

## **Glory to Glory Ministries – Minot, ND**

### **Lesson 6: Revelation Chapter 3 verses 1-13**

#### **1. Outline: Letters to the Seven Churches (Rev. 2-3)**

- a. Jesus addresses Ephesus (Rev. 2:1-7)
- b. Jesus addresses Smyrna (Rev. 2:8-11)
- c. Jesus addresses Pergamum (Rev. 2:12-17)
- d. Jesus addresses Thyatira (Rev. 2:18-29)
- e. Jesus addresses Sardis (Rev. 3:1-6)
- f. Jesus addresses Philadelphia (Rev. 3:7-13)
- g. Jesus addresses Laodicea (Rev. 3:14-22)

#### **2. Jesus addresses Sardis (Rev. 3:1-6)**

##### **a. Context:**

- i. Sardis means “Prince of Joy”.
- ii. Known as “The Dead Assembly”
- iii. Considered to be a fortified city that was nearly impossible to penetrate.
  - a. They were surrounded by steep mountains on three sides. They had a fortified wall on the other.
  - b. They slept with ease with this protection and did not keep watch.
  - c. A famous King Croesus of Lydia had lived here prior to Persia under King Cyrus conquered Lydia.
  - d. “Croesus thought that he would be safe in Sardis, his impregnable fortress. He did not expect Cyrus to follow him, and thus he failed to mobilize his forces. When the Persian armies came to Sardis, Croesus waited him out, believing that no one could scale the almost vertical walls of the promontory. But when one of his men accidentally dropped his helmet from one of the walls and went to retrieve it, he inadvertently demonstrated that the wall could be climbed. At night, Persian soldiers scaled the wall, met no

opposition, and took the city. Through one soldier's carelessness and a failure to guard the walls, Croesus lost the war." (Kistemaker, 2001)

- iv. "The town was living basically on past historical prestige." (Witherington, 2003)
- v. A very prosperous city located on important trade routes.
- vi. Gold was found in the area and kings were very wealthy.
- vii. Some wealthy citizens were involved in mystery cults.
- viii. Worshipped Greek deities like Artemis, to whom was dedicated a great temple. She was revered as the "mother-goddess".
- ix. The residents carried Sardis stones as amulets to ward off evil spirits.
- x. Herodotus (hɛ:ró.do.tos) reveals that although Sardis had never been conquered through normal warfare, twice it had been captured because the defenders of the city failed to be vigilant on their watch. (Herodotus was an ancient Greek historian in 5<sup>th</sup> century bc.) (Herodotus 147.91)
- xi. City was destroyed (along with Philadelphia) by an earthquake in AD 17 and was still indebted to Rome for the rebuilding.
- xii. Producer of fine clothing and dyed garments. Claimed to have invented many of these processes. They also noted for industry including making carpets.
- xiii. There was also a Jewish synagogue there that was much larger than any found – even in Judea.
- xiv. **Timeline View:**
  - a. The Reformation 1517 to 1700.
  - b. This is when the Reformation started, when the Protestants protested the Roman Catholic Church and broke away from them.
  - c. Pastor Dan Goodman writes: "... During the times of Luther, Calvin, and others. The printing press was invented in 1550 with a Bible being the first complete book ever printed! The Bible in the hands of common man soon opened many of the people's eyes to the truth." (Goodman)

b. **Revelation 3:1-6 (NKJV)** “And to the angel of the church in Sardis write, ‘These things says He who has the seven Spirits of God and the seven stars: “I know your works, that you have a name that you are alive, but you are dead. <sup>2</sup> Be watchful, and strengthen the things which remain, that are ready to die, for I have not found your works perfect before God. <sup>3</sup> Remember therefore how you have received and heard; hold fast and repent. Therefore if you will not watch, I will come upon you as a thief, and you will not know what hour I will come upon you. <sup>4</sup> You have a few names even in Sardis who have not defiled their garments; and they shall walk with Me in white, for they are worthy. <sup>5</sup> He who overcomes shall be clothed in white garments, and I will not blot out his name from the Book of Life; but I will confess his name before My Father and before His angels. <sup>6</sup> “He who has an ear, let him hear what the Spirit says to the churches.”

