

SESSION 12 – REVELATION CHAPTER 3 – PART II

¹“And to the angel of the church in Philadelphia write... (Revelation 3:1-6 ESV)

I. TO THE ANGEL OF THE CHURCH IN PHILADELPHIA

- A. Jesus introduces Himself to the Assembly in Philadelphia as *the Holy One, the True One*, and who has the key of David. The definite article used before *Holy One* and *True One* indicates a specific Person, not one in general. It calls back to the Prophets who referred to Yahweh as *the Holy One of Israel*.

²²“Whom have you reproached and blasphemed? And against whom have you heightened your voice, And haughtily lifted up your eyes? Against the Holy One of Israel! (2 Kings 19:22 LSB)

The Psalmist Ethan the Ezrahite writes in Psalm 89:

¹⁵How blessed are the people who know the loud shout of joy! O Yahweh, they walk in the light of Your face. ¹⁶In Your name they rejoice all the day, And by Your righteousness they are exalted. ¹⁷For You are the beauty of their strength, And by Your favor our horn is exalted. ¹⁸For our shield belongs to Yahweh, And our king to the Holy One of Israel. (Ps. 89:15-18 LSB)

Solomon writes:

¹⁰The fear of Yahweh is the beginning of wisdom, And the knowledge of the Holy One is understanding. (Prov. 9:10 LSB)

Isaiah laments in Isaiah 1:4, “...They have forsaken Yahweh; they have spurned the Holy One of Israel; they have become estranged from Him. (LSB)”

And again Isaiah 5:24, “...For they have rejected the law of Yahweh of hosts And the word of the Holy One of Israel they have spurned. (LSB)”

Then we see the explicit identification in Isaiah 10:20, “Now it will be in that day, that the remnant of Israel and those of the house of Jacob who have escaped, will never again rely on the one who struck them, but will truly rely on Yahweh, the Holy One of Israel. (LSB)”

Isaiah 40 paints the beautiful picture and identification of the Holy One of Israel by beginning with the same sermon John the Baptist would later preach in Matthew 3:3, Mark 1:3, Luke 3:4, and John himself in his gospel 1:23. Isaiah here says the preparation John would preach is for Yahweh.

³A voice is calling, “Prepare the way for Yahweh in the wilderness; Make smooth in the desert a highway for our God...⁵Then the glory of Yahweh will be revealed, and all flesh will see it together; for the mouth of Yahweh has spoken (Isa. 40:3 LSB; see also Isa. 47:4; 48:17; 54:5; 60:9)

- B. This title applied to Jesus is recorded in Mark 1:23, 24, “And immediately there was a man in their synagogue with an unclean spirit; and he cried out, saying, “What do we have to do with You, Jesus the Nazarene? Have You come to destroy us? I know who You are—the Holy One of God!” (LSB)”

Peter declares in his revelatory statement after Jesus says if anyone does not eat His flesh and drink His blood they have no life, “Lord, to whom shall we go? You have words of eternal life. And we have believed and have come to know that You are the Holy One of God.” (John 6:69 LSB)

John again writes in his first epistle, “²⁰ But you have an anointing from the Holy One, and you all know.” (1 John 2:20 LSB). There is a play on words here. The Greek *chrisma* is the equivalent *mishah* which means to anoint and from which we derive *mashiach* the anointed. Thus, the Anointed One, the Mashiach, the Holy One, has given an anointing to have the knowledge of Yahweh, in Him.

- C. Jesus also declares Himself to be *the True One*. John recorded His words in John 14:6 as being part of a tri-attribute-means to the Father Yahweh; the way, the truth, the life. To experience the Father, to come to Him, one must experience Jesus as *the way, the truth, and the life*. One must follow the way in Jesus, the truth in Jesus, and the life in Jesus and in Him will come to the Father. This is the foundational understanding of Jesus as *the True One*.

⁶Jesus said to him, “I am the way and the truth and the life. No one comes to the Father except through me. (John 14:6 NRSVue)

John also records the exchange between Jesus and Pilate before His crucifixion concerning Jesus’ claim to be a King and the relationship to *the Truth*.

