A consistent message to us individually and to the church is to grow,
to mature by maintaining in the realm of light,

The Christian walk is all about thinking

motivated by the promise of eternal inheritance.

That we, each one of us, do our part so that our church has that same trend as the **Philadelphia Church**

12.28.25

The Church of Philadelphia is Our evaluation lens for eternal inheritance

Revelation 2–3

1. ## The 6th Church Philadelphia:

a. Commending the church of Philadelphia:

Revelation 3:7–13 (NKJV)
7 "And to the angel of the church in **Philadelphia** write, 'These things says He who is **holy**,

He who is **true**
adjective

"He who has the **key** of David, He who opens and no one shuts, and shuts and no one opens": **a metaphor**

Referencing the Davidic kingdom
Isaiah 22:22 (NKJV)
22 The **key** of the house of David I will lay on his shoulder; So he shall open, and no one shall shut; And he shall shut, and no one shall open.

Revelation 1:18 (NKJV)
18 I am He who lives, and was dead, and behold, I am alive forevermore. Amen. And I have the keys of **Hades** and of **Death**.

A key opens something that was previously locked.

Having the keys of **Hades** and of **death** **indicates that:**
having conquered death through the resurrection,
Jesus Christ is now sovereign over death
and He is in control of Hades.
So that when a person puts his faith and trust in Jesus Christ then at that instant he has eternal life. He no longer has to fear condemnation and being sentenced to the lake of fire.

"He who has the key of David, He who opens and no one shuts, and shuts and no one opens":

"**The key of David**" the gospel of the kingdom has been given to the gentile **Philadelphia Church**, and :

God has **opened a door** for them to preach the gospel of the kingdom to the unsaved Jews.

8 "I know your **works**. See, I have set before you an open door, and no one can shut it; for you **have a little strength**, have kept My word, and have not denied My name.

Romans 9:6–8 (NKJV)
6 But it is not that the word of God has taken no effect. For they are not all Israel who are of Israel,
7 nor are they all children because they are the seed of Abraham; but, "In Isaac your **seed** shall be called."
8 That is, those who are the children of the flesh, these are not the children of God; but the children of the promise are counted as the **seed**.
descendants of Adam
Jesus Christ

God's purpose for the creation of this nation, who He named **Israel**, through whom the promised **seed/the Savior of the world** would come: was that they would **believe in that future Savior**, and **thus be a saved nation in service to God**, presenting the gospel of the kingdom to the rest of the world.

9 Indeed I will make those of **the synagogue of Satan**, who say they are Jews and are not, but lie—indeed I will make them come and worship **before your feet**, and to know that I have loved you. Because because you have kept My command to persevere,

In the translations, this is where verse 10 begins, with a capital B indicating the beginning of the sentence

Is telling us that some of these persecutors will become students at the feet of the Philadelphian believers, whom they once persecuted

10 I also will keep you from the **hour** of trial which shall come upon **the whole world**, to test those who dwell on the earth.
hōra
Seven years of tribulation, Daniel's 70th week
Defines the purpose for "the hour of trial"

The Rapture

6052 ὥρα (hōra), ας, (ἡ): n.fem.; = DBLHebr 6961; Str 5610; TDNT 9.675—1. LN 67.1 occasion, time (Mt 26:45); 2. LN 67.148 a while, a relatively indefinite period of time (Jn 5:35); 3. LN 67.199 hour, the twelfth part of the day, measured from sunrise to sunset (Jn 4:52); note: see LN index for a fuller treatment of the lexical units.

Where we get our English word "**hour**." It means a literal hour or it can also mean, a period of time, a season, a definite space or division of time occurring at fixed intervals, and it is used figuratively for a general period of time.

when Jesus returns, it will be sudden and unexpected

11 ~~Behold~~, I am coming quickly! Therefore, Hold fast **what you have**, that no one may take your crown.
krateō
verb, present, active, imperative

This is a divine mandate, **directed to our volition**, that is to be a lifetime ongoing characteristic of our nature, as we choose to **think doctrine** in the realm of light.

2 Timothy 4:7–8 (NKJV)
7 I have fought the good fight, I have finished the race, I have kept the faith.
8 Finally, there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, will give to me on that Day, and not to me only but also to all who have loved His appearing.

Revelation 2:24–25 (NKJV)
24 "Now to you I say, and to the rest in **Thyatira**, as many as do not have this doctrine, who have not known the depths of Satan, as they say, I will put on you no other burden.
25 But hold fast what you have till I come.
krateō

Revelation 2:12–14 (NKJV)
12 "And to the angel of the church in **Pergamos** write, 'These things says He who has the sharp two-edged sword:
13 "I know your works, and where you dwell, where Satan's throne is. And **you** **hold fast to My name,**
krateō
and did not deny My faith even in the days in which Antipas was My faithful martyr, who was killed among you, where Satan dwells.