c. **(v1) The Seven Spirits of God and Seven Stars**

- i. “Remember, there is only one Spirit; the number 7 only refers to the perfection of the Spirit, and the manifold energies of the one Spirit ministering to each of the 7 Assemblies at the same time” (Liebenberg, 2017)
- ii. Most Christian commentators believe this referred to the “Sevenfold” Spirit of God as in Isaiah 11:2
  - a. Spirit of the Lord, Wisdom, Understanding, Counsel, Might, Knowledge, the fear of the Lord.
- iii. However, it is highly probable names of Angels we find in Rabbinic Judaism.
  - a. Uriel, Raphael, Raguel, Michael, Saraqael, Gabriel, and Remiel.
- iv. Note: refer to notes on Rev. 1:4 found on page 4 of lesson 2 for more details and references.

d. **(v1) A Reputation: Alive, but Dead**

- i. Known as the Sleeping or Dead Church.
- ii. G.B. Caird in his book “A Commentary on the Revelation” calls Sardis “the perfect model of inoffensive Christianity”
- iii. This refers to being a popular church in the city and region that people say have great this or great that but does not have the Holy Spirit’s presence.

- iv. “Many Congregations and members are dead – they do not allow the Ruach (*Holy Spirit*) to work in their midst; they have ceremony, but no life. Also, they do not have sound teachings; and therefore, an expectancy for the return of the Messiah (*Christ*)”. (*Common English titles added*) (Liebenberg, 2017)
- e. **(v2) Be watchful...**
  - i. Pay attention to the Word of God and be ready for Jesus second coming.
- f. **(v2) “... strengthen the things which remain, that are ready to die...”**
  - i. Being watchful is more than waiting it is an active process.
  - ii. “This Assembly is a spiritual graveyard and will eventually die if drastic action is not taken.” (Liebenberg, 2017)
- g. **(v2) “I have not found your works perfect before God.”**
  - i. They did not receive any commendation from Jesus.
- h. **(v3) “Remember therefore how you have received and heard; hold fast and repent.”**
  - i. We have the privilege of having the Bible (both Old & New Testament teachings in print so we can personally take account.
  - ii. This teaches that we must live according to the Word.
  - iii. “They must repent, return to accurate teachings and strive to live a set-apart life or else they will be caught unprepared when the Messiah returns.” (Liebenberg, 2017)
- i. **(v3) “Therefore if you will not watch, I will come upon you as a thief, and you will not know what hour I will come upon you.”**
  - i. This is not the rapture it is the Day of the Lord which refers to:
    - a. The second coming through to the new heaven and earth ruled by Christ from the new Jerusalem.
  - ii. **1 Thessalonians 5:2-8 (NKJV)** For you yourselves know perfectly that the day of the Lord so comes as a thief in the night. <sup>3</sup> For when they say, “Peace and safety!” then sudden destruction comes upon them, as labor pains upon a pregnant woman. And they shall not escape. <sup>4</sup> But you, brethren, are not in darkness, so that this Day should overtake you as a thief. <sup>5</sup> You are all sons of light and sons of the day. We are not of the night nor of

darkness. <sup>6</sup> Therefore let us not sleep, as others do, but let us watch and be sober. <sup>7</sup> For those who sleep, sleep at night, and those who get drunk are drunk at night. <sup>8</sup> But let us who are of the day be sober, putting on the breastplate of faith and love, and as a helmet the hope of salvation.

iii. **Luke 12:39-40 (NKJV)** “Let your waist be girded and your lamps burning; <sup>36</sup> and you yourselves be like men who wait for their master, when he will return from the wedding, that when he comes and knocks they may open to him immediately. <sup>37</sup> Blessed are those servants whom the master, when he comes, will find watching. Assuredly, I say to you that he will gird himself and have them sit down to eat, and will come and serve them. <sup>38</sup> And if he should come in the second watch, or come in the third watch, and find them so, blessed are those servants. <sup>39</sup> But know this, that if the master of the house had known what hour the thief would come, he would have watched and not allowed his house to be broken into.