³³Then Pilate entered the headquarters again, summoned Jesus, and asked him, “Are you the King of the Jews?”

³⁴Jesus answered, “Do you ask this on your own, or did others tell you about me?” ³⁵Pilate replied, “I am not a Jew, am I? Your own nation and the chief priests have handed you over to me. What have you done?” ³⁶Jesus answered, “My kingdom does not belong to this world. If my kingdom belonged to this world, my followers would be fighting to keep me from being handed over to the Jews. But as it is, my kingdom is not from here.”

³⁷Pilate asked him, “So you are a king?” Jesus answered, “You say that I am a king. For this I was born, and for this I came into the world, to testify to the truth. Everyone who belongs to the truth listens to my voice.” ³⁸Pilate asked him, “What is truth?” After he had said this, he went out to the Jews again and told them, “I find no case against him. (John 18:33-38 NRSVue)

As the interrogation proceeded Pilate asks the direct question, “So you are a king?” To which Jesus responded, “You say I am a king.” There was no doubt what Jesus’ answer was intended to be. He certainly was a king! Indeed, he was born to be a king, even though he was not a king in the earthly sense. But his kingship was intimately tied to his mission. His coming into the world was to be a witness or testifier to the truth.¹

¹ Gerald L. Borchert, John 12–21, vol. 25B, The New American Commentary (Nashville: Broadman & Holman Publishers, 2002), 242–243.

Borchert expounds this exchange in light of the Kingdom and in light of the Man Jesus, who is the *embodied or incarnate* Truth.

The theme of truth is a foundational idea in John. For Jesus and for John truth is not merely some intellectual concept of correct facticity. It also involves life-oriented integrity. Accordingly, we misunderstand Johannine truth if we merely speak of the truth about Jesus or doctrinal formulations about Jesus. Jesus is himself truth as he states: "I am the way, the truth and the life" (14:6). Jesus was not proposing to give the disciples a map or "triptik" to heaven or a theological description about himself. Jesus gave them himself. There is no doubt that truth is related to ideas and matters of facticity, but Jesus' mission was to bring people to himself and to God and in the process thereby bring them to integrity of life. It is clearly possible to be academically right and theologically correct but still lack integrity in life.

Jesus' mission was to integrate truth into life. That is the reason the text here defines people who are of truth as those who hear the voice of Jesus. Hearing or obeying Jesus is not the same as affirming correct ideas. The Pharisees and legalists in Jesus' day were very precise in their theological formulations, but God was remote for them. Moreover, they schemed his crucifixion in their correctness because they missed hearing the voice of God. That can still happen today. What Jesus did in this story was confront Pilate with himself and with the genuine nature of truth.

[John] 18:38a For politically motivated people, truth is frequently sacrificed on the altar of expediency. Many politically oriented people pretend they are interested in truth³. But Pilate summarizes his politically oriented life pattern with the haunting question: "What is truth?" The implications of that question are exceedingly far reaching for any person.⁴

In Jesus the "truth" presents itself to men in incarnate form (14:6). Whoever is of the truth belongs to the kingdom of truth; the one to whom God has granted new existence hears his voice... He [Pilate] takes the point of view that the state is not interested in the question about the "truth" (aA.~8Ha)-about the reality of God, or as perhaps it ought to be expressed in Pilate's way of thinking, about reality in the radical sense. "23 However, the Johannine Jesus has already explained in 14:6 that he himself is the truth. If Pilate now asks, when face to face with this truth, the truth that stands before him, "What is truth?", it is clear that Pilate does not belong among those whom "the Father has given to Jesus."⁵

- D. The identification of Himself now to the Philadelphian Assembly is that He is the Holy One of Israel and the True King and exercises Kingly authority and power in His Rule and Reign. And as such, He has received the Key of David. This is a clear reference to Isaiah 22:22. Just as Jesus on the Road to Emmaus began with *Moses and all the prophets* gave commentary and *interpreted* in and from the Scriptures *the things about Himself* to His two disciples, so also here He gives the same interpretation of Himself

² A customized route or mapping service

³ Also known as, situational ethics

⁴ Ibid., p. 243

⁵ Haenchen, Ernst . *Hermeneia: John 2: A Commentary on the Gospel of John Chapters 7-21*. Philadelphia, Fortress Press, 1984, p. 180.

pointing to Eliakim and the relationship to the Key of David and the *House of David*, and the House of Yahweh.

