience, and therefore only those who had really experienced sin could truly appreciate grace. So by experiencing the depths of paganism (the “deep secrets” of Satan), one would better be equipped to serve Christ or be an example of freedom to his brothers.”¹³
- **“Misleads,”** see also Rev 12:9; 13;14; 19:20; 20:3, 8, 10. In all these instances the deception is connected with Satan, the Beast and the Devil.
 - “The deceptive character of evil: it appears good. Or to rephrase Caird’s assessment: humans do not choose evil because it appears evil; they choose evil because it appears good. The searing eyes of Christ are needed to see through evil’s deceptive” mask.¹⁴ (See below.)
- ❖ **“I have given her time to repent of her immorality, but she is unwilling.”**
 - Christ has intervened himself, because the church and its leaders did not, and probably they could not intervene, due to her resistance even to Christ. We don’t know how Christ called her to repentance. Did he reveal himself in visions to her?
 - **“She is unwilling.”** She is unwilling to give up her practices and acknowledge the supreme authority of Christ, the only true source of knowledge (1 Cor 2:12).
- ❖ **“So I will cast her on a bed of suffering,”**
 - This refers probably to a serious sickness.
- ❖ **“and I will make those who commit adultery with her suffer intensely,”**
 - They are acting like she. It is not clear what this intense suffering involves. **“Unless they repent of her ways.”** It is a final warning, a final call to repent.
- ❖ **“I will strike her children dead.”**
 - These children might be actual children but it is more likely that they are spiritual children. The two groups are different.
 - The first group (“those who commit adultery with her”) don’t actively promote the teaching of Jezebel.
 - The second group (“her children”) promotes her teaching actively.
 - **“Strike dead”** is a very strong usage of words.

¹³ Johnson, A. F. (2006, p. 625).

¹⁴ Resseguie, J. L. (2009, p. 93).

- ❖ **“Then all the churches will know.”** This is the longest and most detailed of the seven prophetic messages to the churches and it is explicitly said, that all the churches will know that Christ does not tolerate this so-called prophetess.
- ❖ **“That I am he who searches hearts and minds.”** Jezebel claimed to have access to the secret depths of Satan. No one had access to her heart and mind. Christ does. Nothing will be hidden for his searching spirit.
 - **“I am he,”** with emphasis, Christ personally.
 - Searches = **“ἐραυνάω”**: **to make a careful or thorough effort to learn something, search, examine, investigate.**¹⁵
 - **“Nothing in all creation is hidden from God’s sight. Everything is uncovered and laid bare before the eyes of him to whom we must give account”** (Heb 4:13; see also Psalm 7:9).
 - Minds = **“νεφρός”**: usually plural “kidneys”; by figurative extension of the inner life **mind** (LXX).¹⁶
- ❖ **“And I will repay each of you according to your deeds.”** (Ps 62:12)
 - Jezebel and her followers will suffer greatly. The faithful will have a share in the victory of Christ.
 - The Apostle Paul wrote, **“Do not be deceived: God cannot be mocked. A man reaps what he sows. The one who sows to please his sinful nature, from that nature will reap destruction; the one who sows to please the Spirit, from the Spirit will reap eternal life. Let us not become weary in doing good, for at the proper time we will reap a harvest if we do not give up. Therefore, as we have opportunity, let us do good to all people, especially to those who belong to the family of believers”** (Gal 6:7-10).
- ❖ **“Now I say to the rest of you in Thyatira,”**
 - It would not surprise that “the rest” is a minority within the church of Thyatira. (I will not impose any other burden on you):
 - **“Any other burden.”** This recalls the decision at the Apostles’ convent, described in Acts 15. **“It seemed good to the Holy Spirit and to us not to burden you with anything beyond the following requirements: You are to abstain from food sacrificed to idols, from blood, from the meat of strangled animals and from sexual immorality. You will do well to avoid these things.”** (Acts 15:28-29).
 - There is no need to do more because Christ had already praised their love, faith, service and perseverance (verse 19).
- ❖ **“Only hold on to what you have until I come.”**
 - **“Hold on to what you have”**, your love and faith, your service and perseverance (Rev 2:19).
 - This is the main theme of the Revelation (Rev 22), the revelation of the coming Christ.

