

The Faithful Church

Revelation 3:7-13

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, *“He who has the key of David, He who opens and no one shuts, and shuts and no one opens”*’:

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.

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.

¹⁰ Because you have kept My command to persevere, 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.

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

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

¹³ “He who has an ear, let him hear what the Spirit says to the churches.” ’

The sixth church in the list of churches in Revelation 2--3 is the faithful church at Philadelphia in Asia Minor. This church, above all other churches, is the faithful and true missionary church that follows Jesus Christ. There is not one word of condemnation in the entire letter to the church at Philadelphia.

The church at Philadelphia was an historical church; it represents certain types of churches in every age: those that are faithful and Christ-honoring. We will use our same basic outline as we look at this letter.

I. THE CORRESPONDENT (v. 7)

⁷ “And to the angel of the church in Philadelphia write, ‘These things says He who is holy, He who is true, *“He who has the key of David, He who opens and no one shuts, and shuts and no one opens”*’:

The letter is for the pastor of the congregation in the town of Philadelphia. In all of the letters, Christ gave Himself a specific title. He is the author--the correspondent. You say, "Why does He give Himself those titles?" In every case, the titles He used related to the church's particular situation.

A. His Sovereign Affirmation

1. A REFLECTION OF ATTRIBUTES

The church at Philadelphia was holy. Christ says, "I am holy." The church was true. He says, "I am true." The church had an open door. He says, "I opened that door." Whatever faithfulness and strength the church possessed was directly attributable to Jesus Christ. Any success and power that the church has is a result of Christ's presence in the church. If a church is holy, that is because He is holy and the source of all holiness. If a church holds to the truth, it does so because He is that truth. If a church has an open door to service and missions, that is because He opened the door--and He is that door. The Philadelphian church, or any other faithful church, is faithful as a result of Christ. A church that leaves Christ out has nothing because He is all the power, strength, holiness, and truth that the church will ever have. The true church is simply a reflection of the life of Christ.

2. A REMOVAL OF JUDGMENT

The description of Christ in verse 7 is the first one that doesn't come from the vision in Revelation 1. In the first five letters, every initial description of Christ in the opening verse of each letter came from that vision of the glorified Son. This one doesn't. Why? Because that vision presented Christ in judgment. He won't come to the church at Philadelphia in judgment. His character is completely different. There is no judgment for the true Christ-honoring church. There is no condemnation or judgment for those who are in Christ (Rom. 8:1). Christ doesn't apply His judgmental character to the church at Philadelphia.

B. His Specific Attributes

1. "HE THAT IS HOLY"

Christ is God. He is the Holy One. As God, He has the right to call the Christians at Philadelphia to a life of holiness.

In 1 Peter 1:15 Peter said,

|| **1 Peter 1:15 (NKJV)**
¹⁵ but as He who called you *is* holy, you also be holy in all *your* conduct,

In other words, Christ is holy, and if He has called you, then He requires the same holiness from you. So Christ can say to those Christians, "I am holy. It is My holiness that you share." He can demand holiness from us. No church ever becomes faithful, holy (set apart to God), or victorious until Jesus Christ becomes the focus of everything that goes on in it.

2. "HE THAT IS TRUE"

a. The Declaration of Truth

In the midst of error, heresy, false doctrine, and everyone's opinion, Christ says, "I am the truth." I have heard people say, "That's a little narrow minded." That's right--you can't get any more narrow minded than that! Christ can say, "I'm always right. Anyone who disagrees with Me is wrong." You say, "Why does He have a right to say that?" Because He is God. Jesus once said, "I am the way, the truth, and the life ..." (Jn. 14:6). He didn't merely say, "I give truth;" He said, "I am ... truth" Truth is a part of His nature. In the midst of false doctrine and perversion, Jesus Christ stands alone as the One who is truth. The church in Philadelphia was a true church: It stood for the truth because Christ was its source.

b. The Definitions of Truth

There are two words for true in the Greek text. One is alethes and the other is alethinos. The difference, although small, is important.

1) Alethes

This Greek word refers to a true statement as opposed to a false statement. For example, "the sky is purple polka dots" is a false statement. "The sky is blue" is a true statement. Alethes refers to a true statement, but not truth itself.