- E. Jesus says, “The words of [the one] who has the key of David, who opens and no one will shut, who shuts and no one opens. I know your works. Behold, I have set before you an open door, which no one is able to shut.” The meaning is clear. He has used the Key to open the Door to them (Acts 14:27; 1 Cor. 16:9; 2 Cor. 2:12; Col. 4:3). There is of course the open door for the Gospel of the Kingdom. But *that* door is not simply a *symbol* or *metaphor*. It is a *doorway* of the spirit through which the power of the age to come is opened and made available to them in order to demonstrate the power of the Kingdom. It is similar to the *open-door* John will see and enter in Revelation 4. There he travels *through that door* and then “at once I was in the spirit/Spirit.”
- F. One can imagine Luke 4 as the scene playing in the background. There in Nazareth the scroll of Isaiah was given to Him. He unrolled the scroll and found the place where it was written in chapter 61; Here is returns to Isaiah, this time chapter 22:

²⁰“Then it will be in that day, That I will summon My servant Eliakim the son of Hilkiah, ²¹And I will clothe him with your tunic And tie your sash securely about him. I will give your authority into his hand, And he will become a father to the inhabitants of Jerusalem and to the house of Judah. ²²“Then I will set the key of the house of David on his shoulder, When he opens no one will shut, When he shuts no one will open. ²³“I will drive him like a peg in a firm place, And he will become a throne of glory to his father’s house. (Isa. 22:20-23 LSB)

The name Eliakim is from the two Hebrew words, *el* – God and *qwm* – to rise, stand up, come to fruition.⁶ It is here we see the God Who Rises receiving the robe and sash (see Revelation 1:12-16) that is the robe of the King Priest who receives the authority of David to rule as a father over the house of Judah. He received this authority when the usurper *Shebna* was disposed. Upon His shoulder laid the Key of David to open doors and shut them. And He is to be driven *like a peg in a firm place* and become a throne of the glory of His Father’s House (or *His Father’s Temple*; see 2 Samuel 7 and the Davidic Covenant where *his son/Son would build a House for Yahweh*)

Eliakim’s father is *Hilkiah* from the two Hebrew words, *heleq* – to share the possession or booty; to distribute or share with; and *the first two letters, Yah*, from YHWH. Again, we see His Father is the God who Shares. Especially after disposing the enemy, the *booty* is distributed, to and through His Son.

⁶ Eliakim derives from “God” (אל, ‘l) and “raise/set up” (קום, qum), meaning “God raises up.”[1] More broadly, the name means “God sets up.”[2]

This etymological structure mirrors the meaning of Jehoiakim, which was Eliakim’s later royal name. Jehoiakim comes from “Yahweh” (יהוה, yhw) and “to raise/set up” (קום, qum), thus meaning “Yahweh raises up.”[1] The name change itself carried theological significance: Pharaoh Neco changed Jehoiakim’s name when he became king; he may have been making the statement that it could not have been the Almighty God (whom other peoples believed in), but only the Israelites’ own God (יהוה, yhw) who raised Jehoiakim up to power.[1]

[1] Brenda Heyink, “Jehoiakim, King of Judah,” in *The Lexham Bible Dictionary*, ed. John D. Barry et al. (Bellingham, WA: Lexham Press, 2016). [See here, here, here.]

[2] S. F. Hunter, “Eliakim,” in *The International Standard Bible Encyclopaedia*, ed. James Orr et al. (Chicago: The Howard-Severance Company, 1915), 929.

- G. For it is to the believers in Philadelphia Jesus opens the door. He is the way into the distribution of what Jesus identifies as “a little power.” Though it may seem *small*, recall the Kingdom parables concerning the three pecks of yeast, or the mustard seed, or the hiddenness of the treasure and pearl of great price. Though it is *little power*, it is the power of the Age to Come. That power enabled them to keep His word and to keep His Name and not deny it.
- H. We come now to the first of two controversies from this commendation to this group of believers. Unfortunately, what Jesus says next has been used as an antisemitic slur against unbelieving Jews over the centuries by *some* in the Church.