Verse 26-27

- ❖ **“To him who overcomes and does my will to the end”**
 - **“Overcomes,”** also used of Christ (Rev 5:5). The victorious believers, **“and I saw what looked like a sea of glass mixed with fire and, standing beside the sea, those who had**

¹⁵ Arndt, W., Danker, F. W., Bauer, W., & Gingrich, F. W. (2000, p. 389).

¹⁶ Arndt, W., Danker, F. W., Bauer, W., & Gingrich, F. W. (2000, p. 670).

been victorious over the beast and his image and over the number of his name” (Rev 15:2). **“He who overcomes will inherit all this, and I will be his God and he will be my son”** (Rev 21:7).

- “Overcoming refers to the victory of one’s whole life of faith,”¹⁷ and not to the victory at the end.
- “Not everyone who says to me, ‘Lord, Lord,’ will enter the kingdom of heaven, but only he **who does the will of my Father** who is in heaven. Many will say to me on that day, ‘Lord, Lord, did we not prophesy in your name, and in your name drive out demons and perform many miracles?’ Then I will tell them plainly, ‘I never knew you. Away from me, you evildoers!’” (Mt 7:21-23).
- “Who is it that overcomes the world? Only he who believes that Jesus is the Son of God” (1 Jn 5:5).
- ❖ There are two specific promises:
 - (1) **“I will give authority over the nations— ‘He will rule them with an iron scepter; he will dash them to pieces like pottery’”— Ps 2:8, 9; Rev 11:18; Rev 12:5; Rev 19:5; Dan 7:22) – “just as I have received authority from my Father. I will also give him.”**
 - (2) **“The morning star”** (2 Pet 1:19).
 - Both promises refer to final and royal victory of Christ (Rev 22:16). “The prospect of such a reversal of their present experience of oppression and persecution would be a constant encouragement for suffering Christians.”¹⁸
- ❖ **“He who has an ear, let him hear what the Spirit says to the churches.”**
 - Pay careful attention. Not only to this prophetic messages but to all messages.

Application

Verse 18

- ❖ Christ is the “ruler of the kings of the earth” (Rev 1:5). He has received as the Son of God all authority in heaven and on the earth (Mt 28:18).
 - This is an important assurance for all Christians wherever they live as a majority or as a minority in a predominant secular, Islamic, Hindu, or Buddhist environment.



2 Peter 1:5-7 and the growth of faith and love

Verse 19

¹⁷ Beale, G. K. (1999, p. 271).

¹⁸ Johnson, A. F. (2006, p. 625).

- ❖ 2 Peter 1:5-7 is very instructive with regard to verse 19. He describes the relations of Christian qualities. It needs effort to grow in love. Love, faith, service and perseverance are not elaborated. These four Christian works or deeds are central to the Christian church.

Verse 20-23

- ❖ The prophetess Jezebel claimed to have access to very special knowledge, even the deep secrets of Satan. In the Christian world, there are people who claim to be prophets or apostles and have access to special revelations and teach them, without submitting them to the leaders of the church.
 - Christ has warned several times for these false prophets, who claim to prophesy in the name of the Lord (Mt 7:14; Mt 24:11; 2 Pet 2:1; 1 Jn 4:1).
 - A “prophet or seer plays a crucial role in mediating and interpreting the divine encounter, such that he or she leaves an indelible mark (often unconsciously) on the final message or visionary description.”¹⁹
 - “The deceptive character of evil: it appears good. Or to rephrase Caird’s assessment: humans do not choose evil because it appears evil; they choose evil because it appears good. The searing eyes of Christ are needed to see through evil’s deceptive façade.”²⁰
 - Instead of teaching, and learning the secret depths, we must “be strong in the Lord and in his mighty power. Put on the full armor of God so that you can take your stand against the devil’s schemes. For our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms” (Eph 6: 11, 12).
- ❖ Be aware of the face Christ searches the minds and hearts and that nothing will be hidden.

Verse 24-28

- ❖ Who are faithful to the word of Christ, and live a life directed towards the victory, will receive the privilege to rule with Christ over the nations.

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¹⁹ Boxall, I. (2006, p. 64).

²⁰ Resseguie, J. L. (2009, p. 93).

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