2) Alethinos

This Greek word is used in Revelation 3:7. It means "truth itself, the genuine truth." Christ is not saying, "I make true statements." He does that, but that isn't what He is saying in verse 7. He says, "I am reality." Jesus said, "If you know Me, you will know the truth" (Jn. 18:37).

When we are confronted with Jesus Christ, we are face-to-face with truth itself, not just true statements. There is no substitute for God, and Jesus Christ is the genuine reality of God. By using the title, "He that is true," Jesus is saying, "If this church has truth, it is because I am the center of it, for I am truth."

The faithful church is holy and true because Christ is the center of it.

3. "HE WHO HAS THE KEY"

Christ says that He is the One

|| 7“...*who has the key of David*, He who opens and no one shuts, and shuts and no one opens”

He is quoting Isaiah 22:22.

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.

a. **A Type of Christ**

Eliakim was the son of Hilkiah. The following is recorded of him: "The key of the house of David will I [the Lord] lay upon his shoulder ..." (Isa. 22:22). Eliakim was going to be given the key of the house of David--the king's key. Verse 22 continues, "... so he shall open, and none shall shut; and he shall shut, and none shall open." Eliakim had the key to the treasures of king Hezekiah. He was the king's treasurer: He was the only one who could open and close the treasury.

b. **An Antitype of Eliakim**

1) **Holding the Key**

By referring to that ancient statement, Christ is calling Himself the antitype of Eliakim. (Type denotes an Old Testament picture that finds its fulfillment in its New Testament counterpart; antitype denotes the New Testament counterpart of that Old Testament picture.) As Eliakim had the key to unlock the treasures of the earthly kingdom, so Jesus Christ has the key that unlocks the treasures of the heavenly Kingdom. When He opens the door, no one else shuts it; and when He shuts it, no one opens it. Christ, the great antitype of Eliakim, has the key to truth, holiness, opportunity, service, testimony, and salvation. Jesus said, "... no man comes to the Father, except by Me" (Jn. 14:6). Why? He has the key--and He is the key.

2) **Opening the Door**

To the church at Philadelphia--and to any church--Christ assures that only He opens and closes every door of opportunity for salvation or service. The key is the symbol of sovereign authority and ultimate power. There is no higher power.

a) In Heaven

In Revelation 5, Christ didn't open an actual door; He opened a book. In verse 1, God holds in His hand a book with seven seals. In that book is the unfolding of the terrible times of the Tribulation. In verse 2 an angel asks, "... Who is worthy to open the scroll, and to loose its seals?" In verses 3-5 John says, "And no man in heaven, nor in earth, neither under the earth, was able to open the scroll, neither to look on it. And I wept much, because no man was found worthy to open and to read the scroll, neither to look on it. And one of the elders saith unto me, Weep not; behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the scroll" Who is the Lion of the tribe of Judah? Jesus Christ. He can open what no man in the universe can open.

b) On Earth

You say, "What do those verses mean?" The door to God is opened by Jesus Christ; Satan and all of his angels can't shut it. When God opens the door of a church by causing it to grow, Satan can't stop Him. Jesus said, "... I will build My church, and the gates of hell shall not prevail against it" (Mt. 16:18). When Christ opens doors, they stay open.

Every opportunity--every missionary effort, every effort of salvation, every door for the gospel of Christ, every opportunity of holiness, truth, and service--is made possible by Jesus Christ.

The church at Philadelphia was holy because Christ was the center of it. It was true because Christ, the truth, was its focus. It had an open door of salvation to God and to missions because Christ unlocked the door. Everything about the church revolves around Jesus Christ, not programs.

II. THE CITY (v. 7)

The city was called, "Philadelphia." That name was formed from two Greek words: phileo, which means "love," and adelphos, which means "brother." That is why Philadelphia, Pennsylvania is called "the city of brotherly love."

A. Its Foundation

Philadelphia was located twenty-eight miles southeast of Sardis. It was a new city, having been founded in 140 B.C. All of the cities referred to in Revelation were older than Philadelphia. It was founded by Attalus Philadelphus, the king of Pergamos.

B. Its Fear

It was a city of constant earthquakes. It was built in an area where there was much volcanic disruption. The people in Philadelphia were constantly having to flee the city in order to avoid being crushed by falling masonry from houses. The land was rich in agriculture and grapes were the primary crop. The Greek god Dionysius (the god of wine) became the city's main god.