⁹ Behold, I will make those of the synagogue of Satan who say that they are Jews and are not, but lie—behold, I will make them come and bow down before your feet, and they will learn that I have loved you. (Rev. 3:9 ESV)

⁹ “I know your tribulation and your poverty (but you are rich) and the slander of those who say that they are Jews and are not, but are a synagogue of Satan.” (Rev. 2:9 ESV)

- I. David Stern, the renowned author of the *Complete Jewish Bible* and *Jewish New Testament* writes in his commentary:

Perhaps they, like the Gentile Judaizers of the book of Galatians, adopted a smattering of Jewish practices and tried to force them on Gentile Christians. They may have subjected themselves to a legalistic perversion of the Torah (see 1C 9:20&N). They apparently organized a pseudo-Messianic synagogue. Their false doctrine probably led them to wrong and immoral behavior, since false doctrine usually does. They probably drew Gentile Christians away from the truth and thereby threatened the Messianic community.

Virtually all the commentators ignore the obvious and straightforward interpretation that Yochanan is talking here about Gentiles who pretend to be Jews. The same kind of expression is used in v. 2: “... you tested those who call themselves emissaries but aren’t—and you found them to be liars.” It obviously refers to false apostles, and there the commentators accept the literal sense without demur. But here they opt for the metaphorical interpretation that Yochanan is talking about Jews who reject Yeshua as the Messiah instead of the literal understanding that these are non-Jews who lie and say they are Jews but in fact are Gentiles. In this way a verse which says nothing about Jews is given a virulently antisemitic significance. The result is that over the centuries Jews have had the epithet “synagogue of Satan” hurled at them by Christians who thought they understood the Bible.

But nowhere in the New Testament are unbelieving Jews called non-Jews, although Ro 2:28–29 is sometimes mistakenly brought as evidence to the contrary (see note there). Nor does anything in the present context call for a violent outburst against Jews. A good rule of interpretation is that when the literal sense makes good sense, seek no other sense. The only explanation I can see for its nearly universal disregard in this case is the anti-Jewish mindset that infected the Church, including its

theologians and commentators, so that even those without antisemitic feelings rejected the position in favor of imposing on the text their own drash (see Mt 2:15N).⁷

- J. To make the claim that Jesus is referring to Jews who have rejected Him as Messiah and Yahweh in flesh as a Synagogue of Satan requires first a disregard for what He explicitly says, *“those who say that they are Jews and are not, but lie.”* The claim of their Jewishness is a lie; or, stated another way, they lied about being Jews. If that’s the case, they aren’t Jews, rather they are Gentiles. Any unbelieving Jew or Gentile is outside of the Kingdom of God and require salvation through Jesus. There is no other way. However, Jesus never says unbelieving Jews, as a whole, are a Synagogue of Satan.
- K. In no uncertain terms Paul asks the following question then answers it, *“I ask, then, has God rejected his people? By no means!”* Which *people* is he referencing? He again clarifies it, *“I myself am an Israelite, a descendent of Abraham, a member of the tribe of Benjamin. God has not rejected his people whom he foreknew. (Rom. 11:1-2 LSB)”* Paul, prior to his conversion, was a Jewish Pharisee and taught by the great Rabbi Gamaliel and persecuted Messianic Jews (Acts 22:3-5). In other words, he was an unbeliever, until Jesus met him in an open vision and saved him. Thus, he can give himself as the example that God has not rejected unbelieving Jews, because he is proof.

