

Philadelphia ~ Gateway to Glory - Revelation 3:7-13

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[0 : 0 0] Open up to Revelation chapter 3. I'll be in the church, looking at the church of Philadelphia, and one more church next time in looking at Laodicea.

But tonight, Philadelphia. Revelation 3, beginning in verse 7. And to the angel of the church in Philadelphia write, These things saith he that is holy, he that is true, he that has the key of David, he that opens and no man shuts, and shuts and no man opens.

I know your works. Behold, I've set before you an open door, and no man can shut it. For you have a little strength, and have kept my word, and have not denied my name. Behold, I will make them of the synagogue of Satan, which say they are Jews and are not, but do lie.

I, behold, I will make them to come and worship before your feet, and to know that I have loved you. Because you have kept the word of my patience, I also will keep you from the hour of temptation, which shall come upon all the world to try them that dwell upon the earth.

Behold, I come quickly. Hold fast that which thou hast, that no man take thy crown. Him that overcomes will I make a pillar in the temple of my God, and he shall go no more out.

[1 : 2 3] And I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which comes down out of heaven from my God. And I will write upon him my new name.

He that has an ear to hear, let him hear what the Spirit says unto the churches. If you want to just kind of jot down the seven things that we look at in each church, you have the name of the church, the description of Christ, a commendation for the church, a concern for the church, an exhortation then, a promise to the overcomer, and the closing.

We've had that as we've gone through every single one of these seven churches. We've seen that pattern repeated pretty consistently. A few of the churches, it switches up a little, and this is going to be one of those.

We're not going to see where Jesus is going to point out a strong concern for the church. This is the church that has nothing negative to say about it. Maybe. Maybe.

But let's jump in to verse seven here. Or, well, first, sorry. Where is Philadelphia? So we've looked at a number of the churches kind of going clockwise.

[2 : 3 4] John is on the Isle of Patmos, Patmos put there for the word of God and the testimony of Jesus Christ. And then starting in Ephesus and kind of going up and clockwise, we did Smyrna, Pergamum, Thyatira, Sardis, and now we'll do Philadelphia.

Philadelphia was known as the gateway to the east that passed Philadelphia. You have the Greek-speaking world here, Philadelphia and west, and out into Galatia and Cappadocia is the wilderness.

You know, it's where the barbarians were, those that were not Greek-speaking. And Philadelphia was known as the gateway to the east, or we're going to call it the gateway to glory.

Philadelphia, the gateway to glory. It's the faithful church. The name, I think we all know what the name Philadelphia means. It means brotherly love, the city of brotherly love.

Hebrews 13.1 says, let brotherly love continue. Interesting. That means it's something that is already ongoing and it's something that should be continued. Letting it continue means not hindering it, not stopping it, not clogging it up.

[3 : 45] Let it continue in its natural course. 1 John 4.21, John writes, and this is the commandment, and this commandment have we from him, that he who loves God love his brother also.

We talk Sunday about how there's some things that are not optional. You know, we looked at how God said with the Passover that they should keep it to all their generations, that it's a service to the Lord, it's an ordinance in the same way that the sun, the moon, and the stars, and the seasons are an ordinance in heaven.

Well, there's spiritual ordinances and some things are not optional. This is one of those. Well, I don't want to love my brother. Well, that's too bad. This is a commandment. And this commandment have we from him.

The interesting thing with spiritual commandments for spiritual people, which we are when we have been renewed and regenerated through being born again, the commandments of God work in our lives, whether we want them to or not.

So that means the spirit of God is at work in my life to move me to love the brethren. I have to then, like Hebrews 13, one said, I would have to then not let that continue. I'd have to clog it up.

[4 : 52] I'd have to do something to stop it. I don't have to do anything to work this up. I don't have to think, Wednesday night, go and teach God's word to the brethren and work that up.

I get excited. I love it. I love to come here. I love to be with God's people. I love the connection that's there that is just not there apart from the spirit of God, no matter how well you know someone.

Relationship-wise, history, familiarity, you meet someone that you've never met, who's a believer, and you all of a sudden have a greater connection with them through the spirit than you ever would, than you ever could through any other type of relationship.

1 Peter 3, in verse 8, Peter says, finally, be you all of one mind, having compassion one of another, love as brothers, as brethren.

Be pitiful. Be compassionate. Be courteous. Not rendering evil for evil or railing for railing, but contrary-wise, blessing, knowing that you are there unto cold that you should inherit a blessing.

[5 : 56] What does it look like to love the brethren? Well, he kind of just showed it to us. Compassion on one another. Being pitiful. Being courteous. Not returning evil for evil. Not speaking against one another.