C. Its Faithfulness

Through the years, a faithful testimony from the small group of Christians became known. Ever since those days, the church has continued--it never died. Today there still exists a town on the ancient site of Philadelphia. It even survived the Turkish rule. Today the town is called "Alasehir," which means, "city of God." That church has maintained its testimony throughout history, unlike other churches that been wiped off the face of the earth because of their sin.

We have seen the correspondent and the city. Now we come to ...

III. THE CHURCH (v. 7)

We don't know anything about the church except from the letter written to it. There is no word from Paul about it. We don't know who founded it or how it was started. But we do know this: Christ had opened some doors. The church at Philadelphia was the church of the open door--it had an open door to God. Why? Because Christ was the center. Who is the door to God? Jesus Christ (1 Tim. 2:5). The church had an open door to service. God had created opportunities for witnessing, outreach, and missions. When a church is faithful, true, and holy, God opens doors. The more we remain beside Jesus Christ, and the more faithful we are to follow His truth, the more doors we will see opened. The church at Philadelphia was a tremendous church.

IV. THE COMMENDATION (vv. 8-11a)

A. The Performance (v. 8)

1. FAITHFUL WITNESSES (v. 8a)

||⁸ “I know your works. See, I have set before you an open door, and no one can shut it...”

The Philadelphian church had a wide open door. Christ had opened it. He opens the door to salvation, to the Kingdom, to service, to witnessing, and to the mission field. He has all the keys. He even has the keys of hell and death (Rev. 1:18).

Paul knew that Christ opened doors. For example:

|| **1 Corinthians 16:9 (NKJV)**

||⁹ For a great and **effective door has opened to me**, and *there are* many adversaries.

|| **2 Corinthians 2:12 (NKJV)**

||¹² Furthermore, when I came to Troas to *preach* Christ's gospel, and **a door was opened to me by the Lord**,

|| **Colossians 4:3 (NKJV)**

||³ meanwhile praying also for us, that God **would open to us a door** for the word, to speak the mystery of Christ, for which I am also in chains,

|| **Acts 14:27 (NKJV)**

||²⁷ Now when they had come and gathered the church together, they reported all that God had done with them, and that **He had opened the door** of faith to the Gentiles.

2. FAITHFUL REMNANT (v. 8b)

|| ⁸ ... for you have a little strength...

Christ isn't saying that the believers were weak, only that they were small in number. God says,

|| **2 Corinthians 12:9 (NKJV)**

|| ⁹ And He said to me, "My grace is sufficient for you, for My strength is made perfect in weakness." Therefore most gladly I will rather boast in my infirmities, that the power of Christ may rest upon me.

Little is a lot when God is involved. It didn't matter how small a group they were; God could use them to turn the world upside down if He wanted to. The believers may have been few in number, but they were powerful.

3. FAITHFUL DOCTRINE (v. 8c)

|| ⁸ "... have kept My word..."

The faithful church is true to the Word of God. We see that fading fast today. Philosophy, sociology, poverty programs, religious existentialism, sex education, and other things are replacing the Word of God. For many, the Bible has become a myth. I am absolutely intolerant of anyone in the ministry who denies the Word of God. But that is prevalent today.

The church at Philadelphia kept God's Word. That is what makes a church faithful. If there is no standard, there is nothing to build on.

4. FAITHFUL PERSEVERANCE (v. 8d)

|| ⁸ "... and have not denied My name."

In Matthew 10:22 Jesus said,

|| **Matthew 10:22 (NKJV)**

|| ²² And you will be hated by all for My name's sake...

The Philadelphian church never denied His name. What do we mean by the name of Christ? It refers to all that Christ is.

In Acts 3 and 4 is an example of the power of Christ's name. We are going to trace Peter's activity for two chapters.

a. **Empowering the Healing**

Acts 3:6 says, "Then Peter said, Silver and gold have I none, but, such as I have, give I thee. In the name of Jesus Christ of Nazareth, rise up and walk." The man did exactly that. The name of Jesus is very powerful. Verse 16 says, "And His name, through faith in His name, hath made this man strong"

b. **Explaining the Healing**

Acts 4:7 says, "And when they had set them in the midst, they asked, By what power, or by what name, have ye done this?" Peter responded, "Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by Him doth this man stand here before you well" (v. 10). The name of Christ brought the healing. The capstone is in verse 12: "Neither is there salvation in any other; for there is no other name under heaven given among men, whereby we must be saved."