Further, the *One* speaking in Revelation, the *One* whom *the apokalypsis concerns* is the King of the Jews. His mother is a Jew. His human father was a Jew. His disciples/apostles, including the human author of Revelation, *all Jews*. The entire Church until Cornelius were *Jews*. All of these who came to Him were separated from Yahweh through their sin. Only through Yeshua did they receive *zoen aionion*. He circumcised their hearts just as Moses prophesied (Deut. 30:6; Rom. 2:28-29; Jer. 4:4; 31:31-34; 32:40; Ezekiel 36:26-27)

Paul again writes in Romans 11 that it was through doubt and unbelief some of the branches were broken off from the root of believing Jews, the Church. Into their place were *grafted* Gentiles who believed by faith in Yeshua. They did not replace the olive root. They joined the root. And He is able to graft in again *those of Israel* who do not continue in unbelief. And the event is described by Paul in terms of the Resurrection:

“So I ask, have they stumbled so as to fall? By no means! But through their stumbling salvation has come to the gentiles, so as to make Israel jealous. ¹²Now if their stumbling means riches for the world and if their loss means riches for gentiles, how much more will their full inclusion mean!... ¹⁵For if their rejection is the reconciliation of the world, what will their acceptance be but life from the dead? (Rom. 11:11-15 NRSVue)

This doesn’t sound like our Heavenly Father, nor His Son, whom He has given the Key of the House of David, has called unbelieving Jews a synagogue of Satan. He actually has a plan to graft them back in to the Olive Root and fulfill Ezekiel 37.

⁷ David H. Stern, Jewish New Testament Commentary : A Companion Volume to the Jewish New Testament, electronic ed. (Clarksville: Jewish New Testament Publications, 1996), Re 2:9.

- L. The second controversy did not happen until the rise of Dispensationalism and its signature doctrine of a pre-tribulation rapture.

*¹⁰Because you have kept my word about patient endurance, **I will keep you from the hour of trial** that is coming on the whole world, to try those who dwell on the earth. (Rev. 3:10 ESV)*

Renown Dispensational scholar John Walvoord writes in his Revelation commentary:

Promise of deliverance from the hour of trial. Because of their faithfulness, the Christians in Philadelphia are promised that they will be kept from the hour of trial that will come upon the earth as a divine judgment. It should be noted that this deliverance is not only from trial but from a period of time in which the trial exists, “the hour of trial.” If the expression had been simply “deliverance from trial,” conceivably it could have meant only partial deliverance. The expression seems as strong as possible that the Philadelphian church would be delivered from this period, which is the great tribulation, Daniel’s seventieth week (cf. Dan. 9:25–27) ...

Many have observed also that the preposition “from” (Gr., ek) is best understood as “out of” rather than simply “from.” As the horrors of this tribulation period are unfolded in the following chapters of Revelation, it is evident that the promise here to the church at Philadelphia is one of deliverance from this time of trouble.

The event in view here that will deliver the true church from the tribulation is the rapture, which must occur prior to the tribulation for this promise to have its full force. What is said emphasizes deliverance from rather than deliverance through. Thus the pretribulational view of the rapture of the church seems to fit best with the biblical context in Revelation 3:10.

As far as the Philadelphian church was concerned, the rapture of the church was presented to them as an imminent hope. If the rapture had occurred in the first century preceding the tribulation that the book of Revelation describes, they were assured of deliverance. By contrast, those sealed out of the twelve tribes of Israel in 7:4 clearly go through the time of trouble. This implies the rapture of the church before the time of trouble referred to as the great tribulation. Such a promise of deliverance would seemingly have been impossible if the rapture were delayed until the end of the tribulation prior to the second coming of Christ and the establishment of His millennial kingdom.

This passage therefore provides support for the hope that Christ will come for His church before the time of trial and trouble described in Revelation 6–19. This time of tribulation will overtake the entire world, as God inflicts His wrath upon unbelieving Gentiles as well as upon Christ-rejecting Jews. The Lord’s coming is compared to an imminent event, one that will come suddenly without announcement. In view of this expectation the church at Philadelphia is urged to hold fast to their testimony for Christ in order to receive their reward at His coming. The expression “soon” is to be understood as something that is sudden and unexpected, not necessarily immediate.⁸

⁸ John F. Walvoord. Revelation (Kindle Locations 1273-1296). Moody Publishers. Kindle Edition.

