

230305-1 Revelation 3, 7-13, Christ's Assessment of the Church at Philadelphia—CThurman

The church at Sardis had a name that they lived, a report that must have been by those that viewed her from the outside looking in, but the Lord Jesus said of the Sardis church, *'thou art dead.'* By all accounts Sardis was a church that had stopped watching for Christ. It seems to me that unwatchfulness results from moving away from the grace of God, that forgetting both *how* they had received and how they had heard the things of Christ, which was all of His grace. The faithful *few* of this congregation were commanded to strengthen the things that remained, even those things were ready to die, hold fast and repent. Christ promised to the faithful few that had not defiled their garments that they would walk with Him in white because they are worthy. The overcomer would be noted by Him as the righteous of the earth during the millennial and everlasting kingdom of our Lord Jesus Christ. These are assured by a negative statement that their names would not be blotted out from the book of life. If we said the same in a positive statement it would be that their names were written in the Lamb's book of life.

Concerning the Lamb's book of life, I cannot find anywhere in Scripture where anyone whose names was enrolled into this eternal register is ever removed.

Christ will confess their names before His Father and before His angels. And what a day that will be when Jesus Christ Himself would declare our names before all in the presence of the Father and His angels. Could there be any higher honor paid to a servant of Christ's?

The text now turns to the church at Philadelphia. Like the Smyrnan church, a poor church, a church of little substance, the Philadelphia church, a church of little strength receives no correction.

Chapter 3 – Philadelphia, the church with opportunity.

7 ¶ And to the angel of the church in Philadelphia write;

write, γράψον, 2s. aor. **imper.** act. of γράφω, *to write*. (12 times in this book the apostle John is commanded ‘*write!*’)(**Re.1.11, 19; 2.1, 8, 12, 18; 3.1, 7, 14; 14.13; 19.9; 21.5**)

Philadelphia – the noun φίλος, tss. friend, the verb φιλέω, tss. love & ἀδελφός, brother. The church of brotherly love. A special note at this place that Christ has no corrective words concerning either false doctrine or errant practices for the church at Philadelphia.

These things saith he that is holy, he that is true, he that hath the key of David,

holy, ἅγιος, an adj. tss. *holy, holy one, holy thing, saint*.

he that is holy – Jesus Christ is the Holy One of God, the God of Israel.

By the Spirit David said that Jesus Christ was the Holy One of God:
Ps.16.8 I have set the LORD always before me: because [he is] at my right hand, I shall not be moved.

9 Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope.

10 For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One (that is, the Holy One of the Heavenly Father) to see corruption. (cf. Ac.2.27)

The demons acknowledged Christ as the Holy One of God:

Mk.1.23 ¶ And there was in their synagogue a man with an unclean spirit; and he cried out,

24 Saying, Let [us] alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God.

The apostle John said we have an anointing from the Holy One:

1Jn.2.20 ¶ But ye have an unction from the Holy One, and ye know all things.

he that is true – Jesus Christ is very God, the true God.

true, ἀληθινός, an adj. and always tss. with the English *true* (27); means genuine.

1Jo 5:20 And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, [even] in his Son Jesus Christ. This is the true God, and eternal life.

hath, ἔχων, nom. sing. masc. part. pres. of the verb ἔχω, to have, to possess; part. pres. would be *has* or *possesses*, or, *is having* or *is possessing*.

keys, κλεῖς, acc. pl. of the noun κλείς, tss. always with the English *key* (6), Mt.16.19; Lk.11.52; **Re.1.18; 3.7; 9.1; 20.1**). The noun *key*, κλείς, is related to the verb κλείω, *to shut*.

he that openeth, and no man shutteth; and shutteth, and no man openeth;

openeth ἀνοίγων, nom. sing. masc. part. pres. act. of the verb tss. always with the English *open*.

openeth, ἀνοίγει, is 3s. pres. ind.

shutteth, κλείει, 3s. pres. ind. of the verb κλείω, tss. *to shut, to shut up*.

