

Message to Philadelphia (vv. 7-13)

VERSE 7 "And to the messenger of the church in Philadelphia write (Καὶ τῷ ἀγγέλῳ τῆς ἐν Φιλαδελφείᾳ ἐκκλησίας γράψον [*conj kai + art.w/noun dat.m.s. angelos messenger + art.w/noun gen.f.s. ekklesia church + prep en w/loc.f.s. Philadelphia + aor.act.ind.2s. grapho write*]): **He who is holy, who is true, who has the key of David** [Τάδε λέγει ὁ ἅγιος, ὁ ἀληθινός, ὁ ἔχων τὴν κλεῖν Δαυίδ [*demon.pro.acc.nt.p. tode this; "says this" + pres.act.ind.3s. lego say + art.w/adj.nom.m.s. hagios holy + art.w/adj.nom.m.s. alethinos true, dependable, reliable + art.w/pres.act.part.nom.m.s echo have + art.w/noun acc.f.s. keis key; as a symbol of authority and access + noun gen.m.s. David*], **who opens and no one will shut, and who shuts and no one opens, says this [these things]** [ὁ ἀνοίγων καὶ οὐδεὶς κλείσει καὶ κλείων καὶ οὐδεὶς ἀνοίγει [*art.w/pres.act.part.nom.m.s anoigo open + conj kai + adj.nom.m.s. oudeis no one + fut.act.ind.3s. kleio shut, lock + conj kai + pres.act.part.nom.m.s kleio shut + conj kai + adj.nom.m.s. oudeis no one + pres.act.ind.3s. anoigo shut*]):

ANALYSIS: VERSE 7

1. The RCOC (Royal Chain of Command) from Christ to John reached the "messenger" of the local church in Philadelphia.
2. John was instructed to pass on this message in written form to the P-T for dissemination to the believers of this local body of Christ.
3. This letter is one of two of the seven messages that contain no condemnation.
4. In fact there are remarkable similarities between this letter and the one to Smyrna.
5. Both letters are designed to strengthen the faithful.
6. These are the two churches that receive unqualified praise from the Lord.
7. The term *philadelphia* is found 8x and in five references it refers to the Christian virtue of "brotherly love" (Rom.12:10; 1Thess.4:9; Heb.13:1; 1Pet.1:22; 2Pet.1:7 [twice]; cf. Rev.1:11).
8. The city's name derived from the loyalty of king Attalus II to his brother Eumenes II.
9. The city, now the site of the modern town of Alasehir, was located in Lydia about twenty-five miles southeast of Sardis.
10. It lay in the valley of the Cogamis Rivers, which was a tributary of the Hermus.
11. At some point after 189 BC the city was founded by a Pergamian king, either Eumenes II or his brother Attalus II, who rightly considered this to be an excellent site for a city.
12. The long Cogamis Valley extends southeast from the Hermus Valley and connects intersects with the side of the central plateau.
13. It affords the best path for ascending from the Hermus Valley, about 500 feet above sea level, to the main plateau about 1,500 feet higher.
14. Though the climb was steep, this was the path along which trade and communications from the harbor at Smyrna and from Lydia and the northwest regions were maintained with Phrygia and the east.

15. It rivaled the road east from Ephesus in importance as a trade route.
16. It also served as the imperial postal road during the first century AD.
17. Communications from Rome moved to Troas, where they continued overland to Pergamum, Sardis, the then to Philadelphia and eastward.
18. Philadelphia was the stage on the main line of Imperial communication.
19. In later Byzantine times, it became the greatest trade route of the whole country.
20. Though not constructed primarily as a military fortress, the location was well suited for this.
21. It stood on a broad hill that sloped up from the valley toward Mount Tmolus on the south and east, but it did not merge with the rest of the mountains, being separated from them.
22. Its other side was the plateau proper.
23. With suitable fortifications on its lower slopes, it could be defended with relative ease.
24. The primary purpose for the city's establishment was consolidating, regulating, and educating the central regions that were subject to the Pergamenian kings.
25. These rulers wanted Philadelphia to be a hub of Graeco-Asiatic civilization so as to spread the Greek language and manners in the eastern parts of Lydia and in Phrygia.
26. It thus had a missionary function from the outset as an apostle of Hellenism in an Oriental land.
27. It was successful in this effort to foster unity of spirit, customs, and loyalty within the area, as evidenced by the vanishing of the Lydian language by AD 19 and the dominance of the Greek language as the only one spoken (Ramsay).
28. The city's geophysical location was not so fortunate.
29. It lay on the edge of the Katakekaumene (from Greek *katakauo* meaning 'to burn down'), a Lydian district where volcanoes at the time were quite active and where earthquakes were frequent.
30. Even though the volcanic ash made the soil in the area unusually fertile, the volcanoes themselves posed a constant threat to the well-being of the area.
31. In AD 17 an earthquake, unparalleled in the annals of history up to that time, destroyed twelve cities in the Lydian Valley, including Sardis and Philadelphia.
32. It was this earthquake that brought Philadelphia to the attention of ancient writers.
33. Strabo, the Greek writer, tells of a lingering fear of the repeat of such a catastrophe that plagued the city subsequently, with aftershocks keeping the people on edge.
34. Though Sardis suffered more initial damage, Philadelphia as apparently the epicenter of the quake and suffered damage after the main quake had occurred.
35. Some of the city's residents opted to live outside the city in huts rather than return and rebuild their homes.
36. A later shock destroyed Laodicea in AD 60.
37. The Roman emperor Tiberius provided substantial help to rebuild the city after the quake of 17 AD.
38. Philadelphia and other cities erected a monument in Rome in appreciation for the help to rebuild.
39. In Philadelphia the cult of Germanicus, the adopted son and heir of Tiberius, was established as another manifestation of the city's gratitude.
40. In spite of all the assistance from Rome, the economy of Philadelphia was severely hampered for a long time as a result of the earthquake.
41. For some 25 to 30 years after the disaster the city adopted a new name.