iv. **2 Peter 3:8-10 (NKJV)** But, beloved, do not forget this one thing, that with the Lord one day is as a thousand years, and a thousand years as one day. <sup>9</sup> The Lord is not slack concerning His promise, as some count slackness, but is longsuffering toward us, not willing that any should perish but that all should come to repentance. <sup>10</sup> But the day of the Lord will come as a thief in the night, in which the heavens will pass away with a great noise, and the elements will melt with fervent heat; both the earth and the works that are in it will be burned up.

v. The High Priest was referred to as coming as “a thief in the night”:

- a. He would do unplanned checks on the priest who was keeping night watch in the temple.
- b. If he caught the priest sleeping, he would set a fire under their robe.
- c. They would wake up fleeing “naked”.

vi. “Y’shua (*Jesus*) will dawn on them as a thief in the night as they do not study prophecy (John 5:39; Rom 15:4; 1 Thes 5:1-5, 20; 2 Peter 1:20). Therefore, there is no expectancy for His return (Matt 24:42-44). (*Common English titles added*) (Liebenberg, 2017)

- vii. We will discuss these topics in more detail in future studies.
- j. **(v4-5a) “You have a few names even in Sardis who have not defiled their garments; and they shall walk with Me in white, for they are worthy. He who overcomes shall be clothed in white garments,”**
  - i. In **Revelation 7:14** we see “...the ones who come out of the great tribulation and washed their robes and made them white in the blood of the Lamb.”
  - ii. “...behind the image of receiving “white robes” in 3:4b–5a, as well as elsewhere throughout Revelation, stands the idea of a purity that has resulted from the fidelity of the faithful being tested by a refining fire.” (Beale, 2013)
  - iii. “From other sources we learn not only that the white garments are the symbol of righteousness and immortality, but that they replace the mortal body and constitute the immortal body of the saved. This is suggested in I Enoch 62: 15-16, where they are called the garments of glory and life given by God; they will never grow old and their glory will never pass away. Paul longed for the day when "we would be further clothed, so that what is mortal may be swallowed up by life" (II Cor. 5:4; cf. I Cor. 15:53-54). According to the description in the Ascension of Isaiah 9:9, in the seventh heaven the saints, stripped of their fleshly garments, are given the garments of the upper world and are like angels III their glory ( cf. II Baruch 51: 5) .” (Harmon, 1957)
- k. **(v5b) I will not blot out his name from the Book of Life; but I will confess his name before My Father and before His angels.**
  - i. Refers to the Lamb’s Book of Life referred to in Rev. 21:27 concerning the New Jerusalem:
    - a. **Revelation 21:27 (NKJV)** But there shall by no means enter it anything that defiles, or causes an abomination or a lie, but only those who are written in the Lamb’s Book of Life.
  - ii. This book is also referred to in Rev. 13:8; 17:8; 20:12 & 15.

- iii. There are two schools of theology concerning “blot the name from the Book of Life.”
  - a. Backsliding is a possibility:
    - 1 A believer can choose to turn from their salvation and go back into sin.
  - b. Eternal Security
    - 1 If one truly does receive Christ Jesus as their Lord and Savior that they can never backslide and become a non-believer.
- iv. “The Jewish people kept accurate records in regard to vital statistics. When the Jews returned from exile, lists were drawn up for the registration of families (Neh. 7:5-6; 12:22-24). Excluding people from the records of the house of Israel was practiced in the days of Ezekiel. False prophets were completely ostracized and banned from the land of Israel (Ezek. 13:9). The Romans would erase the name of a criminal from the records before they put him to death; Christians who refused to worship Caesar as Lord were considered convicts who would lose their citizenship. Jesus assures the faithful in Sardis that their names would never be erased from the book of life. Those people who profess the name of Jesus but whose lifestyle fails to support their profession never had their names recorded in the "book of life." Jesus tells them that he never knew them and he orders them to depart from him (Matt. 7:21-23).” (Kistemaker, 2001)
- I. **(5) “I will confess his name before My Father and before His angels.”**
  - i. **Matthew 10:32–33 (NKJV)** “Therefore whoever confesses Me before men, him I will also confess before My Father who is in heaven. <sup>33</sup> But whoever denies Me before men, him I will also deny before My Father who is in heaven.
  - ii. **Mark 8:38 (NKJV)** For whoever is ashamed of Me and My words in this adulterous and sinful generation, of him the Son of Man also will be ashamed when He comes in the glory of His Father with the holy angels.”