Christ's statement concerning the key of David, etc., is a reference to Is.22.22. In the beginning of this chapter, Jerusalem, on account of their sins against the LORD, is under siege, the leaders for the most part refused to mourn over their state, but continued unrepentant, eating, drinking and making merry. The inhabitants of the city were doing everything they humanly could (but for repenting) so that they even broke down houses to fortify the walls, redirected pools of water to gather water to drink. Now, evidently there was at this time a wicked man named Shebna, the king's treasurer, and a righteous man, named Eliakim, which the LORD calls His servant. Now, this text of Isaiah is literally about Eliakim. It is NOT about

Jesus Christ BUT the Lord Jesus draws from this text a parallel that pertains to Him.

*Isa 22:15 Thus saith the Lord GOD of hosts, Go, get thee unto this treasurer, [even] unto Shebna, which [is] over the house, [and say],
16 What hast thou here? and whom hast thou here, that thou hast hewed thee out a sepulchre here, [as] he that heweth him out a sepulchre on high, [and] that graveth an habitation for himself in a rock?*

Shebna was a wicked man that made preparations that contradicted the will of God. Sheba thought and planned to remain in the city, going so far as to hew him out a grave site in a place of renown and establish for himself a name. But the LORD says otherwise.

17 Behold, the LORD will carry thee away with a mighty captivity, and will surely cover thee.

18 He (the LORD) will surely violently turn and toss thee [like] a ball into a large country: there shalt thou die, and there the chariots of thy glory [shall be] the shame of thy lord's house. (for ever appointing Shebna to this office. [?])

19 And I will drive thee from thy station, and from thy state shall he pull thee down.

20 And it shall come to pass in that day, that I will call my servant Eliakim the son of Hilkiyah:

Jesus is the LORD's Servant:

Mt 12:18 Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles.

21 And I will clothe him with thy robe (Sheba's royal robe), and strengthen him with thy girdle (his royal belt [for strength]), 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.

22 And the key of the house of David will I lay upon his shoulder (back); so he shall open, and none shall shut; and he shall shut, and none shall open.

shoulder, שֵׁמֶרֶת, a masc. noun tss. shoulder, back, portion, consent.

23 And I will fasten (permanence & security) him [as] a nail in a sure place; and he shall be for a glorious throne (a seat of honor) to his father's house.

24 And they shall hang (as upon a nail) upon him all the glory (honor) of his father's house, the offspring and the issue, all vessels of small quantity, from the vessels of cups, even to all the vessels of flagons.

Eliakim's ministry was established, absolute, and secure over Hezekiah's royal house. The Lord Jesus draws from this that He shall rule over His own house. His word is absolute. What he allows will be allowed for His royal household. What he rejects will be rejected for His royal household. So-to-speak, everything hangs upon this Nail, Jesus Christ the Lord. He is the Head, Sovereign, and Savior of His church.

This is not teaching that Christ is presently ruling from the throne of David over the earth. This is only about His house, the church of God. No, ten-thousand times, the millennial kingdom has not yet come. No, Satan is not bound ... as we shall see with reference to the troublesome 'synagogue of Satan.' But this does teach that Christ is the sovereign over His churches.

Heb 3:5 And Moses verily [was] faithful in all his house, as a servant, for a testimony of those things which were to be spoken after;

6 But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.

Christ is saying he has the right and the power to open and close matters concerning His royal house and household, the saints of God. Christ opens doors of opportunities to some churches and to others he closes doors. And no man can hinder Him.

*Eph 1:22 And hath put all [things] under his feet, and gave him [to be] the head over all [things] to the church,
23 Which is his body, the fulness of him that filleth all in all.*

Eph 5:23 ... Christ is the head of the church: and he is the saviour of the body.

7 Καὶ τῷ ἀγγέλῳ τῆς ἐν Φιλαδελφείᾳ ἐκκλησίας γράψον· Τάδε λέγει ὁ ἅγιος ὁ ἀληθινός ὁ ἔχων τὴν κλεῖδα τοῦ Δαβὶδ, ὁ ἀνοίγων καὶ οὐδεὶς κλείει, καὶ κλείει καὶ οὐδεὶς ἀνοίγει·

8 I know thy works:

(A statement to ea. church.)

works, ἔργα, is either nom. or acc. pl. of the noun ἔργον, tss. deed, work, labour, doing. (Re.2.2, 5, 6, 9, 13, 19 [twice], 22, 23, 26; 3.1, 2, 8, 15; 14.13; 15.3; 18.6; 20.12, 13); ἔργον is in the texts Re.2.22; 9.20; 16.11; 22.12). each of the seven churches are bolded.