42. The new name was Neocaesarea (“New Caesar”) but this name was dropped and the name Philadelphia was resumed.
43. Later, during the reign of Vespasian (AD 70-79), it took yet another imperial title, Flavia.
44. Two names for the city remained in use throughout the second and third centuries. (Ramsay).
45. Imperial actions adversely affected Philadelphia in the nineties.
46. Because of the earthquake, which drove many people from the city proper and due to the increased fertility of the soil, many turned to farming, specifically to the cultivation of vineyards.
47. In part due to the famine in AD 92 Domitian issued an edict that at least half of the vineyards in the provinces be cut down and corn planted instead.
48. This economic consequences of this edict hit Philadelphia especially hard.
49. Corn was produced but not enough to support the economy in bad years.
50. The people needed the production of wine to fall back on.
51. Few details are known about the religious inclinations of the Philadelphia.
52. The coinage indicates a Graeco-Asiatic religion.
53. No Jewish synagogue has been found by archaeologists.
54. Apparently all suitable phrases from the vision of chapter one have been used up, (cf. there remains the robe reaching to the feet, the golden sash around the chest, the hair white like wool, the voice like the sound of rushing waters, and the face shining like the sun) so from other sources the speaker identifies Himself as the true Messiah who controls access to the kingdom.
55. Jesus Christ’s presentation of His celebrityship to this church follows as: “The Holy One, the True One (Gk. text).”
56. To the OT reader this was a familiar designation for God (e.g., Ps.16:10; Isa.40:25; Hab.3:3).
57. Here it is joined with “the True One” and applied to Christ (cf. 6:10).
58. The two designations apply equally to the total person of the glorified God-man, and not just to His deity.
59. The title “the holy one” (*ho hagios*) is a title that sometimes names God the Father in this book (cf. Rev.4:8; 6:10) but throughout the NT is a common title for the Messiah (cf. Mk.1:24; Lk.1:35; 4:34; Jn.6:69; Acts 4:27, 30; 1Jn.2:20).
60. Though opposed and rejected by organized religion (Judaism), Christ remains the One set apart unto God as the only Messiah.
61. The term *hagios* represents both His absolute righteousness as well as His being set apart unto God.
62. As the set apart One, Christ is the duly designated one and He is this because He is +R.
63. +R is the watchdog of God’s essence and is a characteristic necessary to qualify the Messiah as a man to be the sin-bearer.
64. As the holy one His words are also holy and are a mandate for obedience.
65. The 2nd term (*ho alethinos*) emphasizes Christ’s trustworthiness.
66. Others take this to mean that He is the real thing as compared to all counterfeits (e.g., “genuine”).
67. The latter view follows the classical sense of *alethinos*.
68. The cognate term *alethes* (“true”) speaks of what is true as fact, the opposite of spurious or false.

69. When confronted with the person of Christ we come face-to-face with the truth itself.
70. Occurring rather commonly in the Revelation, *alethinos* is usually coupled with another adjective as it is with *hagios* here.
71. In 3:14; 19:11; 21:5 and 22:6 *pistos* (“faithful”) is its compliment, and in 15:3; 16:7 and 19:2 it is with *dikaios* (“righteous”).
72. This adjective is quite common in John’s writings, occurring 10x in Revelation (3:7,14; 6:10; 15:3; 16:7; 19:2,11; 21:5; 22:6) and 12x in John’s other books.
73. It has only five occurrences in the rest of the NT.
74. The term has been taken in the sense of the *real* Messiah.
75. Or it can be taken in the Hebraic sense of the One who “keeps faith forever” (i.e., the one who can be trusted to keep His promises) (cf. Ps. 146:6).
76. This view seems to best fit the non-Greek context which would require a meaning of “genuine.”
77. The “reliable” view is in accord with the wider usage of the word in all of John’s writings.
78. However, both ideas have merit here.
79. The sense of these first two terms to the saints at Philadelphia is that not only has Christ been set apart (root meaning of *hagios*) to carry out the Messianic mission, but that He can be counted on to carry it to completion.
80. Next Christ declares Himself has having “the key of David,” a metaphorical expression indicating complete control over the royal household.
81. Specifically, in view of the following clauses, it means the undisputed authority to admit or exclude from the New Jerusalem.
82. The background is the oracle against Shebna, King Hezekiah’s chief treasury official who was to be replaced by Eliakim.
83. Concerning the new chief steward, the text says, “I will set on his shoulder the key to the house of David, when he opens no one will shut, and when he shuts no one will open” (Isa.22:22).
84. Eliakim is a type of Christ.
85. He held authority over the royal treasury.
86. As the root and offspring of David (cf. Rev.5:5; 22:16), Christ controls the entrance to David’s house, which ultimately refers to the Messianic kingdom..
87. His Davidic lineage and authority is alluded to in Rev.1:5a.
88. His Davidic identity is related to the proclamation of the gospel (Rom.1:3; 2Tim.2:8; cp. Jn.7:42).
89. Jesus Christ will restore the legacy of David (Acts 15:16).
90. The Davidic Covenant guarantees that a descendent of the house of David will occupy David’s throne forever.
91. The last royal occupant of that throne was King Jehoiakin/Coniah.
92. However, the line of David continued to Joseph (legal father) and Mary (biological mother).
93. Access to the Messianic kingdom is through the person of Jesus Christ.
94. The Lord possesses the absolute power to control entrance to eternal the heavenly kingdom (millennial and eternal state phases).
95. This is the thrust of the words, “who opens and no one will shut, and who shuts and no one opens.”
96. Jesus Christ has absolute authority over death (grave) and hades (Rev.1:18), over heaven and earth (Matt.28:18), over His own house (Heb.3:6), and over the house of David.

97. He is the genuine Messiah and in His coming reign of glory His power to grant and deny access is without challenge.
98. He alone has power to admit or exclude from His kingdom.
99. A child of God is anyone who believes in God's Son (Jn.1:12; Rom.8:16; 9:8; 1Jn.3:1,2,10; 5:2).
100. The Lord "opens" (access) and "shuts" (access denied) and there is no one who can overrule His sovereign power in the affairs of mankind.

Promises associated with Faithfulness (vv.8-10)

First Promise (v.8)

VERSE 8 I know your deeds (Οἶδά σου τὰ ἔργα [*pf.act.ind.1s. oika know + pro.gen.2s. su + art.w/noun acc.nt.p. ergon work*]).