- M. First, nothing is mentioned by Jesus about *removing them* from the earth. There is a play on words: **you have kept my word and not denied my name...you have kept my word about patient endurance...I will keep you.** Notice the believers have been faithful to the words of Jesus, have carried His Name *not in vain*, and patiently endured the hardship and trouble of being a believer in Philadelphia, a Roman city full of pagan worship, wicked spirits of the pagan worship, emperor worship, a government hostile and opposed to them, and oppressive citizens claiming to be Jews whom Jesus said were a Synagogue of Satan; or those who learned in the house of the devil. Jesus says to them in this environment, I will keep you; for He has given them an open door.
- N. Mounce give the textual answer to Walvoord,
- Because the believers at Philadelphia had kept “Christ’s command to endure patiently for His sake,” he will keep them from the hour of trial that is going to come upon the whole world. The major question is whether Christ is promising deliverance from the period of trial or safekeeping through the trial. The preposition “from” (Gk., ἐκ) is inconclusive. Walvoord holds that “if this promise has any bearing on the question of pretribulationism, however, what is said emphasizes deliverance from rather than deliverance through” and “implies the rapture of the church before the time of trouble referred to as the great tribulation.” The thrust of the verse is against this interpretation. It is precisely because the church was faithful to Christ in time of trial that he in turn will be faithful to them in the time of their great trial. The promise is consistent with the high-priestly prayer of Jesus, “My prayer is not that you take them out of the world but that you protect them from the evil one” (John 17:15). It is their preservation in trial that is taught. That the martyrs of 6:9–11 are told to wait for vindication until their full number would be killed indicates that the issue is not physical protection. The spiritual protection of the church is presented elsewhere in Revelation under such figures as sealing (7:1ff.) and flight to the wilderness (12:6).⁹
- O. Be Christ promises that His power, which made it possible for the church to become His people (vv. 7–8a) and to maintain their status as His people (vv. 8b–9), will continue to protect them spiritually from the tribulation which is about to come. Because of their faithfulness in trial, particularly in witnessing to Christ, Christ will keep the Philadelphians from the hour of testing, that hour which is about to come upon the whole world. The phrase the whole world is not necessarily to be taken in a literal sense, but in the NT usually has a more localized sense. For instance, the same phrase refers in Luke 2:1 only to Palestine and in Acts 11:28 to a somewhat wider region (see also Acts 17:6; 19:27; 24:5, though in Rev. 12:9 and 16:14 it has a more universal sense). The testing could, therefore, refer to a localized trial either in Asia Minor or more generally in the Roman Empire, which would make sense of the fact the Philadelphians themselves would experience it and be kept through it. If the phrase the whole world is taken literally, the reference would be to the final period of testing or trial leading up to and including the Lord’s return (depicted in 11:7–13 and 20:8–10), and the meaning would have to involve the Philadelphian Christians’ salvation in the refining fire of the final judgment, which is possible but perhaps

⁹ Robert H. Mounce, *The Book of Revelation*, *The New International Commentary on the New Testament* (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1997), 102–103.

less natural (though in support of a notion of final judgment is the observation that the vast majority of the uses of hour in Revelation [11:13; 14:7, 15; 18:10, 17, 19] refer to the time of the last judgment).

Note that Christ is speaking here primarily of spiritual rather than physical protection, for nowhere in Revelation are believers promised immunity from physical suffering—indeed, as the letters already studied make clear, they are to expect it. Paul also frequently makes the same point (Rom. 8:35–39; 2 Cor. 4:16–5:10; Phil. 3:10; Col. 1:24, etc.). The words spoken by Christ here (that He will keep them from testing) are the same words He used in John 17:15, the only other place in the NT where the phrase (tereo ek) occurs. There Jesus prayed, “I do not ask Thee to take them out of the world, but to keep them from the evil one.” In John 16:33, Jesus promises believers peace in the midst of certain tribulation. According to Jesus’ words, therefore, believers will endure physical suffering, but will be kept spiritually safe in the midst of it. Therefore, this verse does not speak of a physical rapture before the beginning of a coming “Great Tribulation.” Rather, it refers to Christ’s protection through the end-time tribulation, which had already started in the first century and would become worse as the final end neared.¹⁰

As a final note on the Philadelphian Assembly, they were not raptured prior to trial. No one thought, nor taught, a rapture prior to the trial. The opposite appears true as Ignatius the Bishop of Antioch a disciple of the Apostle Peter, or second in line from him, wrote a letter to the Philadelphian Assembly in the early 100’s, some 20-30 years after John scribed Revelation. He wrote this letter as he was on his way to Rome to be martyred in a Colosseum being eaten by wild beasts (lions, etc.). He obviously died the martyr’s death.

