

# THE REVELATION

## *Faithful to the End—Perseverance*

Revelation 3: 7-13

Philadelphia is one of only two churches in Asia about which Jesus has nothing negative to say. It is interesting that both of these congregations share similar characteristics which orient primarily around enduring faithfulness. They are not only true, they are true to the very end.

### I. The Salutation

- A. He Who is holy—Jesus is the Holy One of Israel, identified with God’s infinite attribute of holiness and wholly “otherness” regarding all else.
- B. He Who is True—This may be taken in the classical sense of genuine or in the OT sense of faithful. In either case, Jesus is the true Messiah Who has faithfully fulfilled His mission, remaining true through the cross and unto the resurrection.
- C. He has the Key of David (Is 22:15-25, esp 22)—the local Jewish synagogue routinely excommunicated those Jews who became Christian believers, but Jesus is the true Messiah Who has the ultimate authority to admit into or banish from the eternal Kingdom. He has all authority in the New Jerusalem.

### II. The Commendation

- A. I know your deeds; I have put before you an open door: the Jews had closed the synagogue to the young, fledgling congregation, but Jesus has opened for them the door to the true Kingdom and no one can shut them out.
- B. Their faith and their faithfulness will be vindicated on the day when the false Jews are made to come and bow down at their feet in humble recognition that they are the ones truly loved by God, the Lord Jesus Christ.
- C. They have already suffered persecution; Jesus promises that He will keep them from the hour of trial that is coming upon the whole world. There is a translation/interpretation difficulty in this term:
  1. Some say that this phrase indicates that Jesus will take them out of the world before the hour of trial comes
  2. Others say that Jesus will keep them from harm and danger through the hour of trial that is coming

Obviously this has eschatological bearing on one’s view of the tribulation and the role (or absence) of the Church during it. Hermeneutically most translators favor the second translation sense, and theologically it is best left to much clearer passages about which there is no ambiguity of translation or interpretation.

### III. The Overcomer’s Promise

- A. The first promise is firm stability in the Kingdom of God, unshakeable permanence  
*I will make him a pillar in the temple (v12)*
- B. The second promise is guaranteed acceptance and membership in the eternal Kingdom  
*I will write on him the name of God and of the city, the New Jerusalem (v12)*
- C. The promises are for all who will hear and listen to this message to the church at Philadelphia  
*He who has an ear, let him hear what the Spirit says to the churches (v13)*

**Conclusion:** The message to the church is for all believers of all times, and the promises are for all!  
Have you come to this place of firm assurance of your eternal destiny?  
Are you a faithful follower of Jesus Christ, now and always?