Behold, I have put before you an open door which no one can shut (ἰδοὺ δέδωκα ἐνώπιόν σου θύραν ἠνεωγμένην, ἣν οὐδεὶς δύναται κλεῖσαι αὐτήν [*interj idou particle of prompt attention + pf.act.ind.1s. didomi give; translated according to contest; "put" + prep enopion before + pro.gen.2s. su + noun acc.f.s thura door + pf.pass.part.acc.f.s. asnoigo open + rel pro acc.f.s. hos which + neg pro.nom.m.s. oudeis no one + pre.dep.ind.3s. dunamai be able + aor.act.inf. kleio shut + pro.acc.f.s. autos it*]), **because you have a little power, and have kept My word, and have not denied My name** (ὅτι μικρὰν ἔχεις δύναμιν καὶ ἐτήρησάς μου τὸν λόγον καὶ οὐκ ἠρνήσω τὸ ὄνομά μου [*conj hoti used here to introduce a cause or reason; "because" + adj.acc.f.s. micros little + pres.act.ind.2s. echo have + noun acc.f.s. dunamis power, strength + conj kai + aor.act.ind.2s. tereo keep + pro.gen.1s. ego "My" + art.w/noun acc.m.s. logos word + conj kai + neg ouk + aor.dep.ind.2s. arenomai deny + art.w/acc.nt.s. onoma name, reputation + pro.gen.1s. ego "My"*]).

ANALYSIS: VERSE 8

1. Once again the Lord asserts His omniscience with respect to this church's application of BD stating, "I know your works."
2. Omniscience is added to +R, Veracity and Omnipotence (cf. v.7).
3. The corporate application of the Philadelphian church is in view here.
4. The opening statement of v. 8, "I know your works," introduces the reason for the promise that follows.
5. Their corporate works performed under adverse circumstances is the basis for the promises that follow.
6. Because of the extreme nature of this church's situation the Lord encourages them with Ph2 and Ph3 promises.
7. The fact that this church had performed so admirably under duress is the basis for the promised blessings that follow.
8. The first blessing, as is the 2nd, is introduced by the exclamatory demonstrative particle translated "Behold" (cf. v.9).

9. The first blessing promised to the Philadelphians is temporal while the second with its subparts is for Ph3.
10. Each is introduced by *idou* (“Behold”).
11. The temporal or Ph2 blessing promised to the church is introduced by “Behold” followed by the perfect indicative of the verb “to give” (*didomi*) translated in the NAS as “put.”
12. The perfect tense indicates completed action with on-going results as in “I have given (or “put”), and it remains given.”
13. The identification of the “opened door” has been a matter of debate.
14. One view sees it as a word of encouragement regarding the church’s sure entrance into the messianic kingdom promised as a reward for faithfulness under duress.
15. The idea is that not even one of them of “the synagogue of Satan” can shut them out.
16. This view ties this to the Messiah’s prerogative of admitting or turning away from entrance into the eternal kingdom discussed in v. 7.
17. This then, according to this view, is the final reward for fidelity coming immediately after “I know your works.”
18. To tie this promise to the doctrine of eternal security is problematic since all who have believed in Christ will enter the kingdom regardless of whether they were faithful in time or not.
19. This works against this view.
20. The other view sees the open door as expanded missionary opportunity.
21. This view rests heavily on the use of the open door terminology elsewhere in the NT in connection with evangelistic and missionary opportunities (cf. 1Cor.16:9; 2Cor.2:12; Col.4:3).
22. It also rests on the strategic location of Philadelphia as a spring board for the dissemination of Graceo-Asiatic culture and language toward the east (cf. analysis of v. 7).
23. The parallel being that as the ancient city was so the church would be towards positive volition beyond the city itself.
24. This view finds fulfillment in the major missionary activity of the 19th and early 20th centuries.
25. The outreach to India, Africa and China was the result of the work of individuals or fledgling churches.
26. The large Protestant denominations were not a significant factor in those times.
27. This view fits theologically, isagogically and prophetically.
28. As noted in some of the other churches there is a corporate reward for faithfulness.
29. Principal: there is temporal reward for local churches that ‘pay their dues’ so to speak.
30. Just as God rewards individuals who ‘hang in there’ with Ph2 vindication and blessing so He does for the corporate local body.
31. The keys to the divine blessing over the Philadelphians are threefold.
32. These three items are in fact observations about their works.
33. The first is “you have little power.”
34. The church was probably tiny in membership and that coupled with diminished financial resources would add to their approbation in the eyes of the Lord.
35. They labored under more duress due to the circumstance of their niche.
36. The fact of their smallness and lack of physical assets in no way distracted from their capacity to glorify God.

37. The second thing that characterized their corporate works was the fact that they kept Christ's word.
38. Here we see that nothing was permitted to discourage them from keeping the truth of BD.
39. And thirdly, they did not fold under persecution.
40. This is seen in the words "have not denied My name."
41. They like their counterparts the Smyrnans suffered much at the hands of those who are described as "the synagogue of Satan."
42. In particular situations when members had been called upon to deny His name they kept the faith and the whole church is credited with fidelity under duress as a part of their collective divine good production (guess you could say that they took it for the team or unit!).
43. Smyrna and Philadelphia did not have a "them" component.
44. The aorist tense verbs, in contrast to the present tense "you have", point to specific historical trial faced by these saints.
45. The church had faced situations where they were threatened and coerced into disregarding Christ's teachings (cf. Jn.8:31ff.; Rev.2:9; 3:9), but the integrity of the assembly was maintained.
46. They did all this even though they were few in number and short on physical resources.
47. The word He had given them, they did keep.
48. "My word" refers to the content of the faith delivered to the saints.
49. "My name" refers to who and what Jesus Christ is and represents.

Second Promise (v.9)

VERSE 9 'Behold, I will cause those of the synagogue of Satan (ἰδοὺ διδῶ ἐκ τῆς συναγωγῆς τοῦ Σατανᾶ [*interj is strictly 2s. aor.mid.imper of eidon. Idou w/acute accent when used as a demonstrative particle to full attention + pres.act.subj.1s. didomai give; "cause"; when used by a person in a superior position to one in a subordinate position as an acknowledgement = "bring"; note that the verb is subjunctive; + prep ek from + art.w/noun abl.f.s. sunagoge + art.w/noun gen.m.s. Satanas Satan; lit., the Adversary*], **who say that they are Jews and are not, but lie** [τῶν λεγόντων ἑαυτοὺς Ἰουδαίους εἶναι, καὶ οὐκ εἰσὶν ἀλλὰ ψεύδονται [*art.w/pres.act.part.gen.m.p. lego say + pro.acc.m.3p. heautou himself; themselves + adj.acc.m.p. Ioudaios a Jew + pres.act.infin. eimi + conj kai + neg ouk + conj all but + pres.dep.ind.3p. pseudomai lie*]-- **I will make them come and bow down at your feet, and make them know that I have loved you** [ἰδοὺ ποιήσω αὐτοὺς ἵνα ἕξουσιν καὶ προσκυνήσουσιν ἐνώπιον τῶν ποδῶν σου καὶ γνώσιν ὅτι ἐγὼ ἠγάπησά σε [*interj idou behold; repeats for emphasis the first idou of this verse + fut.act.ind.1s. poieo do, make + pro.acc.m.3p. autos "them" + conj hina that + fut.act.ind.3p. eko arrive, come + conj kai + fut.act.ind.3p. proskuneo bow down to kiss someone's feet + prep enopion before + art.w/noun gen.m.p. pous*]

foot + pro.gen.2s. su you + kai and + aor.act.subj.3p. ginosko know + conj hoti that + pro.nom.1s. ego I + aor.act.ind.1s. agapao love + pro.acc.2s. su].