Speaks of the entire body of biblical doctrine, and application that's part of Christianity.

This word *krateō* is used a number of times encouraging the church with a nuance emphasizing that we should hold to doctrine, biblical **truth**, and correct **practice**

They have correct doctrine; they have not compromised **truth**, or it's **practice** due to the religious pressure coming from the culture around them.

krateō is used repeatedly, strongly emphasizing the importance of holding steady to **truth/ right doctrine** throughout our lives.

2 John 8 (NKJV)
8 Look to yourselves, that we do not lose those things we worked for, but that we may receive a full reward.

Paul also speaks of this:

The implication is that, if we advance to a certain level of spiritual growth and maturity, that if we regression we lose capacity for serving God, capacity for righteousness and for wisdom, we also forfeit whatever rewards we might have gained, whatever privileges and responsibilities we might have been given for the eternal kingdom because of those subsequent failures.

1 Corinthians 9:24–27 (NKJV)
24 Do you not know that those who run in a race all run, but one receives the prize? Run in such a way that you may obtain it.
25 And everyone who competes for the prize is temperate in all things. Now they do it to obtain a perishable crown, but we for an imperishable crown.
26 Therefore I run thus: not with uncertainty. Thus I fight: not as one who beats the air.
27 But I discipline my body and bring it into subjection, lest, when I have preached to others, I myself should become disqualified.

Revelation 3:11 (NKJV)
11 ~~Behold~~, I am coming quickly! Hold fast what you have, that no one may take your crown.

Isn't **John** saying that there are **circumstances**, **people**, **situations** in life that can distract us from **our goal**, and put us in danger of losing our crowd of righteousness.

So He is speaking idiomatically here and saying not to let anything interfere in our pursuit of spiritual growth and maturity.

The principle here is that we should consistently live today in light of eternity. That is our motivation.

stylos is used figuratively in the Scripture of any firm support. It is used for persons who have authority and influence in the church.

Galatians 2:9 (NKJV)
9 and when James, Cephas, and John, who seemed to be pillars, perceived the grace that had been given to me, they gave me and Barnabas the right hand of fellowship, that we should go to the Gentiles and they to the circumcised.
stylos

This is someone who has stability, and strength, a contributing force in the church.

There will be some form of positioned reward and position.

11 ~~Behold~~, I am coming quickly!
Therefore, Hold fast **what you have**,
that no one may take your crown.

This is an **incentive** clause:

12 **He who overcomes**, I will make him **a pillar** in the temple of My God,
stylos
naos
and he shall go out no more.

referring to the specific inner holy of holies, the dwelling place of God.
Priests and Rulers in the Millennial kingdom.
A priests functions in the temple.

This is saying, that in the temple of God in the Millennial kingdom there are believers who are overcomers in this present age that we are in, who are going to have a special privilege and place and responsibility in terms of serving the Lord, and functioning within that area throughout the Millennial kingdom and on into eternity, and:
"he shall go out no more"

So this is the exact opposite of having to overcome today; this is speaking of when we have already overcome, and we are present with the Lord, the sin nature has been done away with, and rewards that we have obtained at the judgment seat of Christ, are no longer in danger of being lost, **they are eternal**. Both throughout the millennial Kingdom reign of Christ **and** beyond that into, and throughout eternity.

I will write on him the name of My God and the name of the city of My God, the **New Jerusalem**, which comes down out of heaven from My God. And I will write on him My new name.

We are told that the victorious, has inscribed in him **3 things**.

The overcomer is going to be a foundational leader, with roles of responsibility in the temple.
1st. he gets the special name of God inscribed upon him.
This is a metaphor in Scripture for both divine ownership and the dedication of the one who is so inscribed to God.

An allusion to:

Exodus 28:36–38 (NASB95)
36 "You shall also make a plate of pure gold and shall engrave on it, like the engravings of a seal, '**Holy to the Lord.**'
37 "You shall fasten it on a blue cord, and it shall be on the turban; it shall be at the front of the turban.
38 "It shall be on Aaron's forehead, and Aaron shall take away the iniquity of the holy things which the sons of Israel consecrate, with regard to all their holy gifts; and it shall always be on his forehead, **that they may be accepted before the Lord**.

* This was put on the head dress of the high priest indicating that he was dedicated to God.

The imagery is that on the overcomer is inscribed the name of God.
Indicating he is specifically dedicated to the service of God, this fits the **priestly imagery** of the church age believer's service in the Millennial kingdom.