No, but the opposite. Blessing. Loving the brethren results in blessing being bestowed on our lives. Blessing to you and blessing to me. That's God's desire.

That is a command from him. I don't have the option. You say, what? I'm not really down with that. You know, I don't like loving people. Well, Jesus loved people. Hebrews chapter 2, verse 11, says, For both he that sanctifies and they who are sanctified, Jesus sanctifies, we are the ones who are sanctified, are all one.

For which cause he is not ashamed to call them brethren. We're one. We're one. We now have the same heart, the same desires, and same motives that Jesus has. Yes, ours are still mixed with that old nature of sin, but it doesn't negate the fact that there's a stronger nature now, a stronger desire moving us in that direction if we so let it.

If we, shall we say, open that gate, the gateway. But Philadelphia, for the history, it was a city that was considered to be a great evangelistic city, specifically.

[7 : 16] It was populated for that reason. The city had the mission of spreading Greek culture and language throughout the world. That's one of the reasons that it existed. It was a prosperous city.

It commanded one of the greatest highways in the world, the highway which led from Europe to the east. And here's Philadelphia at that crossroads. Philadelphia was the gateway from one continent to another.

They were the door. And that gives us a little background as we go into verse 7 here. And to the angel of the church in Philadelphia writes, so to the messenger, not to the specific angelic being, but one who is a messenger, a divine messenger, a messenger with calling and purpose of the church in Philadelphia, write.

I think we say this every time we look at one of these churches. It didn't say, send a picture. It said, write. It's words. It didn't say, you know, send an Instagram, send a whatever.

It's not visual. Truth is not conveyed through vision. It's conveyed through words. These things saith he that is holy, he that is true, and he that has the key of David.

[8 : 24] He that opens and no man shuts and shuts and no man opens. And so this would go under our description of Jesus. Interesting thing is our description of Jesus that we got back in Revelation chapter 1 in verse 13 through 16, every church has alluded back to something from that.

This one doesn't. When you read through Revelation chapter 1, we'll just real quick, verse 13, and in the midst of the seven lampstands, one like unto the son of man, clothed with a garment down to his foot, and girt about the chest with a golden girdle, his head and his hairs were white like snow, white as wool, as white as snow, and his eyes were as a flame of fire, and his feet like undefined brass, as if they burned in a furnace, and his voice as the sound of many waters, and he had in his right hand seven stars, and out of his mouth went a sharp two-edged sword, and his countenance was as the sun shines in his strength, and when John saw him, he fell at his feet as dead.

That's not the, none of those descriptors are what we now see here in Philadelphia as it alludes to Jesus. It says, Jesus, these things say he that is holy and he that is true. We don't have that specific description.

Other places it said he who has a sharp sword coming out of his mouth, or he who has the stars in his right hand. But I think we can see from looking at those things, his hair, his eyes were as fire, his hair white like wool, the idea of purity, the idea of holiness.

These things sayeth he that is holy and true, and then one of their characteristics about, characteristic about him, he's holding something that we didn't see from Revelation chapter one. He's holding the seven stars in his right hand, but it says that he also has this key that does something very specific.

[10 : 11] He that is holy, what is it to be holy? What is it to be set apart, specifically from all others, individual. There's no competition. There's nothing else that can compare with this. There's nothing else that can be likened to it because it is individual.

It's set apart. It's holy. You probably have holy things in your house. You just don't call them that. You have specific things. We have holy towels in our house. I go to wipe my hands on them in the kitchen and it's like, that's decorative.

Oh, you know, that one is set apart. It's by itself. It is holy until I wipe my hands on it and it's not holy anymore. Revelation 15, 4 says, Who shall not fear thee, O Lord, and glorify your name?

For you alone are holy and all nations shall come and worship before you for your judgments are made manifest. No competition. You alone are holy, set apart from all others.

At this point in time in Revelation 15, the nations are rebelling against God as he brings his judgment. And yet the word here is, you alone are holy. All nations will come and worship before you.

[11 : 11] There is no other. He that is holy and he that is true. Well, what does true mean? Not false, right?

It's like, what is light? Not dark. Truth, not false. The word here in the Greek, true, is a little bit different. It doesn't just mean not false. It means, like, not counterfeit.

It means the genuine article. And again, no substitute. No competition. No substitute. Jesus is saying, I am holy. I'm set apart. There's none like me.

And I'm the real deal. I'm the genuine article. In Matthew 24, Jesus warns us that there will be those, he's warning specifically those that will be at the time of his second coming.