ANALYSIS: VERSE 9

1. The second “Behold” introduces yet another blessing or vindication for faithfulness under duress.
2. This promise is connected to the local church’s immediate enemies.
3. The syntax of “from the synagogue of Satan” (ἐκ τῆς συναγωγῆς τοῦ Σατανᾶ) has the idea of an ellipsis of *τινας* as there is with the preposition *εκ* in 2:10.
4. This idiomatic usage conveys the sense of “certain ones out of” or “some in the synagogue” (Trench, *Seven Churches*, p. 188; Marvin R. Vincent, *Word Studies in the New Testament*).
5. The thought behind the statement is not completed until the third *ἰδοὺ* clause (not translated in the 1995 version of the NAS) later in the verse because the object of “I will cause” (pres.act.subj.1s. *didomi* give) is not given in full.
6. “I am giving” (or “I will cause”) is an appropriate word choice because the predicted homage of these opponents will come as a gift from the Lord.
7. The expression “I will cause” is a Hebraism.
8. Such a Hebraism is used frequently in the LXX and is also found in Acts.2:27; 10:40 and 14:3.
9. This is a pure Hebraism with a future sense (cf. *הנני נתן*).
10. “The synagogue of Satan” is taken by most as a literal synagogue of professing or religious Jews who become converts to Christianity.
11. The first thing problematic with this interpretation is that Christ denies that they are Jews.
12. Their claim to be Jews is a lie.
13. Jews regardless of their spiritual condition are Jews.
14. The unbelievers among them are regularly referred to as Jews by Christ (in the Gospels) and in the rest of the NT.
15. Furthermore, despite their unbelief, they are still the chosen people (cf. Rom.3:1-3; 10:12; 11:1-2, 23-24, 28).
16. So to refer to this race as Jews or even the chosen people is not inaccurate.
17. Obviously the unbelieving Jew has no ultimate advantage with respect to the promises given to his race until he believes in Christ as Messiah.
18. The synagogue as an institution was not founded by Satan.
19. It was corrupted by the negative Jews who misrepresented the WOG to those who attended.
20. Rather than refer to unbelieving Jews as non-Jews, it is better to refer to them as incomplete Jews.
21. A complete Jew is one who is a believer in Jesus Christ (cf. Rom.9:6-7).
22. Covenant theology denies the doctrine in Romans 11 which asserts that God has not permanently cast off His ancient covenant people.
23. Replacement theology, as it is sometimes called, views the church as the permanent replacement of Israel, which is a lie.
24. “The synagogue of Satan” as it is called here and in connection with the church at Smyrna (Rev.2:10) is something altogether different.
25. Again, the standard explanation of the statement, “who say they are Jews and are not,” is that it reflects the biblical distinction between those who are merely racial Jews, but not regenerate Jews; and hence, not Abraham’s genuine descendants as per Rom.9:6: “...For

- they are not all Israel who are *descended* from Israel;” (cp. Rom.9:8: “That is, it is not the children of the flesh (i.e. racial only) who are the children of God, but the children the promise are regarded as descendants.”; cf. Gal. 3:16).
26. Also, the slander or blasphemy of these individuals mention in 2:9 is usually taken as verbal attacks against the Christian in the city.
 27. As in accusing them of disloyalty to the ruling authorities by refusing to participate in the Caesar worship.
 28. Along with this came a bevy of false charges, including atheism for denying the validity of the gods; the promotion of cannibalism in connection with the Lord’s Table.
 29. But is it not possible that the blasphemy specified here is indeed blasphemy against God on the part of these Jewish impostures?
 30. In other words, by identifying God with their beliefs and practices, they were guilty of blasphemy.
 31. Blasphemy is usually taken as ascribing something to God that He is not the sponsor of.
 32. This would include any doctrine or practice that God is not the author of, which is ascribed to Him.
 33. Taken in this fashion, the reference by Christ, has to do with the particular things espoused by this “synagogue of Satan.”
 34. The primary instigators of reprisal against dissent Christians came from the “synagogue of Satan,” as Christ refers to it.
 35. Now to the question as to whether the Jewish leaders in the Smyrnan community and in the local synagogue(s) were attacking Christians for their refusal to engage in idolatry, we must consider how they would want to be in a position of promoting the very thing that their faith forbade.
 36. Jews and Christians were monotheists and both would not support the practice of idolatry.
 37. If the Jewish establishment in Smyrna were going to attack Christians before the Roman pagan authority, it would seem, they could not successfully criticize them for something they opposed.
 38. Clearly, they could slander them for any number of things, but not their refusal to participate in idolatry.
 39. The natural reading of the text here and in chapter 2 suggests that these people were not Jews in any sense of the word.
 40. Rather could they have been Gentiles masquerading as the elect of God?
 41. Also, they are organized into some kind of a society that had considerable influence over local politics.
 42. The organization in question was devoted to Satan.
 43. It would not appear that this (“synagogue of Satan”) would be an apt designation for the typical Jewish synagogue within the Diaspora.
 44. This order continues to exist into the 6th era of the church, if we accept the teaching that the seven churches represents seven eras of the CA.
 45. That this order worships Satan, would point to an occult order, operating clandestinely alongside the mainline religions of any particular era.
 46. The Jewish claim is based on the occult teaching that they are the elect of God, the chosen ones to lead humanity into the light.
 47. In ancient times the Greek Eleusinian mystery cult promised greater degrees of illumination.