The Holy One, the True One, the One that has the key of David to open and no one can shut, and can shut and no one opens, He says ...

I know thy works – now I understand that this statement is followed by a statement of those works, or the lack of them.

behold, I have set before thee an open door,
given in your presence a door that has been opened
in your sight (v.9)

have set, δέδωκα, 1s. perf. ind. of the verb δίδωμι, tss. to give, to bestow, to commit, to set, etc.; v. 8, I have set; v. 9, I will make.

door, θύραν, acc. sing. of the noun θύρα, always tss. with the English door.

and no man can shut it:
no one is able to

open, ἀνεωγμένην, acc. sing. fem. part. perf. pass. of the verb ἀνοίγω; **v.7**; i.e. 'that has been opened.'

can, δύναται, 3s. pres. ind. of the verb δύναμαι, tss. *to be able, can, to have the power, to be possible, to have the might*; see the noun *strength*, δυνάμει, in the very next clause.

shut, κλείσαι, aor. infin. act. of the verb κλείω, v.7.

for thou hast a little strength, and hast kept my word, and hast not denied my name.
power observed

hast, ἔχεις, 2s. pres. ind. *you have*; **v.8, 11**.

little, μικράν, acc. sing. fem. of the adj. μικρός, tss. *little, least, less, small*.

strength, δύναμιν, acc. sing. of the noun δύναμις, tss. *wonderful works, mighty works, ability, miracle, virtue, strength (Re.1.16; 3.8; 12.10), power (Re. 4.11; 5.12; 7.12; 11.17; 13.2; 15.8; 17.13; 19.1), might, violence, abundance (Re.18.3)*.

hast kept, ἐτήρησάς, 2s. aor. of the verb τηρέω, tss. *to keep, to observe, to watch, to reserve, to preserve, to hold fast*; **v.8, 10**.

hast ... denied, ἠρνήσω, 2s. aor. of the verb ἀρνέομαι, tss. *to deny (28), to refuse (2)*.

for thou hast a little strength – Though the church of Philadelphia was of little strength Christ opened to them some door of opportunity that was

impossible for everyone, but he opened this to that church of little strength. Such a thing is not after how we judge things by the sight. This open door wasn't conditioned on the numbers of their congregation or the resources they had available. It was based on the directive of Jesus Christ. He saw a church that had done the best they could with what they have and He opened to them a great and effectual door.

1Co.16.5 ¶ Now I will come unto you, when I shall pass through Macedonia: for I do pass through Macedonia.

6 And it may be that I will abide, yea, and winter with you, that ye may bring me on my journey whithersoever I go.

7 For I will not see you now by the way; but I trust to tarry a while with you, if the Lord permit.

8 But I will tarry at Ephesus until Pentecost.

9 For a great door and effectual is opened unto me, and [there are] many adversaries.

And when the Lord opens the door for a church to go through it no man can shut it or prevent them.

We when refer to strength we mean human ability. Christ is most easily seen in us and in church when we are weak, or when we are at our weakest state in nature. The power of Christ resting on us is most clearly understood when we are weak. Otherwise the flesh is exalted.

Gideon is a good example of this:

Jud.7.2 And the LORD said unto Gideon, The people that [are] with thee [are] too many for me to give the Midianites into their hands, lest Israel vaunt themselves against me, saying, Mine own hand hath saved me.

2Co 13:4 For though he was crucified through weakness, yet he liveth by the power of God. For we also are weak in him, but we shall live with him by the power of God toward you.

2Co.12.8 For this thing I besought the Lord thrice, that it might depart from me.

9 And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.

10 Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong.

He.11.32 ¶ And what shall I more say? for the time would fail me to tell of Gedeon, and [of] Barak, and [of] Samson, and [of] Jephthae; [of] David also, and Samuel, and [of] the prophets:

33 Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions,

34 Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens.