- iii. “Y’shua (*Jesus*) is presently our advocate in heaven before YHWH (*the LORD*), where He is pleading our case and confessing our names (1 John 2:1, Matt 10:32).

One day you will stand before Y’shua (*Jesus*) who will be your judge if you are not saved (stay saved and follow Torah.” )” [*Common English titles added*] (Liebenberg, 2017)

### 3. Jesus addresses Philadelphia (Rev. 3:7-13)

#### a. Context:

- i. Means “Brotherly Love”
- ii. Destroyed by the earthquake of A.D. 17 . Many of the buildings remained cracked and unstable for years afterward. It was rebuilt with help from Emperor Tiberius.
- iii. Agriculture, wool, wine making, and leather were the main industries.
- iv. The believers in Philadelphia were not a strong congregation. They faced a great deal of outside opposition and were financially poor. (Liebenberg, 2017)
- v. This city had so many temples it was referred to as “Little Athens.”
- vi. Was a “missionary city” of the Empire, extending Greco-Roman culture to the annexed provinces of Lydia and Phrygia.
- vii. In the center of a vineyard district.
- viii. Located on an important travel route linking it to Laodicea to the south.
- ix. Dionysus/ Bacchus (dahy-uh-nahy-suhs / bak-uhs) was the city’s favored god.
- x. The city also had one of the largest and most significant Jewish communities of the area.
- xi. **Timeline view:**
  - a. The Mission Church 1648 to 21<sup>st</sup> century.
  - b. “This is when the “revival” period ... with the birth of Theodor Herzl, the “Visionary of the State”. He was a Jewish Austro-Hungarian



journalist and the father of modern political Zionism; and in effect, the State of Israel.” (Liebenberg, 2017)

- c. Pastor Dan Goodman writes: “... is the time of great revivals and the two great awakenings. Philadelphia means “brotherly love.” God raised up some great men like George Whitfield and Jonathan Edwards who preached the famous sermon “Sinners in the Hands of an Angry God.” Men like Spurgeon and Moody shook whole continents for God in the 1800’s! America arose as the nation of the world, and to this day still sends out fundamental Christian missionaries than and other nation.” (Goodman)
- b. **Revelation 3:7-13 (NKJV)** “And to the angel of the church in Philadelphia write, ‘These things says He who is holy, He who is true, “He who has the key of David, He who opens, and no one shuts, and shuts and no one opens”’: <sup>8</sup> “I know your works. See, I have set before you an open door, and no one can shut it; for you have a little strength, have kept My word, and have not denied My name. <sup>9</sup> Indeed I will make those of the synagogue of Satan, who say they are Jews and are not, but lie—indeed I will make them come and worship before your feet, and to know that I have loved you. <sup>10</sup> Because you have kept My command to persevere, I also will keep you from the hour of trial which shall come upon the whole world, to test those who dwell on the earth. <sup>11</sup> Behold, I am coming quickly! Hold fast what you have, that no one may take your crown. <sup>12</sup> He who overcomes, I will make him a pillar in the temple of My God, and he shall go out no more. I will write on him the name of My God and the name of the city of My God, the New Jerusalem, which comes down out of heaven from My God. And I will write on him My new name. <sup>13</sup> “He who has an ear, let him hear what the Spirit says to the churches.” ’
- c. **(v7) “...He who is holy, He who is true...”**
  - i. Description of Christ.
- d. **(v7) Key of David**
  - i. “The key of David” symbolizes authority.
  - ii. Isaiah 22:22 contains an oracle against Shebna, Hezekiah’s failed steward who is replaced by Eliakim (whose name means “God establishes”):