48. Like its modern counterparts the initiate took an oath of secrecy which bound them to loyalty to the cult and its members above all else.
49. These individuals were often to be found in high places within the government.
50. These mystery religions practiced a system of secret signs, handshakes, pseudonyms, etc., concealing their true purposes behind an allegorical and ritualistic cloak.
51. The modern form is what is called Freemasonry, and like its ancient counterpart controlled the trade guilds.
52. In the writings of the Mason, Mackey (“Manual of the Lodge”), he traces Masonic doctrine back to “the ancient rites and mysteries practiced in the very bosom of pagan darkness...” (Albert G. Mackey, “Manual of the Lodge,” Macoy and Sicles, 1802, p. 96).
53. According to Mackey in *Encyclopedia of Freemasonry* the Eleusinian mysteries exerted a powerful influence on the secret societies of the Middle Ages such as the Rosicrucian and Knights Templar Order.
54. These orders were responsible for English Freemasonry (1717) and French Freemasonry (1725).
55. In Mackey’s encyclopedia we find this statement, “Each lodge is and must be a symbol of the Jewish Temple, each master in the chair representing the Jewish king, and every freemason is a personification of the Jewish workman.”
56. Masonic lodges are laid out after the pattern of Solomon’s temple, and Gentiles dressed like Jewish priests bow down before a replica of the Ark of the Covenant.
57. The following quotes are from men who attained the highest levels within the “synagogue of Satan.”
58. “Every Masonic lodge is as temple of religion; and its teachings are instructions of religion” (Albert Pike, 33rd degree).
59. “The Blue Degrees are but the court of portico of the Temple. Part of the symbols are displayed there to the initiate, but he is intentionally misled by false interpretations. It is not intended that he shall understand them; but it is intended that he shall imagine that he understands them...their true intention is reserved for the Adept, the Princes of Masonry” (Albert Pike, “Morals and Dogma”).
60. From the first degree and upward each Mason is urged to “seek the light!”. The average Mason spends his entire career “moving to the light.” Concerning this light, Pike gives the answer: “Lucifer, the Light-bearer! Strange and mysterious name to give the Spirit of Darkness! Lucifer the Son of the Morning! Is it he who bears the light, and with its splendors intolerable blinds feeble sensual, or selfish souls? Doubt it not!”
61. “Freemasonry is a fraternity within a fraternity...an outer organization concealing an inner Brotherhood of the elect...it is necessary to establish the existence of two separate and yet interdependent orders, the one visible the other invisible. The visible society is a splendid camaraderie of ‘free and accepted’ men enjoined to devote themselves to ethical, educational, fraternal, patriotic, and humanitarian concerns. The invisible society is a secret and most mysterious arcannum arcandrum [defined as ‘a secret, a mystery] ~Manly P. Hall 33rd, “Lectures of Ancient,” p. 433.
62. “When a Mason learns the key to the warrior on the block is the proper application of the dynamo of living power, he has learned the mystery of his craft. The seething energies of Lucifer are in his hands and before he may step upward, he must prove his ability to properly apply energy.” (“The Lost Key of Freemasonry” Manly P. Hall, p. 48).

63. "Masonry makes no profession of Christianity...but looks forward to the time when the labor of our ancient brethren shall be symbolized by the erection of a spiritual temple...in which there shall be but one altar and one worship; on common altar of Masonry on which the Veda, Shatra, Sade, Zeda-Avesta, Koran and the Holy Bible shall at who's shrine the Hindu, the Persian, the Assyrian, the Chaldean, the Egyptian, the Chinese, the Mohammedan, the Jew and the Christian may kneel." ("The Kentucky Monitor" Fellowcraft Degree, p. 95).
64. "...the literal meaning (of the Bible) is for the vulgar only" (Albert Pike "Digest of Morals and Dogma," p. 95).
65. "The true name of Satan, the Kabalists say, is that of Yahweh reversed; for Satan is not a black god..for the initiates this is not a Person, but a force, created for good, but which may serve for evil. It is the instrument of liberty and free will." (Pike "Morals and Dogma," Master Mason/3rd Degree p. 102).
66. "All truly dogmatic religions have issued from the Kabala and return to it; everything scientific and grand in the religious dreams of the Illuminati, Jacob Boeheme, Swedenborg, Saint Martin, and others is borrowed from the Kabala; all Masonic associations owe to it their secrets and their symbols." (Pike "Morals and Dogma," 28th Degree p. 741).
67. "Though Masonry is identical with the ancient Mysteries, it is so only in this qualified sense: that it presents but an imperfect image of their brilliancy, the ruins of their grandeur..." (Pike "Morals and Dogma" Fellowcraft Degree p. 22).
68. These quotes indicate that ancient and modern mystery religions owe much to Jewish mysticism.
69. In the ancient Eleusinian Mysteries the Gentile participant was given the title "Jew."
70. In "Societies and Their Infiltration into the Seven Churches of Revelation" by John Daniel, he makes the observation that the Masonic cult is worldwide and has been instrumental in the persecution of Christians through the centuries.
71. The communist revolution in Russia was responsible for the slaughter of millions of Christians.
72. Masonic symbols have been witnessed on the corpse of some of these victims.
73. British Intelligence attributes the revolution in Angola, Africa in the 70's as Masonic revolution which murdered many Christians.
74. The murder of thirteen white missionaries at the Elam Mission Station revealed mutilated bodies with Kabalistic symbols carved on them.
75. The Chinese Revolution was headed by Grand Orient Freemason Mao Tse Tung.
76. In "New World Order: The Ancient Plan of Secret Societies" by William T. Still, he argues that Masonry is behind America's involvement in the United Nations.
77. In the Tribulation the Antichrist will openly worship the god of Masonry (cp. Dan.11:38, 39) while suppressing all other faiths.
78. Satan is the master angel of light and because of this he is able to fool believers (2Cor. 11:4).
79. The Word of God makes it clear that there are unscrupulous types that will use the name of Christ and the ruse of Christianity to advance their own evil agendas, when in fact these individuals are unbelievers (Matt. 7:21-23).
80. The obvious application to all positive believers is to lock into God's vehicle for the dissemination of the truth, which is the adjusted local church, and avoid those who make a