This will be after the rapture, during the tribulation, but it applies to us as well. If any man shall say unto you, Lo, here is Christ, or there, believe it not. For there shall arise false Christs and false prophets, and they shall show great signs and wonders, insomuch that if it were possible, they should deceive the very elect.

[12 : 18] Behold, I have told you before. So they have all the earmarks of a seeming Messiah. But he says, but they're not the real deal. They're not genuine. They're not the real thing.

They're the counterfeit. How do we know the real thing? Well, I think we're going to find that out as we go through this. Then the third thing we're told that Jesus has here is he says he's holy, he's true, and then he has something physical that he has there.

He that has the key of David. Now that's specifically referencing Isaiah chapter 22. We turned back there. We see where Isaiah prophesying, the Lord says, it shall come to pass in that day, saying through the prophet Isaiah, that I will call my servant Eliakim, the son, that I will call my servant Eliakim, the son of Hilkiyah.

And I will clothe him with a robe and strengthen him with thy girdle. And I will commit thy government into his hand, and he shall be a father to the inhabitants of Jerusalem and to the house of Judah.

And the key of the house of David, where I lay upon his shoulder, so shall he open. And none shall shut, and he shall shut, and none shall open. This would be Hezekiah, one of Hezekiah's guys.

[13 : 27] He had two of them. I can't remember the other one's name. He was corrupt, and this one was faithful, and God saw that faithfulness. It says, I'm going to give him the key. The key specifically is speaking of stewardship, like the head steward of the house, the head of the house, the ruler over the house.

And this is what he's being given, the key of David. The key of David, it indicates a few things. As I just said, it indicates a steward, one steward, a single steward over the house.

It's a key to the kingdom, specifically. He says, I will give you the key of my servant David. Well, that would be the Davidic kingdom then. That would be the kingdom of David, the house of David, the house that God, through Nathan, prophesied to David and said, I'm going to build you that house, David.

The key of David indicates sonship. We know that David, speaking and prophesying, saying that his son shall sit on the throne of David. And it's a shepherd's key, because David was a shepherd.

Jesus, holding this key, fits all of these descriptions. It's interesting, though, it's the key of David, which means it's the key to a kingdom. But what it's not, it's not the key to the heart.

[14 : 41] It's not the key to the church. It doesn't say that. Proverbs 4.23 says, To keep your heart with all diligence. Proud of it are the issues of life.

The idea is there to guard it, to lock it, to hold the key to it. Be careful who you give that key to. In Revelation 3, verse 20, we'll get there next time, this with Laodicea.

Jesus, after speaking all that he does to Laodicea, he kind of wraps it up and says, Behold, I stand at the door and I knock. He stands at the door and opens it with the key.

He stands at the door and he knocks. If any man hear my voice and open the door, I will come in to him and will sup with him and he with me. So, we know in looking at the seven churches that there is a specific word to the church at the time, historically.

There's a specific word to the church, universal, and there's a personal word as well. So, Jesus is standing at the door of the church and knocking, saying, If you let me in, I want to come to church with you.

[15 : 47] I mean, you are there because the only reason you have church is because of me. But it's also the door to the heart where he says, If any man will let me in. I alluded to, when I was praying, the parable of the sower and the four different conditions of the heart.

The word of God, the seed that falls on the hard heart. That seed has no capacity of its own to penetrate that soil. You know, you don't see seed hit the ground and start drilling into the ground.

If the ground is hard and it can't get into the soil, it's not going to grow. So, Jesus is holding this key. It's the key to the kingdom, to a kingdom, but it's not the key to my heart.

It's not the key to the church. Jesus is not going to kick down the door to come in. We've seen that as we've gone through these different churches. The things he's had against the churches where he's talked to them and said, Hey, if you would repent, if you will remember and repent, if you will, well, that means there's an option they might not.

So, Jesus here, Jesus is the one that's proven to possess authority, stewardship, and service over the house. This is what Jesus is saying.

[16 : 59] I am the one who is steward over this house. And Philadelphia was a good house to be a steward over. But he also says in John 10, speaking of himself as the good shepherd, the parable of the sheep, he says, I am the door.

By me, if any man enter in, he shall be saved and shall go in and out and find pasture. So, he has the key, but then we see he's also the door. I think what he's saying here is there's only one entrance, guys.

I'm holy, I'm true, and I got the key. You're not going to go anywhere else to find this. Entrance is only by one. What does he do with that key? Let's look at the text.

It says, he that is true and he that has the key of David and he that opens and no man shuts. So, he uses his key to open something. Opens, I bet you could imagine what the word open stands for.

Opens means to stand open. So, he opens. It doesn't just mean he's pulling it open. It means that he's leaving it open. It has been opened. He opens and no man shuts.