8 Οἶδά σου τὰ ἔργα ἰδοῦ, δέδωκα ἐνώπιόν σου θύραν ἀνεωγμένην, καὶ οὐδεὶς δύναται κλεῖσαι αὐτήν ὅτι μικρὰν ἔχεις δύναμιν καὶ ἐτήρησάς μου τὸν λόγον καὶ οὐκ ἠρνήσω τὸ ὄνομά μου

**9 Behold, I will make them of the synagogue of Satan,
give**

will make, 1s. pres. ind. δίδωμι, tss. to give, to bestow, to commit, to set, etc.; v. 8, I have set; v. 9, I will make.

which say they are Jews, and are not, but do lie;

do lie, ψεύδονται, 3pl. pres. ind. mid. of the very ψεύδω, tss. to be false, to lie.

While the churches of Jesus Christ are an habitation of God through the Spirit, the synagogue or synagogues of the Jews is the gathering place of the unbelieving, Christ-rejecting Jews, not of God but of Satan, those that were most severe persecutors of the churches of Jesus Christ during the NT, apostolic period. Jesus Christ the Lord calls these synagogues the

synagogues of Satan. Interesting it is that this synagogue of Satan is mentioned in the city of Smyrna too.

Re 2:9 I know thy works, and tribulation, and poverty, (but thou art rich) and [I know] the blasphemy of them which say they are Jews, and are not, but [are] the synagogue of Satan.

So, again, a similarity. The church of little substance at Smyrna and the church of little strength at Philadelphia suffered in some way from them that of the synagogue of the unbelieving Jews in their city. There is not an anti-Semitic stance of Christ against the Jew. This man rightly says,

‘The synagogue at Philadelphia was criticized, not for being Jewish, but for being hostile to Christians.’ *Breaking the Code, Understanding the Book of Revelation*, Bruce M. Metzger, p.41, Abingdon Press

behold, I will make them to come and worship
cause, ordain, appoint that they should come

behold, ἰδοῦ, **imper.** tss. *behold, lo, see.*

I will make, ποιήσω, 1s. aor. subj. of the verb ποιέω, *to do.*

to come, ἦξωσιν, 3pl. aor. subj. of the verb ἔρχω, always tss. *to come*, and carries the idea of presenting Himself. **Re.2.25; 3.3 (twice), 9; 15.4; 18.8.**

worship, προσκυνήσωσιν, 3pl. aor. subj. of the verb προσκυνέω προς to, unto, at + κυνέω to kiss, Liddell & Scott, and always tss. *worship*. The whole idea is that one would be prostrate to kiss the feet.

before thy feet, and to know that I have loved thee.
in the presence of your feet they shall know
in the sight of your feet (**v.8**)

to know, γινῶσιν, 3pl. aor. subj. of the verb γινώσκω, tss. to know, to perceive, to understand, to resolve, to be aware.

have loved, ἠγάπησά, 1s. aor. of the verb ἀγαπάω, to love.

I think the unbelieving Jews will be forced to acknowledge that God is working in them and that they are the loved of the Lord.

9 ἰδοῦ, διδομι ἐκ τῆς συναγωγῆς τοῦ Σατανᾶ τῶν λεγόντων ἑαυτοὺς Ἰουδαίους εἶναι καὶ οὐκ εἰσὶν ἀλλὰ ψεύδονται ἰδοῦ, ποιήσω αὐτοὺς ἵνα ἤξωσιν καὶ προσκυνήσωσιν ἐνώπιον τῶν ποδῶν σου καὶ γινῶσιν ὅτι ἐγὼ ἠγάπησά σε

10 Because thou hast kept the word of my patience,
observed

hast kept, ἐτήρησάς, 2s. aor. of the verb τηρέω, tss. to keep, to observe, to watch, to reserve, to preserve, to hold fast; v.8, 10.

patience, ὑπομονῆς, gen. sing. of the noun ὑπομονή, ὑπο preposition 'under' + μένω, to abide, continue, dwell, endure, remain, stand, tarry (the seven ways this verb is tss. in the NT); ὑπομονη is tss. patience (Re.1.9; 2.2, 3, 19; 3.10; 13.10; 14.12), patient continuance, enduring, patient waiting.