- a. **Isaiah 22:22 (NKJV)** “The key of the house of David I will lay on his shoulder; So he shall open, and no one shall shut; And he shall shut, and no one shall open.”
- b. In the context, Eliakim would serve a kind of “Secretary of State,” administering the Kingdom of Judah. (Tyson, 2018)
- iii. Given the mention of a “synagogue of Satan” in this letter, the emphasis on Jesus as the Holy and True heir to David’s house establishes the fact that His Kingdom is the One, True Kingdom contrary to the beliefs of the Jews who had rejected Him as their Messiah. (Tyson, 2018)
- iv. “...the Targumic paraphrase of Isa. 22:22 rendered the quotation even more appropriately to the situation of the church: “I will place the key of the sanctuary and the authority of the house of David in his hand.” Ethnic Israel, which was claiming to be the divine agent wielding the power of salvation and judgment, no longer held this position. Christ’s followers could be assured that the doors to the true synagogue were open to them, whereas the doors remained closed to those who rejected Christ. (Beale, 2013)
- v. “David was the King of Israel from whose throne the Messiah was prophesied to rule “forever” (Jer 33:17). These are the keys of the Kingdom, which the Messiah will open or close to whomever He pleases.” (Liebenberg, 2017)
- e. **(v8) “...I have set before you an open door, and no one can shut it...”**
  - i. Open door may refer to:
    - a. Opportunity for ministry, particularly missionary work
      - 1 (See 1 Corinthians 16:9; 2 Corinthians 2:12; Colossians 4:3)
    - b. A doorway into the Eternal City = the New Jerusalem.
  - ii. It is known that Christians were excluded from participating in the Synagogues of this time. Therefore, the mention of “open doors” highlights the fact that Jesus holds open the only “door” that matters and it is He who will make the final exclusions from His Eternal Kingdom. (Tyson, 2018)

- iii. "...the most common view today... is to see this as the "door" to the kingdom. While the church has been excommunicated from the synagogue, Christ has the "keys" to the kingdom. He has opened the "door," and "no one could shut it." This is certainly more in keeping with 3:7." (Osborne, 2002)
- f. **(v8) "I know your works... for you have a little strength, have kept My word, and have not denied My name..."**
  - i. This "little strength" probably refers to the church having few congregants.
  - ii. "The Assembly at Philadelphia is commended because, although she is weak, she has kept Y'shua's Word (John 5:46-47, the Torah) and has not denied His real name "Y'shua" although she probably has been under considerable persecution by both the Romans and the false Israelites (the "synagogue of satan," as in Rev 2:9)." (Liebenberg, 2017)
- g. **(v9) "Indeed I will make those of the synagogue of Satan, who say they are Jews and are not, but lie... "**
  - i. See notes on "Synagogue of Satan" in lesson 5.
  - ii. The synagogue of Satan refers to specific Jewish communities in Smyrna and Philadelphia that were persecuting the church...
  - iii. Philadelphia and Smyrna are the only two churches with no rebuke.
  - iv. It is interesting that both were under severe threat from a powerful Jewish presence in the city. Therefore, the names of Christ chosen here reflect that situation and reassure the beleaguered (*repeatedly harassed*) Philadelphia Christians that the Messiah is indeed on their side, not on the side of the "synagogue of Satan" (3:9)." (*definition added*) (Osborne, 2002)
  - v. "The Jews, who are really not Jews, are condemned again as the synagogue of Satan, as in 2:9. For the author the true Israel are the Christians, whom Paul considered the spiritual descendants of Abraham (Gal. 3:7), and not the Jews, a theme which John develops throughout his book." (Harmon, 1957)
- h. **(v9) "...indeed I will make them come and worship before your feet, and to know that I have loved you."**