[18 : 04] No man is not specifically referring to a man or a person. It means nothing. Nothing shuts. It's kind of like where Jesus said, and no man shall pluck them out of my father's hand. He's not saying that, well, something other than a man could.

He's saying there's nothing. Nothing can. This door stands open and nothing can shut it. Where open means to stand open, to shut means to be shut up.

Not just closed, but shut up without being able to be open. So, what are some characteristics of an open door? Well, if it's open, it's not closed.

So, where Jesus is saying that he opens, either means the door is open or it has the potential to be opened. Right?

Because he says he opens it. It's either opened or it has great potential to be open. We also find that he says no man shuts.

[19 : 04] It's held open. It stands open. So, it's something that is kept open. It's not just opened and then closes quick. It's something that he keeps open. It indicates access and invitation. So, if the door is open, it's because he wants you to come through.

The idea is have access into what's behind this door. And lastly, it's open for a purpose. Right? It's not just flung open and for no reason.

Jesus doesn't make us guess and say pick door number one, door number two, and door number three. He opens the door and says, that's the one with the prize. Go in there, guys. Hebrews chapter 10, beginning in verse 19, says, having therefore, brethren, boldness to enter in to the holiest by the blood of Jesus by a new and living way which he has consecrated for us through the veil, that is to say, his flesh.

That he opened that door that no man could open. But he also opened a door that nobody's gonna close. That door will forever stay open until he closes it. The other thing about an open door, it also means it has potential to what?

Close. Psalm 40, 27, no, 24, verse 7. Just thinking of doors, this made me just think of this passage and it's a fantastic passage.

[20 : 21] Lift up your heads, O you gates, and be you lift up, you everlasting doors, and the king of glory shall come in. Who is this king of glory? The Lord strong and mighty, the Lord mighty in battle.

Lift up your heads, O you gates, even lift them up, you everlasting doors, and the king of glory shall come in. Who is this king of glory? The Lord of hosts, he is the king of glory.

And when it's time for those everlasting doors, when it's time for those gates to be lifted up and opened, well, there's no man who's going to keep them closed. You picture some poor guy trying to hold them closed, and Jesus is about to come through them. In all of his glory, at his return, nothing's going to keep that door shut. So he opens. He has the capacity to open something that no man is able to shut. As we read in Hebrews, that he's opened a way for us through his blood that gives us access into something that man couldn't do and man can't undo.

And then he also shuts, and no man opens. I don't know if I want him to shut the door. I like the doors open, Lord. Give me doors of opportunities. Give me doors of salvation. Give me a door. Leviticus chapter 13. I'm sure it's a passage you turn too often in times where you're needing encouragement. Speaking of leprosy, it says, if the bright spot be white in the skin of his flesh, and in sight be not deeper than the skin, and the hair thereof be not turned white, so if your mole or whatever on your skin does not have these conditions, then the priest shall shut him up. That has the plague seven days. That's that wording there. Shut him up. There's times where it's appropriate to have a door closed. There's times where it's appropriate for something to be shut. I want the Lord to shut the door on my sin, on my leprosy. I want him to close that door. A closed door indicates that the time for access is passed. Once the door is closed and no man can open it, nothing can open it, well, the time has passed and the door is now closed. It indicates something that's private or exclusive. I'd like to get on the other side of that door. Something that's secure, especially if Jesus is the one essentially like holding the other side of that door. No one's going to open that. And also indicates authority. Jesus has the authority to shut that door. Matthew 25, Jesus is telling the parable of the wise virgins and the unwise ones. The group that had their lamps ready, trimmed, and filled with oil. When the bridegroom came, they went with him. The rest ran out to try and find a place to fill theirs. And then it says in verse 10, that while they went out to buy, well, the bridegroom came. And they that were ready, they went in with him to the marriage and the door was shut. Time for access has passed. There's something private and exclusive on the other side of that door. It's secure and they have no authority to open it.

Afterward came also the other virgins saying, Lord, Lord, open to us. But he answered and said, truly I say unto you, I know you not. Watch therefore, for you know neither the day nor the hour wherein the Son of Man comes. We enter in and we are closed in by one with the authority to both open and close. Right? We enter in through the door. Jesus is the door. We enter into the door of the sheepfold. We enter into salvation. We enter into life and we don't ever have to worry about that door being opened back up and letting us out. That one's closed. There's closed at the cross.

[23 : 53] Jesus oversees security in the kingdom. He's the one who's got the key. He's the one who opens and closes the door. And he's pretty good at it. No man is going to open this. It's interesting because Jesus will tell the disciples in Matthew 16, he tells them specifically that he gives them something that opens and closes. He says, I give unto you the keys of the kingdom of heaven. Boy, I thought Jesus said, no man opens. So what's this? And whatsoever you shall bind on earth shall be bound in heaven.