- profession of faith, but will not conform themselves to true godliness, but only adhere to a form of godliness, denying the dynamic behind godliness, which is, sound doctrine.
81. The 2nd “behold,” not translated in the NAS, should appear right before the words “I will make them come and worship...”
 82. Again, the standard interpretation sees this as a promise of converts arising out of the “synagogue of Satan.”
 83. The verb “I will make” (fut.act.ind. *poieo* do, make) hardly seems an appropriate term for the free will conversion of individuals.
 84. Furthermore, why would anyone be required or feel compelled to “bow down” before members of a local church?
 85. The verbs “come” and “bow down” are both future active indicatives (3pl. of *ηκω* and *προσκυνω*) to introduce a result clause using the conjunction *hina* (“with the result that”).
 86. It is difficult to conceive of a situation where evil types would do homage before the Philadelphian congregation.
 87. What appears to be the case here is an eschatological fulfillment as related to the inauguration of the messianic kingdom.
 88. Representatives of this satanic cult will survive the tribulation along with other unbelieving Jews and Gentiles and be judged in accordance with Matt.25, et al.
 89. They will then see who the true elect of God are and will be compelled to prostrate themselves before the glorified body of Christ at the 2nd Advent.
 90. So this promise to the Philadelphians is for all church age saints at the 2nd Advent.
 91. The reason this does not refer to the Great White Throne Judgment in which all believing and unbelieving humanity are in attendance is because of the wording “I will cause *some* from the synagogue of Satan.”
 92. Representatives of their ilk will be on hand at the judgment of the nations at the 2nd Advent.
 93. It will be apparent who the Lord “loved” (aor.act.ind.) in history and those He considered unworthy of eternal life.

Third Promise (v.10)

VERSE 10 'Because you have kept the word of My perseverance (ὅτι ἐτήρησας τὸν λόγον τῆς ὑπομονῆς μου [*conj hoti because, since + aor.act.ind.2s. tereo keep + art.w/noun acc.m.s. logos word + art.w/gen.f.s. hupomone patience, endurance, perseverance + pro.gen.s. ego “My”*]), **I also will keep you from the hour of testing** [κἀγὼ σε τηρήσω ἐκ τῆς ὥρας τοῦ πειρασμοῦ [*enclitic adv and I, for my part + pro.acc.s. su “you” + fut.act.ind.1s. tereo keep + prep ek + art.w/gen.f.s. hora hour + art.w/gen.m.s. peirasmos testing*]), **that hour which is about to come upon the whole world** [τῆς μελλούσης ἔρχεσθαι ἐπὶ τῆς οἰκουμένης ὅλης [*art.w/pres.act.part.gen.f.s. mello be about to; here as be inevitable + pres.dep.infin. ercomai come + prep epi upon + art.w/noun gen.f.s. oikoumene inhabited earth + adj.gen.f.s. olos whole*]], **to test those who dwell on the earth** [*aor.ac.infin. peirazo test +*

art.w/pres.act.part.acc.m.p. katoikeo dwell, settle down + prep epi upon + art.w/gen.f.s. ge earth, soil, terra firma]).

ANALYSIS: VERSE 10

1. Christ next cites their endurance as the basis for a promise of further deliverance from the predicted period of testing upon the human race.
2. This commendation resembles the “and have kept My word” of verse 8.
3. Now it is described as the word of Christ’s endurance that they have kept.
4. With the pronoun “My” used as a objective genitive, this refers to the endurance He Himself displayed while living under the kenosis of His 1st Advent.
5. As a subjective genitive it would mean the endurance He requires of His followers.
6. The genitives following “endurance” in Rev.13:10 and 14:12 support the objective interpretation.
7. This view is further supported by the mention of Christ’s own endurance in 2Thess.3:5 and Heb.12:3.
8. This virtue is to be exemplified by His followers.
9. This virtue figures into the them of the Revelation (cf. 1:8; 2:2,3).
10. In response to this local church’s keeping His word, Christ promises to keep it from the hour of trial.
11. The church is promised protection from “the hour of testing” that the rest of the inhabited world will undergo.
12. The promise is some mode of preservation and protection during this crisis hour.
13. The hour to testing clearly refers to some future period of trouble.
14. That hour or period of trouble is immediately before Christ’s personal return to the earth.
15. The noun “hour” is so used in Rev.17:12 for an extended period of time otherwise defined in the Revelation as being seven years in duration (cf. Rev.11:2-3; 12:14; 13:5; cp. Dan.9:27).
16. Do these words of promise of protection refer to removal from the scene immediately before the testing commences or do they refer to preservation while present during the period of suffering?
17. Support for the latter view is taken from Jn.17:15 where the combination of τηρω εκ (“I keep from”) also occurs.
18. In this instance Christ does not ask believers to be kept from the presence of the evil one.
19. Rather they are promised to be enabled to stand successfully *in his presence*, i.e., to be kept safe from the power of Satan as he assails them.
20. There are differences between the present verse (Rev.3:10) and Jn.17:15.
21. First, in Jn.17:15 the preservation is not physical but rather spiritual, but in Rev.3:10 it is from the crisis which will fall upon all humanity.
22. Second, the disciples were already in the midst of evil, but in Rev.3:10 the judgments associated with the tribulation are still future.
23. And thirdly, in Jn.17:15b the spiritual realm of the evil one is in view, not the physical realm of living in cosmos diabolicus.
24. The retort by those who say the church will go through the tribulation is that “the hour of trial” is equivalent to “testing,” the emphasis being upon the experience within the time, not the period as such.
25. However, “hour” is as temporal term, attempts to water it down notwithstanding.

26. Another argument for the view of preservation through the midst of “the hour of trial” has been the preposition *εκ* (“from”).
27. Insistence upon the words meaning of “out from within” and the consequent notion of deliverance out from within is the focal point of this argument.
28. This preposition lays all the emphasis on emergence, that is the final victorious outcome of the keeping.
29. The combination *tereo ek* (“I keep from”) connotes protection issuing in emission, it is argued.
30. This meaning allegedly finds support in the similar wordage in Rev.7;14: οἱ ἐρχόμενοι ἐκ τῆς θλίψεως τῆς μεγάλης, “those who are coming out of the great tribulation.”
31. Yet this line of reasoning is easily negated by noting that the preposition is used with *erchomenoi* (“coming”), a verb of motion.
32. The verb in 3:10, “I will keep” provides no such requirement.
33. It could just as well signify protection “by being kept from within.”
34. The conclusion that the meaning is deliverance for members of the Philadelphian church while they remain present during “the hour of testing” is beset by serious problems.
35. One of them is that obvious fact that saints present during the Tribulation will not be exempt from harm.
36. Many will suffer martyrdom (Rev.6:9-11); 7:9-14) and will not be preserved.
37. The counter to this is that believers are kept from the outpouring of divine wrath on a rebellious world, but not from fierce persecution imposed on them by the beast.
38. The response: preservation normally means protection from death.
39. What good does it do to be preserved from temporal wrath and still fall prey to a martyr’s death?
40. The source of bodily harm is inconsequential when the incentive to perseverance is in view.
41. A promise of preservation is meaningless if the saints face the same fate as sinners.
42. Another weakness is the approach which sees the church going through the Tribulation surfaces in the observation that if this was the meaning behind Christ’s promise why not use either the Greek preposition *εν* (“in”) or the preposition *δια* (“through”)?
43. Either would have settled the issue and made it clear the church was going through the Tribulation.
44. But *εκ* (“from”) opens the door to the reality of a pre-tribulational rapture.
45. Another consideration favoring removal before “the hour of testing” comes from Jn.12:27.
46. In part, this verse has the wording σωσον με εκ της ωρας ταυτης, “save Me from this hour.”
47. Of particular interest is the occurrence of the verb *sozo* (“deliver”), a word akin to *tereo* (“keep”).
48. Both verbs are combined with the phrase *ek tes horas* as in Rev.3:10.
49. Jesus clearly prayed to be delivered from the hour of His separation from fellowship with the Father during the three hours of darkness.
50. He wanted to be spared the necessity of enduring separation from God, if it were possible.
51. He was not praying for strength to endure the ordeal.
52. This was a prayer for complete exemption from the three hours of darkness highlighted by His plaintive cry “My God, My God why have You forsaken Me?”.
53. In our verse the promise is, “I will protect you [at a place] away from the period of misery on the earth.”