- i. “The passage alludes to Isa. 60:14, “The sons of your oppressors will come bowing before you; all who despise you will bow down at your feet” (cf. also Isa. 2:3; 14:2; 45:14; 49:23; Ezek. 36:23; Zech. 8:20–23). The OT taught that the Gentiles would be forced to pay homage to the Jews at the eschaton (*day at the end of time after Armageddon – the Kingdom age*), and now this promise is turned on its head: Jewish oppressors would be forced to pay homage to Gentile believers. Christ is promising these persecuted Christians that they would be vindicated by God, and this is a theme that will appear again and again in the book (6:9–11; 16:6; 18:20; 19:2). The telling point in favor of this interpretation is that they (the Jews) will bow “at your...feet” and not “at my...feet.” This is submission, not worship, and parallels 2:26–27, where the faithful saints are promised that they will participate in the judgment of their (and God’s) enemies.”  
*(definition added)* (Osborne, 2002)
  - a. To clarify Osborne’s statement: The “False Jews” would eventually bow before all believers Jesus has both Jew and Gentile believers.
- i. **(v10) “Because you have kept My command to persevere,”**
  - i. Throughout the Bible believers are called to keep the Word and to persevere.
  - ii. “And the Jews that persecute the Philadelphia Believers will have to worship at their feet, admitting to the Queen when she sits next to her King that she the true People of YHWH— ones He has loved.” (Liebenberg, 2017)
- j. **(v10) “I also will keep you from the hour of trial...”**
  - i. Most commentators agree that this “hour of testing” is referring to the great tribulation. Therefore, many believe this refers to the Rapture of the Church.
    - a. We will investigate the topic of the various Rapture theories during our study on chapter 4.
  - ii. In Matthew 24:15-22 Jesus speaks of the time of great tribulation.
  - iii. This takes place after the rise of the Antichrist during that is revealed at the mid-point of the final 7 years of this age.

- iv. This includes the judgments of the Trumpets and Bowls described in Revelation and other passages.
- v. **Sardis: Revelation 3:3 (NKJV)** Remember therefore how you have received and heard; hold fast and repent. Therefore if you will not watch, I will come upon you as a thief, and you will not know what hour I will come upon you.
- vi. **Philadelphia: Revelation 3:10 (NKJV)** Because you have kept My command to persevere, I also will keep you from the hour of trial which shall come upon the whole world, to test those who dwell on the earth.
- vii. **The resurrected witnesses: Revelation 11:13 (NKJV)** In the same hour there was a great earthquake, and a tenth of the city fell. In the earthquake seven thousand people were killed, and the rest were afraid and gave glory to the God of heaven.
- viii. **An Angel proclaims: Revelation 14:7 (NKJV)** saying with a loud voice, "Fear God and give glory to Him, for the hour of His judgment has come; and worship Him who made heaven and earth, the sea and springs of water."  
ix. See also: Rev. 14:15, 17:12, 18:10, 18:17.
- x. The use of the term "hour" in these references refers to the specific timing of the fulfillment of the coming of God's judgment.
- xi. Fire Bible study notes: "Christ's promise to his faithful followers in Philadelphia to keep them from the hour of trial identical to Paul's promise to the Thessalonians that they would be rescued from the "coming wrath" (1 Th. 1:10). This promise extends to all of God's faithful people throughout the ages (vv. 13, 22). In the original Greek, the phrase "keep you from" can mean either "keep you from experiencing" or "keep you through." For the church then and the church today, both interpretations are relevant. God will help his people to endure and prevail through the difficulties and opposition they experience in the world, and he will ultimately rescue them from the final "hour of trial" ... This final hour includes God's appointed time of wrath and distress that will come on "the whole world" in the last years of this age, just prior to the establishment of Christ's kingdom on earth (5:10; 6-19; 20:4)..." (Fire Bible: A Study Bible for Spirit-led Living, 2001)

- k. **(v10) “...shall come upon the whole world, to test those who dwell on the earth.”**
- i. The phrase “the whole world” is used 2 other times in Revelation in 12:9 and 16:14 and in both cases refers to the World under the deception of Satanic forces.
  - ii. “The term “earth-dwellers” (cf. 6:10; 8:13; 11:10; 12:12; 13:8, 12, 14; 17:2, 8) is important in the book and always refers to the unbelievers, the enemies of God who not only worship and follow the beast but also persecute the believers. They are the same group referred to by “the whole world” above.” (Osborne, 2002)
  - iii. “ These are the ones seen as the killers of the and those who dwell on the earth. Thus, the normal understanding of the passage is that there will be a group of Believers who will be delivered from a time of trial that will come upon a different group of people called the earth dwellers. They suggest the Assembly will remain on the earth into the 70th week of Daniel and indeed, into the second half of the week, as a fully functional representative of YHWH to the earth dwellers. During the time of the tribulation, which begins at the midpoint of the week, the Assembly will come under the persecution oppression of the Antichrist, and many will be martyred and forced into secrecy. There is no promise of deliverance from the persecution pressure of the tribulation. They say the Assembly will be delivered from those persecutions when Y’shua returns at the “Day of the Lord” – which is represented by the 6th seal at Rev 6:12-17. But this deliverance from the Antichrist is not the promise that is presented here at Rev 3:10. Furthermore, the time of persecution from the Antichrist, which is called the tribulation, is not a time of trial for the unbelievers. The tribulation is a time of trial and testings for Believers; **but the HOUR OF TRIAL is NOT something that is coming upon Believers, but very clearly upon the unbelieving EARTH DWELLERS. The hour of trial, then, is a time for unbelievers to face the issues of Messiah worship vs. beast worship. And the things that challenge them are the many judgments that come**