And whatsoever you shall loose on earth shall be loosed in heaven. It may be man's hand that's on the door handle, but it's with God's authority. Right? We don't open and close anything on our own authority. The authority we have to open and close is based on this. I can, with 100% authority, tell you that the door is open for you to salvation, to heaven. And I can tell you with 100% authority how to know if you've entered through that door based on this authority, based on the word of God.

Now, I may have the privilege of being the one to get to unlock that key for you, unlock that lock for you, to stick the key in of God's word and the door opens, but it's God's authority. It's not, it's not our authority. We don't have any authority to bind or loose in just by declaring a name.

We don't, the only authority we have is God's word. To remove that, what do we have? You say, well, we have the Holy Spirit, but the Holy Spirit, what did he come to do? He says he came to lead us into all truth and to bring all truth to remembrance, our remembrance, and that he will not speak of himself. He will speak of Jesus. Well, I don't think I'm going to find any of that outside of God's word.

Jesus says, verse eight, I know your works. Behold, I set before you an open door and no man can shut it. So we've just looked at what Jesus is able to do, his capabilities of keeping a door open and keeping it closed. And it's a door that we saw, he has a key that's a door to the kingdom. It's not a door for my heart individually or for the church, for him to come in and out of the church. So he's saying to the church, I set before you an open door of the kingdom. For you have a little strength and have kept my word and have not denied my name. Again, in Matthew 16, Jesus says, and I say unto thee, thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it. And I will give unto you the keys of the kingdom of heaven. Now the gates of hell is where they, the people in the gates, they would plan their battle plans. They were the men and the ruling men of the city. They would have their strategies and their conversations. But I also like the thought here in the context of what we're talking about, the gates of hell shall not prevail against the church. I'll give you the keys of the kingdom.

[26 : 44] That can pick the lock of hell, right? We have the only key that can open the doors of hell and let people out. That's a door that Jesus opened. I set before you an open door.

An open door of opportunity for the church. He says three things. He says, you have a little strength, you've kept my word, and you've not denied my name. Now these three points are going to be answered in the text as we continue forward. It's pretty cool. An open door of opportunity for the church. He says, you have a little strength. Well, in verse nine, if you remember, we've read it.

He says, behold, I'll make them of the synagogue of Satan, which say there are Jews and are not and but lie. I'll make them come and worship before your feet and know that I've loved you. You have a little strength, so I'm going to put down your enemies. Your enemies are going to be overcome.

You've kept my word, Jesus says. Well, then he says in verse 10 that because of that, he's going to keep them from great trial. We keep his word and God says he'll keep us from great trial. He says, you've not denied my name. We've not denied his name. And then in verses 11 through 12, he talks about us receiving a new name. So these three things, Jesus is going to exponentially far and above and beyond what we could ever ask or think and imagine, give back to this church. They have a little strength, just a little bit. They've held on to his word and they haven't denied his name.

And that is going to produce great fruit in their lives for eternity. Behold, verse 9, I will make them of the synagogue of Satan, which say they are Jews and are not, but do lie. Behold, I'll make them to come and worship before your feet and to know that I've loved you.

[28 : 27] And if you remember, we, we've in Revelation 2, we saw this. One of the other churches, Jesus says, I know your works and tribulations and poverty, but you are rich. Remember the persecuted church of Sardis?

And I know the blasphemy of them which say they are Jews and are not, but are the synagogue of Satan. God will not forever put up with the counterfeit. Here in Revelation 2, verse 9, he's saying to Smyrna, hey, I know, endure, I know. When we get over here to Revelation 3, verse 9, where he's talking to the church of Philadelphia, at this point, he says, I've had enough and we're going to end this.