54. The hour for Jesus officially began during the three hours of darkness starting at twelve noon.
55. The participle “which is about” modifies “hour” rather than “testing.”
56. This shows it is not the testing but the hour that is prominent in the statement.
57. It is exemption from the period of time that is promised.
58. By implication, this deliverance will coincide with Christ’s return mentioned in the very next verse: “I am coming quickly.”
59. Believers on the earth, along with the dead in Christ will meet the Lord in the air (1Thess.4:13-17).
60. While the statement in 3:10 does not refer directly to the Rapture, but the doctrine of the Rapture of the church supplies the means by which Christ will keep the church out of the hour of testing.
61. This effect of placing the saints in a safe place removed from the misery on the earth at the outset of the “hour of testing” or Tribulation has them in heaven.
62. “The hour of testing” is not difficult to identify.
63. This is no temporal test upon the congregation at Philadelphia.
64. It encompasses the whole world.
65. And it is designed to test the whole world to bring them either to repentance or eternal judgment.
66. This is a company of people constantly in view in the Book of Revelation.
67. It is the time of distress upon the human race unparalleled in all of human history (Dan.12:1; Joel 2:31; Mk.13:14; 2Thess.2:1-12; Rev.7:14; 14:7, etc.).
68. Because this period of tribulation will immediately precede the coming of the Lord to earth in power and great glory (cf. Matt.24:29,30) and because the generation to whom John wrote these words has long since passed away, Philadelphia’s representation will be manifested in not only the six churches of Asia but in local assemblies throughout the church age.
69. Believers throughout the present dispensation who “have kept the word of [Christ’s] endurance” guarantee for all members of the Royal Family the promise of a pre-tribulational exit!
70. Those who gain the crown guarantee this blessing for all the rest.
71. This is the clear indication of verse 10.

Final Admonition (v.11)

VERSE 11 'I am coming quickly; hold fast what you have, so that no one will take

your crown (έρχομαι ταχύ· κράτει ὃ ἔχεις, ἵνα μηδεὶς λάβῃ τὸν στέφανόν σου

[pres.dep.ind.1s. erchomai come + adv tachus quickly, swiftly, rapidly + pres.act.imper.2s.

krateo grasp, take hold of + pro.acc.nt.s. hos what + pres.act.ind.2s. echo have + conj hina

result, 'so that' + pro.nom.m.s. medeis nobody + aor.act.subj.3s. lambano take away +

art.w/noun acc.m.s. stephanos wreath; the ultimate symbol of Ph3 honor and authority +

pro.gen.s. su]).

ANALYSIS: VERSE 11

1. The rather abrupt “I am coming quickly” serves to demonstrate that the coming of the Lord is the event that will deliver believers from “the hour of testing” brought upon unbelieving humanity.
2. The believers who made up the Philadelphian church will participate in that deliverance as they will be resurrected as a part of the “dead in Christ” of 1Thess. 4:16 (“the dead in Christ will rise first”).
3. So in no sense will they be a part of the coming worldwide crisis that immediately precedes the inauguration of the promised kingdom.
4. Believers who remain and who are living at the point of Christ’s return for the Church will be delivered from that “hour” as well (cf. 1Thess. 4:17).
5. While the promise of 3:10 is made to the Philadelphian saints based on their faithful endurance the promise extends to all members of the body of Christ through the centuries of the church age irrespective of experiential standing (cf. 1Thess. 5:10).
6. The expression “Behold I am coming quickly” is found here and in chapter 22 at verses 7, 12, and 20.
7. In each of these instances the reference is to Christ’s for the Church and not of His coming to deliver Israel at the 2nd Advent.
8. The expression has been misunderstood as teaching the “can’t know” immanency doctrine which affirms that Christ could have come at any point in the church age irrespective of historical conditions.
9. This false teaching is undermined by the fact that Christ could not have returned before the fulfillment of the fall of Jerusalem prophecy.
10. Then there is the seven eras of the church age as illustrated by the conditions prevailing in the seven churches of the Revelation.
11. Then there is the prophecy of the rise of monasticism in the 4th and 5th centuries AD of 1Timothy 4:1-3.
12. Then there is the prophecy of the re-establishment of the Jewish homeland in Ezekiel chapters 34 through 37 (cf. Doctrine of the Fig Tree).
13. The adverb “quickly” can have the connotation of “soon” or “rapidly.”
14. The coming of the Lord is without unnecessary delay rather than soon in relationship to believers living at various points in the time line of the church age.
15. The idea is always preconditioned by an understanding of the prophecies articulating conditions and entities of the final generation.
16. The idea of promptness (and speed) in connection with this adverb (*tachu* and *tachion*) is seen in Matt.5:25; 28:7,8; Mk.9:39 [“afterward”]; Lu.15:22; Jn.11:29; 13:27; 20:4 [superlative “faster”]; Jm.1:19 [“quick”]
17. Unnecessary delay is an underlying aspect of this adverb (cf. Acts 17:15; Heb.13:19, 23; Rev.2:16).
18. The adverb *tachu* could be translated “promptly” or “without [unnecessary] delay.”
19. The translation “soon” is misleading.
20. This church which was free of condemnation is simply told by the Lord to “hold fast what you have” as a precondition to receiving the crown.
21. This verb is used 47x in the NT.
22. It is used in this sense of holding fast to the faith in Col.2:19, 2Thess.2:15; Heb.4:14; 6:18; Rev.2:25; and 3:11 (cp. Rev.2:13-15 for holding fast to falsehood).