**from Y'shua's wrath after the Rapture of the Assembly.” (Liebenberg, 2017)-emphasis added.**

- i. (v11) **“Behold, I am coming quickly! Hold fast what you have, that no one may take your crown.”**
  - i. Hold fast means to endure.
  - ii. Webster defines endure as:
    - a. To continue in the same state.
    - b. To remain firm under suffering or misfortune without yielding.
    - c. To undergo especially without giving in. (Merriam-Webster, n.d.)
- m. (v12) **“He who overcomes, I will make him a pillar in the temple of My God, and he shall go out no more.”**
  - i. “The permanent establishment of the overcomer as a pillar in the temple may also continue the imagery of Isa. 22:22ff., where Eliakim’s relatives achieve glory by “hanging on him as a peg firmly attached to a wall.” Some Greek OT witnesses even refer to Eliakim as being set up as a “pillar” in Isa. 22:23 (Vaticanus, Origen, and Q read στηλω, “I will set up as a pillar” or “I will inscribe on a pillar”).<sup>231</sup> In contrast to Eliakim’s dependents, who eventually lost their glory and position in the palace when he was finally removed (cf. Isa. 22:23–25), the followers of Jesus will never be removed from their position in the temple/palace because Jesus, the “true” Messiah, will never lose his regal position in the presence of his Father .... (Beale, 2013)
  - ii. “In Gal. 2:9 the leading apostles are called “pillars,” and in 1 Tim. 3:15 the church is “a pillar and foundation of the truth.” The idea there and here is stability and permanence. As Hemer (1986: 166) points out, the stress is on that which stands firm (Jer. 1:18) rather than that which supports (Isa. 22:23). We must remember that both the city (due to earthquakes and economic disasters) and the church (due to persecution) had never felt security or permanence, so this promise must have been most welcome. (Osborne, 2002)

- iii. "...a city often honored a notable citizen by erecting a pillar in a temple with his name on it. It is the same as having your name on a building.  
(Liebenberg, 2017)
- iv. Solomon's Pillars
  - a. It is interesting to note that in 1 Kings 7:21 and 2 Chronicles 3:15– 17 Solomon placed two pillars in the Temple and gave them the names Jachin ("he establishes") and Boaz ("in him is strength")
- v. These passages seem to indicate that this is a literal promise. Overcomers will have their name written on a pillar in the temple during the kingdom age.
- vi. In the New Jerusalem, there will no longer be a temple.
  - a. Revelation 21:22 (NKJV) But I saw no temple in it, for the Lord God Almighty and the Lamb are its temple.
- n. **(v12) "I will write on him the name of My God and the name of the city of My God, the New Jerusalem, which comes down out of heaven from My God. And I will write on him My new name."**
  - i. The Name of My God – signifies sonship.
  - ii. The Name of the City – signifies Citizenship in the New Jerusalem
  - iii. The New Name of Jesus - signifies Complete Salvation.
  - iv. "Most likely this is a name hidden until the eschaton (*day at the end of time after Armageddon – the Kingdom age*). The most amazing thing is not the meaning of the "new name" but the fact that we will share it." (*definition added*) (Osborne, 2002)
  - v. "This is a promise of the faithful Believer's place in the ultimate, incredible Kingdom of YHWH / Kingdom of Heaven, where all becomes one in the Adonai Y'shua.  
See Chapters 21 and 22 for more details about how the Redeemed are identified with the Temple and the New Jerusalem that come down out of



(note: The basic outline materials in this study was adapted from Truth Seekers Fellowship guide on “The Revelation of Jesus Christ”) (Tyson, 2018)

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