I'm going to make them come and worship before your feet. God will not put up with the counterfeit forever. You see, as we said in John chapter 10, Jesus said he's the door and then he's the one with the key. There's only one door. In John 10, he says, anyone who comes in any other way is a thief and a robber. And we know the thief comes only to steal, kill, and destroy. Any other means of entering in is satanic. It just comes from the pit. I mean, it's a little harsh to say that, but he says, you're there in the synagogue of Satan. These are people that are claiming to be God's people. And he says, no, because you didn't come by the one way. You didn't come through the door that I have opened. Truth is not found in what we say, but when what we say aligns with what is already true, truth is not found in what we say. It's not because, well, I say I'm of the synagogue of the Jews. I say I'm a Jew. I say I'm a Christian. I say I'm a believer. But when what we say aligns with what is already true, then we are speaking truth. This is already true. We're not making up new truth. We're just aligned. When your kid comes to you and say, hey, did you eat all the cookies in the cookie jar? No, but he really did. Then his words are not aligning with what is already true. So it's not true. It's a lie. You don't go by what he says. Well, you said that, and I know you have crumbs all over your face, and the cookies are empty, the jar is empty, but you know, okay, is the truth. No, it's when our words align with what is already true. Do you remember when Jesus had the man who was a paralytic let down in front of him by those four guys through the roof, and probably Peter's house, and lets him down, and I picture, you know, if you're going to dig a hole in the roof, you want to do it quick, you're probably going to try and get the smallest one possible to scoot that guy down through. So I picture him strapped to his pallet and lowered down vertically, and I just can't help but picture him kind of going down in front of Jesus, like, hey, Jesus.

Jesus. And then Jesus looks at him, and he says, he sees their faith. He says, son, your sins are forgiven you. And the Pharisees begin to grumble and say, who is this man that can forgive sins?

And then Jesus responds to them, and he says, well, for whether it's easier to say. So which is easier, to say your sins be forgiven you, or to say arise and walk? Which one's easier to say? Well, neither.

[31 : 34] I mean, they're both just as easy to say. Your sins are forgiven you. Rise up and walk. But how do I know if it's true? How do I know if what I said is true? Well, by our definition, it has to align, my words have to align with what is already true. So if Jesus says your sins are forgiven, well, how do I know that's true? I mean, the Pharisees could say, rise up and walk, and the guy's not going to get up.

So then their words aren't true. Jesus says, well, I'll show you my words are true, which is easier to say. But that you may know that the Son of Man has power on earth to forgive sins. Then said he to the sick of the palsy, arise, take up your bed, and go to your house. And Jesus was true, because what he said aligned with what was already true. We have the same opportunity. We get to go to a world that's dead and paralyzed. We get to minister to one another and say, hey, I'm going to tell you something that's already true. And it's going to do the exact same thing in our lives that it did in the paralytic's life, to forgive sins, and it's going to bring healing.

Jesus said, I will make them. I will make them that are the synagogue of Satan, which say they are Jews and are not. This is one of those things, this is not a choice. The truth will be acknowledged in the end, whether they like it or not. We know that at some point, every knee will bow and every tongue confess that Jesus Christ is Lord. Now, we can do that either with Jesus as our King, or we can do that as Jesus as the conqueror. When we do it with him as our King, we get the privilege of doing it now, and then before him, at the Bema seat, the seat where he will give us reward.

If Jesus is our conqueror, we're still going to bow. But at that point, it will be in judgment. I will make them. The truth will be known in the end. The three things he's going to make them do.

They will come, they will worship, and they will know. I will make them to come and worship before your feet and to know that I have loved you. Revelation 21.5 says, and he that sat upon the throne said, behold, I make all things new. You don't have to come to Jesus as a conqueror.

[33 : 46] You could come to him as your King. How wonderful if these people who claim to be Jews and are not, that are part of the synagogue of Satan, Jesus says, I'm going to make them come and worship before your feet and to know that I have loved you. Wouldn't it be wonderful if that happened because they became believers, if they came and worshiped with them and said, I get it. I understand it now. And I've experienced that too. So it doesn't have to be, it doesn't have to be that we are brought before the Lord in judgment. It could be that we're brought before the Lord in worship because he is able to make all things new. The real deal is not what we say. The real deal is Jesus.

Jesus says to draw near and to come. That's the real thing. The counterfeit says, oh yeah, I'm a child of God, but they've never drawn near. They've never come near. The real deal says that they will worship, they will bow, they will acknowledge. To worship something is to acknowledge it for what it is.

The counterfeit doesn't bow before anyone. And the real deal is about relationship, that they may know that I have loved you, that there's relationship there. John 17, 23.

I in them and thou in me, that they may be made perfect in one, that the world may know that thou has sent me and has loved them as thou has loved me. That the Father loves us as he did the same way the Son. And there will be a time where all will acknowledge that. But how will they acknowledge that? And see, that's the privilege we have of taking the key, taking the truth to the world, saying you don't have to see God as a conqueror. You don't have to see him as the big bad beanie in the sky.

If you would come and acknowledge and just worship before him, he can unlock doors that you can't even imagine. Because you've kept the word of my patience. Oh, and that was the part where he talked about them that are the synagogue of Satan, where I think that even though they say, well, there's nothing bad to say about the church. No, well, there's the true church.

[35 : 58] But then there's the corporate church, the entity of the church or the Church of Philadelphia, kind of like we'd look at the Church of Sardis and the Church of Thyatira and the stuff that was in them.

Well, that was part of the corporate church structure. Thyatira had Jezebel in it. It doesn't mean Jezebel was a believer, but she was part of the church system. So if we look at it in those ways, there's the true church, the true church, which is the people of God and the body of Christ.

But then there is the church corporate, right? Where you don't know everybody who's in the church. You don't know where their hearts are. And so I do think there was, in a sense, a rebuke to those in the church that were claiming to be part of the church.

And yet they were living this lie. But anyway, speaking to the true church, Jesus says, Because you have kept the word of my patience, I also will keep you from the hour of temptation, which shall come upon all the world to try them that dwell upon the earth.

That word patience is hupomone. It means steadfastness, constancy, endurance. That Jesus will keep them. He will hold them fast and not let them slip. Remember, we saw that wording before in Revelation 3, verse 3, speaking of the church of Sardis.

[37 : 14] It says, Remember, therefore, how thou hast received, sorry, I meant, yeah, Sardis. And heard and hold fast. That word hold fast does mean don't let it slip. Don't let it slip any further. Keep it tight.

And hold fast and repent. And there's the same wording here, where he says, To hold fast. Because thou hast kept the word of my patience, I also will keep you from the hour of temptation.

You've held fast to my word. I will hold fast to you. The hour of temptation, that's speaking of a definite time or season. It doesn't specifically mean an hour. It just means this very specific time and season.

God's word, we're being told, will endure. God's word is able to endure every season and every trial. The word of his patience, the word of his endurance. The question is, will we endure with it?

Heaven and earth will pass away, but my words shall not pass away. God's word isn't going to pass away. I mean, here Philadelphia is being commended because they have endured with the word of God's endurance.

[38 : 18] And then God's word promises to deliver from wrath all those who endure. In 1 Thessalonians, we read in verse 9 of chapter 1, For they themselves show of us what manner of entering in we had unto you, and how you turned to God from idols to serve the living and true God.

And now, being part of that body, being believers, what do we do? To wait for his son from heaven, whom he raised from the dead, even Jesus, which delivers us, which delivered us from the wrath to come.

It's done. It's already in the past. He has delivered us from the wrath to come. It means we've been delivered from something that's not here yet, but the deliverance is sure. 1 Peter, speaking of trials and endurance, chapter 1, verse 7, he tells us that the trial of our faith, being much more precious than of gold that perishes, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ.

There's a reason to hold to the word of his endurance. There's a reason to endure, because he is coming for those who endure. If you look at the tenses there in that verse, and who it's speaking to, I will also keep you from the hour of temptation, which shall come upon all the world.

Well, are we in the world? We're in it, but not of it. So if there's an hour of temptation, or if there's a specific season of trial coming that God has set aside for the world, and we're in it, then that means we are part of it.

[39 : 58] But we also just read where he said that he has delivered us from wrath. So how does that work? Well, look at the next phrase here. To try them.

Well, we just changed who we're talking about here. I also will keep you from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.

Well, that means if the whole world is going to be under this specific trial and temptation, we have to be somewhere else to be delivered from it. And if Jesus is very specifically saying, it's only for those that are upon the earth, well, then it seems like we won't be here.

That the hour of temptation, which will come upon this world, the wrath that he's delivering us from, is that he's delivering us out of this world. And that's what we look for. We look for the appearing of our Lord and Savior, Jesus Christ.

We are kept from wrath, simply because we will not be here for wrath. We will not come under the wrath of God, because we won't be here. Behold, I come quickly.

[41 : 03] Hold that fast which thou hast. Don't let it slip. Hold it tight. Let no man take your crown. Lay hold of. Let no man lay hold of that which you already have, your crown.

The crown there is the Stephanos, the victory wreath. What he's saying there is, don't let any man grab a hold of the victory you already have. Don't let him try and take it. It's yours. He that overcomes, will I make a pillar in the temple of my God.

We saw in that picture with Ephesus, those two ruined pillars. It's interesting. Those are actually like from the 6th century. It was a church that, St. John's Basilica or something in Turkey, in Philadelphia at that time.

But it's interesting that that's what's left though. Those two massive like pillars, and how it lines up with the word, which was written so far before then. Him that overcomes, will I make a pillar in the temple of my God.

Philadelphia was known for earthquakes. They would happen quite frequently, and your structure would shake, the temple would fall down, and all that would be left would be these pillars, and then they'd rebuild. They'd also put pillars in their temples, specifically as memorials.

[42 : 11] Remember when we first moved into this church, right? There was a plaque on everything, dedicated to so-and-so, you know, in honor of so-and-so, on everything. Well, back then they'd build a pillar.

You know, if you donate to the church, you get a pillar. Some places do that with bricks. Him that overcomes, will I make a pillar in the temple of my God, and he shall go no more out. And I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which comes down out of heaven from my God.

And I will write upon him my new name. But this overcomer, well, this overcomer ties back to verse 11, the one that's held fast, the one that has allowed no man to take his crown.

That overcomer, he has position in the temple, he has power, he has a promise, and then he has a prize as well, of that which is to come. The one that overcomes does not do so to gain, right?

We don't overcome to gain something, but to maintain what we already have. Just hold fast. We already have it. We're not overcoming, hoping to gain heaven, hoping to gain a place in God's temple.

[43 : 16] We already have it. We're just looking to maintain what God's already done. And then we see here this picture of stability and permanence with the pillar. A pillar indicates something that is immovable, unshakable, unmistakable, and undeniable.

And I put pillar of praise because that's what it was. That's why they set up a pillar to honor someone. And God's essentially going to put a pillar in there, not to praise us, but it's going to bring glory to him. It brings honor to him that he is able to put us in his temple and say, look at that.

Look at that. Look what I've made out of that. Something that's immovable. It's unshakable. And you're not going to mistake it. You're not going to be like, where's that plaque? Where's your brick? I mean, it's a pillar.

There it is. And it's no denying that it's meant to be there. For we are his workmanship. Literally his poem. I think of the pillar that's carved.

And we are his workmanship. Created in Christ Jesus unto good works, which God has before ordained, that we should walk in them. That God gives us, Jesus says, I will give you a new name.

[44 : 23] I'll write upon you the name of my God, the name of the city of my God, which is Jerusalem. And I'll write upon you my new name. That's three tattoos. I'll get tattooed up in heaven, not before.

But we get a new name. A name identifies as one who belongs. We belong in God. His name, the name of God. We belong in his kingdom, the name of Jerusalem, the new city, Jerusalem.

And we belong in his son, in Jesus. He that has an ear, that I'm here with the spirit, saith unto the churches. And I think what he was saying here is, what Paul said in 1 Corinthians 3, verse 11.

For other foundation can no man lay than that is laid, which is Jesus Christ. There's only one door. There's only one key. There's only one savior. There's only one temple. There's only one foundation that that pillar is going to sit on.

In 1 Timothy 3, verse 15, Paul says, that you may know, Timothy, how you ought to behave yourself in the house of God, which is the church of the living God, the pillar and ground of truth.

[45 : 30] So in that temple, the pillar and ground of truth, Jesus is going to place us. It's built upon Jesus' name. It's kept by Jesus' word.

And it's dependent upon Jesus' work. That's what brings us into his kingdom, into his name, into oneness and ownership with the Lord.

1 Thessalonians 5, 24. Faithful is he that calls you who also will do it. Philadelphia was the faithful church. They were faithful because he was faithful, because of what he's done, because he did deliver them, because he had opened the door, because all of those things were set and secure like a pillar in a temple.

They said, look, so be faithful. Remember we said in the beginning where he just said, you have a little strength, you've kept my word and not denied my name. And then look at all that's available to them because of that.

Faithful is he who calls you, who also will do it. Well, Father, we pray that, Lord, we would be Philadelphians, Lord, according to your word, Lord, according to your word, we're a church that you read through and you think, this is a mighty church.

[46 : 46] But then we read where the might truly lies. It doesn't lie with the people. It lies in the Savior. It's because, Lord, you have overcome, because your word endures.

They kept the word of your endurance, Lord. You're the one who brought their enemies to their feet. You're the one who gave them a new name, who gave them a position, who gave them identity.

So, Lord, we want to do our part, but, Lord, it's not difficult. It's not overwhelming. But amazingly, Lord, our faith, which is the size of a mustard seed, is able to be overcoming.

Lord, I think when the disciples, they came to you and they said, Lord, increase our faith. Add to our faith. Make it more. And you essentially told them no, because you said, if you have the faith of a grain, the size of a grain of a mustard seed, you should be able to say to this mountain, be removed into the sea and it shall be.

You pretty much told them, you have everything you need. All you need is me. And so, Lord, we thank you that you have given us all sufficiency. Not that our sufficiency is of ourselves, but our sufficiency is of God who has made us to be able, sufficient, equipped, ministers of the new covenant, not of the letter, but of the spirit, for the spirit gives life.

[48 : 07] Thank you for that. Thank you for your word. Lord, thank you that we can live a life that overcomes. And in Jesus' name, Amen. Amen. God bless y'all.