23. This is the key to adjusted believers receiving the crown.
24. That the crown can be forfeited is clear from Christ's words "let no one take your crown."
25. Here is another example of where the singular pronoun ("your) is applied to the various members of the local assembly.
26. Believers who fail to qualify for the crown allow others to steal what would otherwise be theirs.
27. The thief would not take the crown for himself but in this instance would simply deprive the individual believer of the benefit.
28. Failure to separate from those who are negative is to come under their influence which can lead to abandonment of the faith (social reasons, monetary, sexual, etc.).
29. False teachers are a classic example of those who are more than willing to separate the adjusted believer from the crown.
30. There is only one crown given to those who finish their course.
31. Designations for this crown are as follows: "the crown" (Phil.4:1; Rev.3:11; cp. 4:4,10); "crown of exultation" (1Thess.2:19); "crown of righteousness" (2Tim.4:8); "crown of life" (Jam.1:12; Rev.2:10); and "crown of glory" (1Pet.5:4); the prize (1 Cor. 8:24; Phil. 3:14; Col. 2:18; 2Tim. 2:5; gain Christ (Phil. 3:8).
32. The crown is the ultimate in Ph 3 reward and must be distinguished from all other categories of eternal reward (SG3).
33. The Philadelphian saints were not in the clear based strictly on their current good standing.

Promise to the Overcomer (v.12)

VERSE 12 **'He who overcomes, I will make him a pillar in the temple of My God** (ὁ νικῶν ποιήσω αὐτὸν στῦλον ἐν τῷ ναῷ τοῦ θεοῦ μου [*art.w/pres.act.part.nom.m.s. nikao be victorious, overcomes + fut.act.ind.1s. poieo make + pro.acc.m.s. autos him + noun acc.m.s. stulos pillar, column + prep en + noun loc.m.s. naos temple, inner sanctum + art.w/noun gen.m.s. theos God + pro.gen.s. ego "My"*]), **and he will not go out from it anymore** [καὶ ἔξω οὐ μὴ ἐξέλθῃ ἔτι [*conj kai + adv exo outside; "out" + double neg ou me + aor.act.subj.3s. exerchomai go forth + adv eti still; "anymore" or "no longer"*]]; **and I will write on him the name of My God, and the name of the city of My God, the new Jerusalem** [καὶ γράψω ἐπ' αὐτὸν τὸ ὄνομα τοῦ θεοῦ μου καὶ τὸ ὄνομα τῆς πόλεως τοῦ θεοῦ μου, τῆς καινῆς Ἱερουσαλήμ [*conj kai + fut.act.ind.1s. grapho write + prep epi upon + pro.acc.m.s. autos him + art.w/noun acc.nt.s. onoma name + art.w/noun gen.m.s. theos God + pro.gen.s. ego "My" + conj kai + art.w/noun acc.nt.s. onoma name + art.w/noun gen.f.s. polis city + art.w/noun gen.m.s. theos God + pro.gen.s. ego "My" + art.w/gen.f.s. kainos new + indecl. Jerusalem*]], **which comes down out of heaven from My God, and My new name** [ἡ καταβαίνουσα ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ θεοῦ μου, καὶ τὸ ὄνομά μου τὸ καινόν [*art.w/pres.act.part.nom.f.s.*

katabaino descend, come down + prep ek + art.w/noun gen.m.s. ouranos heaven + prep apo + noun abl.m.s. theos God + pro.gen.s. ego "My" + conj kai + art.w/noun acc.nt.s. onoma name + pro.gen.s. ego "My" + art.w/adj.acc.nt.s. kainos new]).

ANALYSIS: VERSE 12

1. The promise to the Philadelphian overcomer follows the same pattern and interpretation as in all the letters.
2. This promise draws upon the picture of the eternal state in Rev. 21-22.
3. The overcomer refers to each and every one who has made the salvation adjustment as per 1Jn.5:4-5.
4. It includes those who fail to hold fast as well as those who do.
5. This is proven by the fact that all believers appear before the Judgment Seat of Christ where some have little or no reward to show for their time in Ph 2 (1Cor.3:14-15).
6. Furthermore the entire resurrected body of Christ returns with Him and all participate in the New Jerusalem forever.
7. The metaphorical language of each believer likened to a pillar is consistent with the language that there is no temple in the New Jerusalem (Rev.21:22).
8. The New Jerusalem that comes down from heaven immediately in the creation of the new heavens and the new earth is all temple.
9. Believers will be a permanent fixtures in this eternal city like a pillar in a building.
10. Pillars are probably the most enduring aspect of an ancient structure.
11. Pillars have stood for thousands of years to illustrate the fact of our eternal security.
12. Further, believers are assured of God's and Christ's presence all eternity.
13. The security of the overcomer is further elaborated upon by "and he will certainly not go outside any longer."
14. The other part of this Ph 3 promise is an assurance of eternal life.
15. This is indicated by each believer's reception of a threefold name.
16. The threefold occurrence of "name" is impressive.
17. To have "the name of My God" was equivalent to belonging to God.
18. To have the name of the city of God indicates the right of permanent citizenship in the royal city of our Lord (cp. Phil.3:20).
19. It is the successor to the millennial Jerusalem with all its glory.
20. Christ's new name (cf. 19:12) is also written on the believer signifying relationship and possession.
21. As we say in 2:17 each believer has a new name inscribed upon a white stone that he/she alone knows.
22. This suggests intimacy with the Savior.
23. These realities will be fully appreciated once we are in the eternal state.

Command for GAP (v.13)

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

(art.w/pres.act.part.nom.m.s. echo have + noun acc.nt.s. ous ear + aor.act.imper.3s. akouo hear + indef.pro.acc.nt.s. tis what + art.w/noun nom.nt.s pneuma spirit + pres.act.ind.3s. lego say + art.w/noun dat.f.p. ekklesia church]).'

ANALYSIS: VERSE 13

1. What God the Holy Spirit has revealed to the Philadelphian church is an invitation to anyone to any local assembly to hear under GAP.
2. There are no exceptions.
3. Obviously this message to this church is available to all believers to pay heed to.
4. As well as the entire realm of doctrine revealed to human authors through the Spirit of truth.