I will write on him the name of My God and the name of **the city** of My God, the **New Jerusalem**, which comes down out of heaven from My God. And I will write on him My new name.

Earthly Jerusalem

Ezekiel 48:30–35 (NASB95)
30 "These are the exits of **the city**: on the north side, 4,500 cubits by measurement,
31 shall be the gates of the city, named for the tribes of Israel, three gates toward the north: the gate of Reuben, one; the gate of Judah, one; the gate of Levi, one.
32 "On the east side, 4,500 cubits, shall be three gates: the gate of Joseph, one; the gate of Benjamin, one; the gate of Dan, one.
33 "On the south side, 4,500 cubits by measurement, shall be three gates: the gate of Simeon, one; the gate of Issachar, one; the gate of Zebulun, one.
34 "On the west side, 4,500 cubits, shall be three gates: the gate of Gad, one; the gate of Asher, one; the gate of Naphtali, one.
35 "**The city** shall be 18,000 cubits round about; and the name of **the city** from that day shall be, '**The Lord is there**.' "

Jesus Christ will dwell on the earth in the **earthly Jerusalem** for 1000 years.

After that there is the **New Jerusalem**. New Jerusalem is only mention here and: in

New Jerusalem

Revelation 21:1–2 (NASB95)
1 Then I saw a new heaven and a new earth; for the first heaven and the first earth passed away, and there is no longer any sea.
2 And I saw **the holy city, new Jerusalem**, coming down out of heaven from God, made ready as a bride adorned for her husband.
kainos
meaning it is **a qualitatively new place**, **not new in time** or **recent**.

It is a **New Jerusalem**, not the earthly Jerusalem.

The Millennial Jerusalem is earthly **and** this new Jerusalem is heavenly, and will be placed on the new earth.

An implied New Jerusalem

Isaiah 66:20–22 (NASB95)
20 "Then they shall bring all your brethren from all the nations as a grain offering to the Lord, on horses, in chariots, in litters, on mules and on camels, to My holy mountain **Jerusalem**," says the Lord, "just as the sons of Israel bring their grain offering in a clean vessel to the house of the Lord.
21 "I will also take some of them for **priests** and for Levites," says the Lord.
22 "For just as **the new heavens and the new earth** Which I make will endure before Me," declares the Lord, "So your offspring and your name will endure.

Earthly Jerusalem

Zechariah 8:3 (NASB95)
3 "Thus says the Lord, 'I will return to Zion and will dwell in the midst of **Jerusalem**. Then **Jerusalem** will be called the City of Truth, and the mountain of the Lord of hosts will be called the Holy Mountain.'

Zechariah 8:13 (NASB95)
13 'It will come about that just as you were a curse among the nations, O house of Judah and house of Israel, so I will save you that you may become a blessing. Do not fear; let your hands be strong.'

The earthly, Millennial Jerusalem becomes the center for world wide spirituality in the Millennial kingdom:

Earthly Jerusalem

Zechariah 13:1–2 (NKJV)
1 "In that day a fountain shall be opened for the house of David and for the inhabitants of **Jerusalem**, for sin and for uncleanness.
2 "It shall be in that day," says the Lord of hosts, "that I will cut off the names of the idols from the land, and they shall no longer be remembered. I will also cause the prophets and the unclean spirit to depart from the land.
There will be no demonic influence in the millennial reign of Christ

Isaiah 2:2–4 (NKJV)
2 Now it shall come to pass in the latter days That the mountain of the Lord's house Shall be established on the top of the mountains, And shall be exalted above the hills; And all nations shall flow to it.
3 Many people shall come and say, "Come, and let us go up to the mountain of the Lord, To the house of the God of Jacob; He will teach us His ways, And we shall walk in His paths." For out of Zion shall go forth the law, And the word of the Lord from **Jerusalem**.
4 He shall judge between the nations, And rebuke many people; They shall beat their swords into plowshares, And their spears into pruning hooks; Nation shall not lift up sword against nation, Neither shall they learn war anymore.

All of this lies behind that imagery that Jesus used when He said in **part a** of **vv. 12**:

12 **He who overcomes**, I will make him **a pillar** in the temple of My God, ...

So we will have a specific role of responsibility in the temple in the Millennial kingdom.

Then He says, "and I will write on him the name of My God, and the name of the city of My God," which is an entry pass to the **new Jerusalem** for the overcomer believer, where he will have similar responsibilities and blessings throughout eternity.

13 "He who has an ear, let him hear what the Spirit says to the churches." '

2.
3.
4.
5.