The name of Jesus Christ is powerful. And the church in Philadelphia didn't deny His name. That means that it was a powerful church.

B. The Problem (v. 9)

||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.

1. THE IDENTITY OF THE PERSECUTORS

Now you say, "What is the 'synagogue of Satan'?" That is the same problem the Smyrnaean church encountered. There were certain Jews who claimed to be of God. The Jewish system hated Christianity because it seemed destructive to Judaism. Many Jews hated Christ and Christianity. Naturally, they resorted to harassment and persecution of the church. And they claimed to be the synagogue of God. But Christ says, "You're really the synagogue of Satan."

Christ speaks of those "who say they are Jews, and are not ..." (v. 9). What does He mean by that? In Romans 2:28-29 Paul said, "For he is not a Jew who is one outwardly...but he is a Jew who is one inwardly"

2. THE JUDGMENT ON THE PERSECUTORS

Christ says, "I'm going to make that synagogue of Satan bow at your feet so they will know that I love you." How would the Jews know that Christ loved the believers in Philadelphia? I don't know how it happened, but those Jews wound up at the feet of that little church.

C. The Promise (vv. 10-11a)

||¹⁰ Because you have kept My command to persevere, 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.
||¹¹ Behold, I am coming quickly...

***Now I must give a disclaimer. The next part some will disagree with me, and we can agree to disagree. Whether you believe in Pre tribulation – that the true believer will be raptured before the tribulation begins, or mid-tribulation – 3 ½ years into the tribulation period believer will be raptured or post tribulation – the believer will endure all 7 years of tribulation we can debate all three aspects, but we must agree that one day, Christ will return and we should be faithfully waiting and serving Him.

What is the hour of temptation that will try everyone on the earth? It is the Tribulation that is displayed in Revelation. Does the church go through the Tribulation? Christ says,

||¹⁰ .. also will keep you from the hour of trial which shall come upon the whole world, to test those who dwell on the earth.

That is a tremendous promise! We won't go through the Tribulation.

Verse 10 is one of the strongest declarations that the church will not go through the Tribulation. True believers today are a part of the Philadelphia church and will not enter into that seven years of awful judgment on earth. See also 1 Thes. 5:8–9. The very text of Revelation is another proof, for there is no mention of the church until 22:16. The prayer of 22:20 would be impossible to pray if we had to wait for the Tribulation to come before we would be raptured.¹

Christ was saying that the Philadelphia church would not enter the future time of trouble; He could not have stated it more explicitly. If Christ had meant to say that they would be preserved *through* a time of trouble, or would be *taken out* from within the Tribulation, a different verb and a different preposition would have been required.

Though scholars have attempted to avoid this conclusion in order to affirm posttribulationism, the combination of the verb “keep” (tērein) with the preposition “from” (ek) is in sharp contrast to the meaning of keeping the church “through” (dia), a preposition which is not used here. The expression “the hour of trial” (a time period) makes it clear that they would be kept *out of* that

¹Wiersbe, Warren W.: *Wiersbe's Expository Outlines on the New Testament*. Wheaton, Ill. : Victor Books, 1997, c1992, S. 372

period. It is difficult to see how Christ could have made this promise to this local church if it were God's intention for the entire church to go through the Tribulation that will come on the entire world. Even though the church at Philadelphia would go to glory via death long before the time of trouble would come, if the church here is taken to be typical of the body of Christ standing true to the faith, the promise seems to go beyond the Philadelphia church to all those who are believers in Christ (cf. Walvoord, *Revelation*, pp. 86-8).²

Among other promises, no promise has been more precious to the churches in subsequent years than this promise to Philadelphia. The substance of the pledge is clearly that of deliverance from the Great Tribulation which shall eventually envelop the whole earth. The church, i.e., all true believers, will be taken out of the world prior to the cataclysmic upheavals of the Tribulation judgment (cf. chs. 6–19).³

This verse presents a promise that Christ will rapture genuine believers out of the world before the Tribulation period begins. The **hour of temptation** is the period of worldwide testing (Gr. *peirasmos*) which has not yet occurred (cf. Dan. 12:1; Matt. 24:21, 29). Christ promises to keep them **from** (Gr. *ek*, “out of”) the period of the Tribulation. That is, they will not even enter into this period of history. The Tribulation is for the purpose of trying or judging **them that dwell upon the earth**, those who are connected to the earth and its system. Believers are not even included in this term (cf. Phil. 3:18–20; 1 Pet. 2:11; Rev. 6:10; 11:10; 13:8, 12, 14; 17:8).⁴