The word of God is the final authority. It will endure forever. This congregation had observed, preserved this enduring word.

1Pe 1:25 But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.

1Ti 3:15 But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.

And for enduring this word the Lord Jesus says,

ἐκ

I also will keep thee from the hour of temptation, which shall come upon
preserve, reserve out of trial

I will keep, τηρήσω, 1s. fut. ind. of the verb τηρέω, tss. to keep, preserve, observe, watch, reserve.

hour, ὥρας, a noun tss. hour (89), time (11), day (1), even tide (1), instant (1), season (1), high time (1), short (1).

temptation, πειρασμοῦ, gen. sing. of the noun πειρασμός, tss. temptation, trial; see the verb below, πειράζω.

shall, μελλούσης, gen. sing. fem. part. pres. of the verb μέλλω, 'to do' affected by the tense (time) of the verb.

come, ἔρχεσθαι, pres. infin. of the verb ἔρχομαι, to come, to go, to light.

all the world, to try them that dwell upon the earth.
habitation [of man] tempt habitate

world, οἰκουμένης, gen. sing. of the noun οἰκουμένη, properly, a fem. part. pass. of the verb οἰκέω, to dwell, and so refers to the habitation of man. See the verb οἰκέω, but with the prefixed κατά, in the verb dwell, directly below.

to try, πειράσαι, aor. infin. of the verb πειράζω, tss. to tempt, to prove, to assay, to go about, to examine, to try (Re.2.2, hast tried; 2.10, may be tried; 3.10, to try).

that dwell, κατοικοῦντας, acc. pl. masc. part. pres. of the verb κατοικέω, tss. to dwell, to inhabit.

earth, γῆς, a noun tss. land, earth, country, ground.

Whatever the Lord refers to by *the hour of temptation* its first application is to the church at Philadelphia. Then should the Lord bring upon the earth great trial it could be applied to subsequent churches. But it should be pointed out that this cannot refer to A.D. 70 because the apostle John received this revelation after that historical event, but this could include the time of great trial given in the 24th chapter of Matthew.

10 ὅτι ἐτήρησας τὸν λόγον τῆς ὑπομονῆς μου κάγω σε τηρήσω ἐκ τῆς ὥρας τοῦ πειρασμοῦ τῆς μελλούσης ἔρχεσθαι ἐπὶ τῆς οἰκουμένης ὅλης πειράσαι τοὺς κατοικοῦντας ἐπὶ τῆς γῆς

11 Behold, I come quickly: hold that fast which thou hast,
suddenly retain that which possess

hast, ἔχεις, 2s. pres. ind. you have; v.8, 11.

ἵνα
that no man take thy crown.
in order that one should away

behold, ἰδοῦ, imper. tss. behold, lo, see.

I come, 1s. pres. ind. ἔρχομαι, tss. to come, to go.

quickly, ταχύ, adv. tss. quickly, lightly; the noun τάχος, speed, quick, short; the adj. is ταχύς, swift. The adverb describes how Christ shall come, NOT WHEN. He shall come quickly, suddenly when He comes.

hold ... fast, κρατέω, 2s. imper. of the verb κρατέω, tss. to take, to lay hold of, to obtain, to retain; Re.2.1, 13-15, 25; 3.11; 7.1; 20.2.

take, λάβη, 3s. aor. subj. of λαμβάνω, tss. to take away, to hold, to catch, to come on, to attain, to accept.

crown, στέφανος, a noun and always tss. with the English crown (18).

The crown the best, the chiefest reward, the highest prize.

1Co 9:24 Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain.

Php 3:14 I press toward the mark for the prize of the high calling of God in Christ Jesus.

2Ti.4.7 I have fought a good fight, I have finished [my] course, I have kept the faith:

8 Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.

Jas 1:12 Blessed [is] the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.

They were to strive by the sufficiency of the grace of God to maintain the doctrine of Christ and to lively godly. They were to be faithful and watchful so that they might receive the reward which Christ brings in the day of His coming.