Ignatius’ [of Antioch] theology concerning the Cross and Atonement, “focus on Christ’s death encouraged believers amid suffering. Just as Christ suffered, so also believers will suffer. Yet Christ did not avoid suffering but instead endured it for the sake of his people. The final benefit was an incomparable joy through fellowship with Christ. This crucicentrism encouraged Ignatius to hold fast to his call to martyrdom, and church tradition holds that Ignatius eventually came to Rome and was there martyred for his faith. Given the details from his letters on his impending death, Ignatius was likely not a Roman citizen, meaning he would have been killed by beasts in the morning events at the colosseum before the gladiatorial games later in the day.”¹¹

P. We come to the promise of Jesus to those have kept His word of perseverance and His Name:

¹² The one who conquers, I will make him a pillar in the temple of my God. Never shall he go out of it, and 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 from my God out of heaven, and my own new name. (Rev. 3:12 ESV)

¹⁰ G. K. Beale and David H. Campbell, Revelation: A Shorter Commentary (Grand Rapids, MI; Cambridge, U.K.: William B. Eerdmans Publishing Company, 2015), 85–86. Beale follows,

¹¹ Jordon H. Edwards, “Ignatius of Antioch,” in The Essential Lexham Dictionary of Church History, ed. Michael A. G. Haykin (Bellingham, WA: Lexham Press, 2022).

This promise is directly related to Isaiah 22 and that Jesus, the God who Rises, would be driven like a peg in the tabernacle to make it stable in the wind. Alec Moyter writes,

Eliakim is given the key, i.e. the authority to legislate and make binding decisions; his purpose is to be a peg, to hold the kingdom firm. The image of the key is found only here in the Old Testament (cf. Rev. 3:7). Peg (yātēḏ) means ‘tent peg’ unless the context dictates otherwise (cf. Jdg. 16:14; Zc. 10:4) and the picture is of a tent peg driven into a firm place, holding the tent secure in the wind. This gives force to the altered meaning in verse 25 where Eliakim turns into a ‘wall peg’, a maintenance system for his family.¹²

The tent peg holds the tent and securely maintains the dwelling for the family. In other words, the peg holds the house and keeps it from being blown away. This is a familiar thought found in Matthew 7:24-25:

²⁴ “Everyone, then, who hears these words of mine and acts on them will be like a wise man who built his house on rock. ²⁵ The rain fell, the floods came, and the winds blew and beat on that house, but it did not fall because it had been founded on rock. (Matt. 7:21-25 NRSVue)

The promise is to the one who *hears and acts* or *who keeps* His words; which is exactly what the Philadelphian Assembly did. And just as Yahweh had established Him as a tent peg for the house, for His House, so now Jesus promises to make the overcomer a *pillar in the temple of my God*. The promise speaks of the authority in the House of God, His Temple, the Body of Messiah; to remain unmoved in the time of trouble by keeping His Word of Perseverance and keeping His Name. The pillar is there for support of the house. To maintain its structure and hold its entry through the door into the house.

- Q. To the Philadelphian believer, the one who conquers and overcomes, Jesus will write on him the Name of Yahweh, the name of the city, the New Jerusalem, “*Yahweh is there*” (see. Ezek. 48:35), and His own *New Name*. This all is part of the New Covenant and the taking of the Name of the Greater One, and all that He has. He gives His Name, we receive it and bear it. He is the Father who shares the bounty.

¹² J. Alec Motyer. The Prophecy of Isaiah: An Introduction & Commentary (Kindle Locations 6360-6364). InterVarsity Press. Kindle Edition.