Christ's promise to **keep** the believers **from the hour of trial** is most likely a promise that He will remove them before the period of unparalleled tribulation. However, some take this promise to mean that believers will not be removed but rather protected, during the trial. The *hour of trial* is another way of referring to the unparalleled judgment of “the great tribulation” (7:14) predicted in Dan. 12:1; Matt. 24:21.⁵

I will keep you is the Lord's assurance that according to John 17:6, 11, 12, 15, He is able to preserve His people **from the hour of trial**, the climactic trial, which has been and will continue to be anticipated through many historical manifestations (including such times as Jesus prophesied in Matt. 24:21, 22). **Those who dwell on the earth** describes humankind in opposition to God (6:10; 8:13; 11:10; 13:3, 8, 12, 14; 14:3, 6; 17:2, 8). **DISPENSATIONAL**

cf. *confer*, compare

pp. pages

²Walvoord, John F. ; Zuck, Roy B. ; Dallas Theological Seminary: *The Bible Knowledge Commentary : An Exposition of the Scriptures*. Wheaton, IL : Victor Books, 1983-c1985, S. 2:939

³ *Believer's Study Bible*. electronic ed. Nashville : Thomas Nelson, 1997, c1995, S. Re 3:10

⁴ *King James Version Study Bible* . electronic ed. Nashville : Thomas Nelson, 1997, c1988, S. Re 3:10

⁵Radmacher, Earl D. ; Allen, Ronald Barclay ; House, H. Wayne: *Nelson's New Illustrated Bible Commentary*. Nashville : T. Nelson Publishers, 1999, S. Re 3:10

INTERPRETATION: The church will be raptured before the Great Tribulation period. Christians do suffer and will continue to suffer persecution and tribulation in general, but God's **I also will keep you from** (Greek "out of") **the hour of trial** is a clear, literal promise to believers for deliverance from the coming Great Tribulation (6:1-19:10). It does not indicate a preservation *in*, but a complete exemption *from*, the Earth's final distresses.⁶

1. PAUL'S AFFIRMATION

In 1 Thessalonians 1:10b Paul says,

1 Thessalonians 1:10 (NKJV)

¹⁰ and to wait for His Son from heaven, whom He raised from the dead, *even* **Jesus who delivers us from the wrath to come.**

Some see the church is on earth in Revelation 2 and 3; in chapters 4 and 5 it appears in heaven; and in chapter 6 the Tribulation begins on earth. The church is in heaven, not in the Tribulation. Something to think about.

2. CHRIST'S ASSURANCE

Christ says to the church, "Since you have been faithful, I will keep you from the hour of temptation." By using the word "hour" Christ is referring to a time period. The Tribulation will be a seven-year period. Christians won't go through it because it is intended to judge those who dwell on the earth. Our citizenship is in heaven (Phil. 3:20).

In verse 11 Christ says, "Behold, I come quickly" He will take Christians out of the world before the Tribulation comes. The word "quickly" means "suddenly," not "soon." Christ is saying, "I will come suddenly." His coming is imminent. Once Christ ascended, the next event on His calendar is His return for the Rapture of the church. We don't know when that will be; we just know that it's the next prophetic event. And it is very near.

⁶ *Spirit Filled Life Study Bible*. electronic ed. Nashville : Thomas Nelson, 1997, c1991, S. Re 3:10

V. THE COMMAND (v. 11b)

|| ¹¹ ... Hold fast what you have, that **no one may take your crown**.

A. Receiving a Crown

You say, "Don't I earn a crown as a believer?" Absolutely. If you serve Christ, He rewards you with a crown. The crown of life, the runner's crown, the incorruptible crown, the crown of rejoicing, and the soul winner's crown are all mentioned in the Bible. When you serve Christ, you receive a crown.

B. Losing a Crown

You say, "Could I lose my crown?" Yes, you can. You need to watch out that something doesn't take it. You say, "What does that mean?" The sin of this world can rob you of your crown. For example:

|| **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.

You can actually lose your crown. But John is not talking about losing salvation--that's not even an issue. Paul says that if all of your works add up to wood, hay, and stubble, you will still be saved (1 Cor. 3:12, 15).

|| **Colossians 2:18 (NKJV)**
¹⁸ Let no one cheat you of your reward, taking delight in *false* humility and worship of angels, intruding into those things which he has not seen, vainly puffed up by his fleshly mind,

The world and the flesh would like to rob you of your reward. You can serve Christ and win a reward, but if you go back into sin, you can lose it.

Christ says to the church in Philadelphia, "You've got a reward. Now, hang on to it! Don't lose it. Hold on fast; it's not going to be easy."

VI. THE COUNSEL (vv. 12-13)

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

¹³ “He who has an ear, let him hear what the Spirit says to the churches.” ’

Everyone who is an overcomer will become **a pillar in the temple of . . . God**. This is of course symbolic of the permanent place in heaven for believers, referred to here as the temple of God. The entire New Jerusalem will be the ultimate temple (21:22). In contrast to earthly temples and earthly pillars which fall, believers will continue forever in the temple. Christ specified that He was referring to **the city of My God**, that is, the New Jerusalem (cf. 21:2). He repeated His promise: **I will also write on him My new name** (cf. 2:17; 14:1; 19:12). Because believers have identified with Christ by faith, He will identify Himself with them.

Focusing on the Facts

1. Who is the faithfulness, strength, and success of any church attributable to? According to Revelation 3:7, what attributes did the church at Philadelphia have?
2. What is significant about the description of Christ in Revelation 3:7 in comparison to the descriptions in the other letters? Why?
3. Why does Jesus Christ have the right to call Christians to a life of holiness? (see 1 Pet. 1:15)
4. Explain the difference between the two words for true in Greek. When we are confronted with Jesus Christ, what are we face-to-face with? Explain.
5. Who was Eliakim? What was his specific responsibility? How can Jesus Christ be considered to be the antitype of Eliakim? (see Isa. 22:22)
6. What is the symbol for sovereign authority and ultimate power in Revelation 3:7?
7. Who is the Lion of the tribe of Judah? What did He open in heaven according to Revelation 5:5?
8. When God causes a church to grow, why can't Satan stop Him? (see Mt. 16:18)
9. What does Philadelphia mean?
10. Why were the citizens of Philadelphia constantly having to flee the city?

cf. *confer*, compare

11. What are the doors that Christ opens?
12. Why did Christ say that the believers in Philadelphia had little strength?
13. What makes a church faithful?
14. Explain what is meant by the name of Christ. Give an example from Scripture regarding the power of Christ's name.
15. What was the problem that was facing the believers in Philadelphia? Explain. (see Rev. 3:9)
16. What is the hour of temptation that Christ refers to in Revelation 3:10? Will the church be a part of that hour? Support your answer.
17. Discuss the crowns that a believer can earn. Explain how a believer can lose his crown.
18. What ancient practice was Christ referring to when He said that He would make a pillar for every believer in the temple of God? Why is that significant for every believer? (see Rev. 3:12)
19. What is Christ going to write on every believer? Explain. (see Rev. 3:12)

Pondering the Principles

1. Examine the three attributes of Jesus Christ that are listed in Revelation 3:7. What things has Christ done in your life that reveal His holiness, His truth, and His opening of doors for the gospel? Are those same attributes reflected in your daily Christian walk? Give examples of some instances when each one was reflected in your walk, and some instances when you had an opportunity to reflect each one and didn't. Given the command of 1 Peter 1:15, what are some practical ways that you can be holy in all you do? What are some practical ways that you can stand for God's truth in the world? Finally, what are some practical ways that you can be more active in sharing your faith? Are you looking for the doors that Christ has opened? How many open doors have you missed--or were simply unwilling to go through? Take this moment to make the commitment to reflect the attributes of Jesus Christ. Follow the practical suggestions that you have made, and be consistent to apply them daily.
2. How do you set up standards of conduct for yourself and your family? Are they based on what the world has said or what the Word of God says? The church at Philadelphia was commended because they kept God's Word amidst the pagan society they lived in. Can you be commended in the same way? What do you need to change in your life for God to commend you for keeping His Word?
3. Review the promises that Christ gives to the overcomer in Revelation 3:12-13. Have you ever desired to be recognized for some achievement? Compare that desire to having your name memorialized for eternity in the presence of God. How does that make you feel? Spend this time in prayer. Thank God for the security He has given you for eternity.