2Pe 3:17 Ye therefore, beloved, seeing ye know [these things] before, beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness.

This is parallel to what the apostle John says to the elect lady and her children.

2Jo 1:8 Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward.

11 ἰδοῦ, ἔρχομαι ταχύ· κράτει ὃ ἔχεις ἵνα μηδεὶς λάβῃ τὸν στέφανόν σου

12 Him that overcometh will I make a pillar in the temple of my God,

pillar, στῦλον, acc. sing. of the noun στῦλος, and always tss. with the English *pillar* (4); a pillar is a support.

As the churches of Jesus Christ are called the pillar and ground of the truth (cf. 1Ti.3.15) so the faithful in them shall be as pillars in the temple of His Father. Paul referred to Peter and John as pillars in the Jerusalem church. (cf. Ga.2.9) These apostles were as permanent fixtures in the churches. They were supports in them. If I could say it another way, the faithful of Christ shall be the main structure or framework of that Christ's administration, not only the millennial kingdom, but of the New Jerusalem where God and the Lamb are the temple of it. (cf. Re.21.22)

and he shall go no more out: and I will write upon him the name of my God,
nevermore go outside, forth

out, ἔξω, adv. tss. *out, without, away, out of, outward, forth.*

go, ἐξέλθῃ, 3s. aor. subj. of the verb ἐξέρχομαι, to go out.

I will write, γράψω, 1s. aor. subj. of the verb γράφω, tss. *to write,*
and once *describe.*

he shall go no more out – Coming into the city of God is what the overcomer has ever desired. King David expresses it:

Ps 84:10 For a day in thy courts [is] better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness.

But what does this mean? Is there behind this statement, *he shall go out no more*, the idea of impossibility to leave or be removed?

How the overcomer was previously inclined, just as others, to fall away and depart from the living God for the fiery trials he might suffer. That inclination being removed he would not leave even if he could. There are many, many warnings and encouragements in the NT compelling the saints of God to faithfulness. Now those many warnings are unnecessary.

Related to this is the threat posed by others to remove us. Satan, demons and the human adversary always striving to remove us from the faith of Christ and from the place of blessing among the saints of God in Christ's NT church. All threats are gone to remove us are banished.

Whatever it means, the overcomer *shall go out no more*. It is a blessing of blessings, a reward of rewards given to Christ's faithful. The overcomer is bounded by a city of gold that measures about 1,500 miles square, a street and the structures made of purest gold, clear like glass, all bounded by a wall of jasper that is 216' tall.

Joh 14:2 In my Father's house are many mansions: if [it were] not [so], I would have told you. I go to prepare a place for you.

This city IS the temple of God in that day.

Re 21:22 And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.

And here is the overcomers permanent residence, *he shall go out no more*.

and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and [I will write] upon him my new name.

Christ receives a new name from the Heavenly Father:

Isa 62:2 And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the LORD shall name.

12 ὁ νικῶν ποιήσω αὐτὸν στῦλον ἐν τῷ ναῷ τοῦ θεοῦ μου καὶ ἔξω οὐ μὴ ἐξέλθῃ ἔτι καὶ γράψω ἐπ' αὐτὸν τὸ ὄνομα τοῦ θεοῦ μου καὶ τὸ ὄνομα τῆς πόλεως τοῦ θεοῦ μου τῆς καινῆς Ἱερουσαλήμ ἡ καταβαίνουσα ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ θεοῦ μου καὶ τὸ ὄνομά μου τὸ καινόν

13 He that hath an ear, let him hear what the Spirit saith unto the churches.

Again, as with the Ephesian, the Smyrnan, Pergamos, Thyatira, and Sardis churches, so it is with the church in Philadelphia. The things said to this church pertain to all the churches irrespective of where they are or when they exist, both then and now. All warnings and promises stated to these seven churches pertain to every church of the Lord Jesus Christ. Christ is in the midst of every church trying and judging her. For sin He commands repentance and application to His remedy. For faithfulness, He commands to hold fast till He comes. For this He makes real and ageless promises.

13 ὁ ἔχων οὐκ ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις