

EP43 Revelation 3 verses 7-13 P1

The Church at Philadelphia

Overall Theme: Hold on & Seek Refuge

Revelation 3:7-13

And to the angel of the church of Philadelphia write: He who is holy, who is true, who is now having the key of David, who is now opening, and no one will shut, and who now is shutting, and no one now opens, says this. 'I know your deeds. Behold, I have put before you an open door which no one can shut, because you now have a little power, and have kept My word, and have chosen to not have denied My name. 'Behold, I now give those of the synagogue of Satan, who are now saying that they are now Jews and now are not, but now choose to lie — I will make them come and bow down at your feet, and make them know that I have loved you. 'Because you have kept the word of My perseverance, I also will keep you from the hour of testing, that hour which shall now and continually choose to now come upon the whole world, to test those who are now dwelling on the earth. 'I choose to now come quickly; now hold fast what you now have, so that no one will take your crown. 'He who is now overcoming, I will make him a pillar in the temple of My God, and he will not go out from it anymore; and I will write on him the name of My God, and the name of the city of My God, the new Jerusalem, which is now coming down out of heaven from My God, and My new name. 'He who is now having an ear, is commanded to hear what the Spirit now says to the churches.'

Historical Setting

Once again, we find it necessary to investigate the history surrounding this church, and this city, as Jesus weaves in culturally significant comments to connect to His audience.

Philadelphia was the youngest of all the 7-cities and was founded by colonists from Pergamum, by a ruler named Attalus II, who also ruled Pergamum. The city received its name because Attalus II was nicknamed Philadelphos (for the one who loves his brother) since he had a great love for his older brother and predecessor, Eumenes.

Attalus II established this city with the deliberate intention that Philadelphia would operate as a doorway to the other regions, not for military purposes, but for the spreading of Greek culture. Basically, this city was the launching pad to spread Greek culture and language to all the surrounding nations; it was referred to as the gateway to the East. It was situated in a beautiful fertile river valley on the main road from Sardis to Laodicea directly east from Smyrna.

Philadelphia being strategically located at the borders of the major regions of Mysia, Lydia and Phrygia provided a perfect launching pad for Greek evangelism. This strategy was highly effective; it did not take long before the locals in the regions had lost their native tongue, and Greek was the standard.

Philadelphia had been given an open door to spread Greek ideas in all the land. The one major

drawback about the location of the city, however, was that it was built on a great volcanic plain that was subject to many earthquakes. In A.D. 17, a great earthquake that destroyed 10 other cities, including Sardis, devastated the city. Although the Roman ruler Tiberius was generous to both Sardis and Philadelphia and invested a lot of money to rebuild the city, the people were shaken up and terrorized by the constant tremors and minor earthquakes that continued for years.

As a result of the aftershocks, the city was in a constant state of disrepair. The buildings were chipped, cracked, and were falling apart. People became weary of having to avoid death or injury by falling stones and bricks. Eventually they just moved out of the city and into the surrounding countryside.

Regarding its name, Philadelphia temporarily changed its name to Neocoesaria, the New City of Caesar, to thank and honor Tiberius for helping rebuild the city after the quake. Later, the name was changed to Flavia to honor the family name of the then current emperor. But neither name stuck, and it was again called Philadelphia.

Today it is the modern Turkish city of Alasehir. While most other cities had been destroyed and overrun by invaders, Philadelphia continued to stand throughout time and even today this modern city has thousands of Christians in it.

Cold Water in the Desert

After all we learned in connection with the other churches, this letter is like receiving a tall glass of cold water in the desert. I don't know about you, but the letter to Sardis was rough for me. Thus, as we were reading this letter, I kept waiting for the big "BUT" but there was no "BUT," not even a small one. This letter was filled only with affirmation and encouragement.

This letter confirms the truth that it is possible for a person, a people group, a church, to even now be believing or abiding in Christ. It is possible! All that we have learned about the **Design Point**, the **Substitution Principle**, and how **the source matters, the source is everything**, can practically be lived out.

This is great news! To now be believing is not an out of reach impossible goal. For me at least, it sure felt that way especially after the letters to Ephesus and Sardis. Those two churches seemed to be doing it right, at least in the way we commonly understand good church behavior and good ministry, but they were doing it the most wrong.

Jesus promises those in Philadelphia that He will make them a pillar in the temple of His God, and this letter should stand firm in our minds and our hearts, like a great pillar in the temple of our God. It stands to remind us that it is possible to bet our lives on His name and to be those who are now overcoming.

Holy & True

Revelation 3:7

And to the angel of the church of Philadelphia write: He who is holy, who is true, who is **now** having the key of David, who is **now** opening, and no one will shut, and who is **now** shutting, and no one **now** opens, says this:

Right away, we know this message is different, unique, and set apart from all the other letters, because Jesus does not pull from the image of the Son of Man in **Revelation 1** to introduce Himself. Instead, he opens with a triad of very “Old Testament” sounding phrases. This should get our attention.

In fact, the next time we see a reference to the one who is “holy and true” is where those people who have been martyred for their faith in Jesus Christ, cry out to the Lord with a loud voice saying: *“O Sovereign Lord, holy and true, how long before you will judge and avenge our blood on those who dwell on the earth?”*¹

By using this description, Jesus assures those in Philadelphia that because His very nature is holy (which means set apart from all others), **Yahweh Mekoddishkem** (**Yahweh** who sanctifies, makes holy, or sets apart) has set them apart for Himself. Thus, even though they suffer intense persecution, they can hold on to the one who is true (the one who will not lie nor deceive them). They can endure all things knowing that **Yahweh** is in control and that He is circumcising them from all attachments to this world, so they will never be identified as those who are now dwelling on earth.

Thus, they do not have to fear, despair, or be dismayed, and they do not have to flee the quakes and tremors in their life brought about by those of the synagogue of Satan, for He alone has the key of David.

Key of David

This reference to the “*key of David*” sets our context to understanding and framing the other parts of this letter. In the same way that the reference to Balaam set the context for understanding the letter to Pergamum and the reference to Jezebel set the context for understanding the letter to Thyatira, so too does this reference to the “*key of David*” sets forth our understanding of this letter to Philadelphia. And this is important for holding to the proper context will dispel some common **fiction**s of our day.

The “*key of David*” draws us back to a story in the **Codex** where during the reign of King Hezekiah of Judah, God judges the palace administrator, Shebna, and gives his position and glory to a man named Eliakim (whose name just happens to mean “God rises”). In reference to Shebna, **Yahweh** says:

Isaiah 22:19-24

"Yes, I will drive you out of office," says **Yahweh**. "I will pull you down from your high position. And then I will call my servant Eliakim son of Hilkiah to replace you. I will dress him in your royal robes and will give him your title and your authority. And he will be a father to the people of Jerusalem and Judah. I will give him the **key to the house of David**—the highest position in the royal court. When he opens doors, no one will be able to close them; when he closes doors, no one will be able to open them. He will bring honor to his family name, for I will drive him firmly in place like a nail in the wall. They will give him great responsibility, and he will bring honor to even the lowliest members of his family."

With our cross-reference in the letter to Philadelphia, we can confidently look back at the **Codex** and determine that this must have been a messianic prophesy, with Eliakim serving as typology, or a picture of Jesus. In other words, Jesus has been given the highest position in the court of the Father, far above

¹ **Revelation 6:10**

any ruler or authority or power or leader or anything else—not only in this world but also in the world to come. In fact, the Father (or the King) has put all things under the authority of Christ and has made him head over all things for the benefit of the church.²

Therefore, what He is now opening no one will now shut and what He is now shutting no one will now open. He is stable and firm. And like Eliakim—that firmly placed nail (which has allusions to the crucifixion)—God has placed all responsibility on Him, and He will not bend or break. In fact, His royal priesthood is unchanging. In speaking of Jesus, the Father says: “**Yahweh** has sworn and will not change His mind, you are a priest forever according to the order of Melchizedek.”³

What is significant is that being the palace administrator (the one who holds the keys to the kingdom), Eliakim had complete control when it comes to access to the king, as well as the other parts of the royal kingdom. If he shut a door; it was shut. If he opened a door, it was opened. No one else had a key. He was the one who granted and restricted access; thus, a person could not come to the king without first coming through Eliakim.

Clearly, this is an allusion to **John 14:6** where Jesus says, “*I am the way, and the truth, and the life; no one chooses to now come to the Father but through me.*” He is the way, the only way, the exclusive way. So, despite what others may say, there is no entrance into the kingdom of God, and there is no access way to the Father, unless you first go through the kingdom administrator, Jesus Christ. He is the way.

Jesus rules over God’s house; He is the one who holds the key. Thus, if He is now granting you access to the Father, no one can shut down that access—not even you. However, if He is now restricting your access, there is simply no way you will ever enter the heavenly courts or gain admission to the Father. The imagery here is powerful. Jesus is the way to the Father, and there is no other.

Access Now

Remember, in the previous letters we learned that **faith is a now thing**? In that light, so is this access which Jesus provides to the Father, as it is presented to us in the *present* tense and as a *participle*—something that is now and continually happening. Jesus is **now opening** and granting access, and He is **now shutting** and restricting access.

The Mysteries of Prayer

This sheds a lot of light on the whole mysteriousness surrounding prayer. For instance, I know there have been many times when I have felt that my prayers were going nowhere and were either dissipating on the way up to God or hitting the atmosphere and bouncing right back down to me. Either way, I have felt shut out and I have felt a sense of futility in even trying to pray, like I was getting nowhere no matter how many times I said my prayer “In Jesus’ Name”.

I am not alone in this experience. The prophet Jeremiah had a similar experience. He once said, “*Even when I cry out and call for help, He shuts out my prayer.*”⁴ Likewise, Job said, “*I cry out to You for help, but You do not answer me; I stand up and You turn Your attention against me.*”⁵ And King David also said, “O

² See **Ephesians 1:19-22**

³ **Psalm 110:4; Hebrews 5:6; 7:17; 21**

⁴ **Lamentations 3:8**

⁵ **Job 30:20**

my God, I cry by day, but You do not answer, and by night, but I have no rest."⁶ So this experience of the door even now being closed is familiar to many.

Drawing from the Letter to Sardis

In contrast to those in Philadelphia, to whom Jesus has set an open door to come into the chambers of the King, it seems that those in Sardis had a closed door. I don't know about you, but I was dumbstruck by the fact that **NONE** of the works of this grand church with such a grand reputation were completed before the face of the Father. How was that even possible? Not even one work? This explanation of Jesus now opening and now closing the door to the Father, clarifies it.

Being super religious (having a such a grand reputation as a church), it is more than likely that those in Sardis were praying and "seeking" God about all that they did, wanting (in theory at least) to do His will. But since **NONE** of their works were sourced in **Yahweh** (they simply were not Jesus' works), they clearly had not received answers to their petitions. The door had been closed to them.

Then instead of sorting out why their access to the Father was restricted (something they likely did not even comprehend), they relied on what they thought was the next best thing: Biblical tasks, duties, traditions, and responsibilities that are deemed to be fitting for those who want to be known in this world as good Christians. They relied upon their own *instinctual religious wisdom* to pursue all, yes **ALL**, of their "church worthy" deeds which garnished them such a grand name.

So why did Jesus close the door restricting their access? Did they even know their access was closed?

What We Know About Prayer

I am not going to pretend to understand all the deep mysteries of prayer, but the **Codex** is clear on some essentials that seem to be necessary for the Palace Administrator to grant a hearing with the King and to have the King answer and grant our requests. In fact, we are told in the **Codex** that **if** He (our Father, our King) hears our requests (**if**), then we can be confident that we have the requests which we asked of Him, it is all just a matter of time.⁷ That "**if**" however stands out as loud and disconcerting as the "BUT's" in those letters to Ephesus, Pergamum, Thyatira, and Sardis.

Now, in terms of the essentials required to have that "**if**" land in our favor, such that we can be confident that the King will hear our requests, the **Codex** lays out 3 fundamental requirements:

1. **We must approach the throne room of the King clothed only in the blood of Jesus**—nothing else, just His blood.⁸ This demonstrates that we believe in spiritual poverty, or said another way, a true and active and *oh so very joyful belief* that **Only God is Good**. In that regard, it also indicates that we are now living in forgiveness towards ourselves and towards all those who have hurt us; after all, His blood was shed for the sins of all the world.⁹ If we hold on to any form of shame, guilt, or condemning judgment towards ourselves for our failures or against others for their failures towards us, reaching for or requiring acts of penance from ourselves and others, then we are not clothed in the blood of Jesus. We are **NOT** now believing that His

⁶ **Psalm 22:2**

⁷ **1 John 5:15**

⁸ **Hebrews 10:19-23**

⁹ See **John 3:16; Romans 5:6-8; 1 John 4:14; Hebrews 9:28**

blood is the atonement for all, and that by God's grace He tasted death for everyone.¹⁰

- a. Thus, in the same way that Philadelphia connected all these different provinces in the East and the West under the banner of Greek culture, Jesus is the way connecting all true believers (His bondservants) to His Father's kingdom under the banner of His righteousness alone. What Jesus did on the cross, the tearing of His body, and the shedding of His blood is the key which gives us the ability to freely and with confidence come before the Father. After all, how could we, mere men and women, ever expect to be good enough for God; it is an impossibility. Thankfully, what is impossible with man is possible with God.¹¹
2. **We must come and choose to ask in Jesus' Name** (the one whose name is **Yahweh**).¹² Now, this does not mean that we are to close our prayers with the customary, "in Jesus' name" or to now change our closing to, "in **Yahweh's** name". No, that is a custom that can often be as meaningless as the prayers themselves. To ask in His name means that we ask according to **Yahweh's** character and nature as our **I AM** expressed in all the variants of His name: **Yahweh Nissi, Raah, Rapha, Shammah, Tsidkenu, Mekoddishkem, Sabaoth, Shalom, Yasha**.¹³
 - a. Thus, when we come to God and ask in Jesus' name, we ask for **Yahweh** to be everything that we need in our now, to secure our strength in the midst of our troubles and the tumultuous shakings of our life. We ask Him to be all that we need for life and godliness, through the true knowledge of His name.¹⁴
3. **We must pray according to the will of the Father**.¹⁵ And since the Spirit of truth will lead us in all truth (if we let Him), it is possible for us to know how to pray according to the will of the Father.¹⁶ Hence, we are to pray at-all-times (or without ceasing) **in the Spirit**, anxious for nothing but filled with thanksgiving.¹⁷ However, being able to pray in the Spirit at-all-times comes when we are filled with the Spirit (which, by the way, is the Father's will for our lives¹⁸), yet that is not something we can just decide to do today because we want to ask God for something. Being "in the Spirit" is not a *present* tense decision, for it is the equivalent of being "in Christ," and it speaks of the Spirit's possession of our being and our having put on, *as a matter of lifestyle*, the full complement of the armor of God. Being filled with the Spirit is therefore a way of life.¹⁹ And *"the Spirit searches all things, even the depths of God. For who among men knows the thoughts of a man except the spirit of the man which is in him? Even so, the thoughts of God no one knows except the Spirit of God. Now we have received, not the spirit of the world, but the Spirit who is from God, so we might know the things freely given to*

¹⁰ See **Matthew 6:12, 14, 18:23-35; Mark 11:25-26; Luke 17:3-4; Hebrews 2:9, 17, 9:11-28, 10:1-10, 18**

¹¹ **Matthew 10:27; Luke 18:27**

¹² **John 16:23-28**

¹³ Yahweh our Banner, Shepherd, Healer, Yahweh Who is There, who sets us apart, who is the Lord of Heaven's Armies, our peace, and the one who sets us free.

¹⁴ See **2 Peter 1:3**

¹⁵ **1 John 5:14**

¹⁶ **John 16:13**

¹⁷ **Ephesians 6:18; Philippians 4:6; 1 Thessalonians 5:17**

¹⁸ **Ephesians 5:18**

¹⁹ **Ephesians 6:11**

*us by God...*²⁰

If you think about it, these 3 essential requirements are largely synonymous. Simply said, if we are now believing in His name, we know we must always be clothed with the blood of the Lamb, and in so doing we are asking according to the name **Yahweh Yasha**, the one who saves us and frees us from all that is within us that opposes **Yahweh's** rule and governance of our lives. But even that realization, that truth, comes only by way of the Spirit and His possessing more and more of our being and His revealing to us the mind of God.

In terms of the church at Sardis and their love for their “**church worthy**” deeds, it seems that they did not grasp their need to be clothed solely in the blood of the Lamb. For some reason, they had decided that all their efforts to serve and please God must in fact be pleasing and acceptable to Him. Thus, they were in effect asking in His name and in their own name believing they have something worthy to offer God. **Big mistake:** that was most definitely not the will of the Father. This resulted in Jesus closing the accesses to the throne room of the Father. He shut and locked the doors.

In contrast, those in Philadelphia, were granted access, and not just temporarily, for this door has been opened and it is staying open (rendered as a *participle*), and no one is now able to shut it; and that is a statement of fact.²¹

Fiction Alert

Open Door for Evangelism

FICTION ALERT

Many teachers tend to use this picture of the “open door” as a platform for evangelism. They say that since Philadelphia was used as a launching pad to spread Greek culture in the region, it seems logical that Jesus was giving them an open door to spread Christianity throughout the region. It is a very “evangelical Christian” sounding conclusion; and, although it can fit with the historical context, it does not fit the context of the letter, or the use of the idiom in the **Codex** in terms of the story of Shebna and Eliakim.²²

Jesus says nothing about Philadelphia being a doorway of evangelism to the Greek world. That is imposed on the text by those with a “ministry” mindset. Rather, in keeping with the **Code**, Jesus is saying that as the Kingdom administrator, He has given them complete access to the Father anytime they want it; and, based on the rest of this letter, they will need this access to endure the persecution that they are about, and will have to continue, to bear. Therefore, Jesus wants them to know that since He has opened for them a door to the Father, a door to the courtrooms of God (to the Great Assembly), that they can come directly to Him to receive all that they need.

²⁰ **1 Corinthians 2:11-12**

²¹ “open” is rendered in the *perfect passive participle*; “can shut” is rendered in the *present passive indicative*

²² See **Isaiah 22:15-25**

I know your Deeds

Revelation 3:8

'I know your deeds. Behold, I have put before you an open door which no one can shut, because you **now** have a little power, and have kept My word, and have **chosen** not to have denied My name.

As with the other churches, Jesus declares that He knows their deeds. Nothing escapes the purview of the kingdom administrator. So, what are their deeds? They have kept His word and have chosen to not deny His name, even though they now have little strength.²³

Kept His Word

It seems that they have been through a lot, hence, they have little strength, but this door is opened to them because they have fulfilled the essential requirements for access to the Father. They have kept His word, and therefore they know, without a doubt, that they must come to seek His will based on the blood of Jesus, for that is the only way to gain entry to the Father. We can also surmise that they must have asked according to His name because they dug down deep in their soul and *as a matter of lifestyle* chose to not deny His name and seek someone else or something else to function as their' **I AM**.²⁴

Word of Perseverance

In **3:10**, Jesus specifically states that they have kept the word of His perseverance. We will address this issue when we get to verse **10**, but this just emphasizes the point that when they could have chosen to reach out to anything or anyone else for help, substance, provision, etc., they endured and have kept on keeping on looking to **Yahweh** to be their **I AM**. They were now believing!

Not Denied the Name

The Father's name, which He shares with Jesus, is **Yahweh**. This name is rooted in the **Hayah**, which declares that He is the **I AM**. We are therefore to call on His name seeking Him to be our **I AM**.²⁵ Because of the nature of His name, "*denying His name*" does not require a verbal denial; rather, it speaks of a denial that is expressed though how we choose to live.²⁶

Each of the other churches, apart from Smyrna, in one-way-shape-or-form chose to deny His name in that they choose to grab on to something else or someone else to be their provision in the midst of their difficulty, trials, and persecution. Most notably, Ephesus and Sardis chose, of all things, to be good Christians and do what good and faithful Christians should do (hopefully, the sarcasm is noted). Simply said, they loved their religion and thought that would save them or grant them favor with God.

In this regard, denying His name occurs when we forgo **Step 2** on our journey of Salvation and do not make the choice to dig down deep in our soul and be a little child dependent upon **Yahweh** as our **I AM**, looking to Him for all things, all the time. It is a declaration that we have found another one or something

²³ "kept" is rendered in the *aorist active indicative* and "not denied" is rendered in the *aorist middle indicative*

²⁴ "have not denied" is rendered in the *aorist middle indicative*

²⁵ See **John 17:11; Exodus 3:13-15**

²⁶ See **Titus 1:16**

else to serve as our “**I AM**”—to serve as a substitute for **Yahweh**.

It is All a Form of Idolatry.

Given this understanding of denying His name, let’s consider some examples. These examples are intended simply to provoke something within us, and perhaps even lead us to an understanding of places in our life where we have made a **Yahweh** substitute and need to have a change of mind that is in accordance with His name.

When we live as victims to people, to institutions, to our circumstances, to our upbringing, to our terrible choices, to Satan and his hordes of demons, we deny His name because we ascribe to others power and authority that they just do not have.

On the flip side of that coin, when we believe that, unlike others, we are not victims for we have made good and rational choices, and we have used the brain, the talent, capabilities, and giftings God has given us to achieve in this life, we deny His name.

When we believe that those who hurt us should have done it differently, could have done it differently, and next time they better do it differently, we deny His name. When we build our own fortresses of self-protection to hide from these people to keep ourselves safe, we deny His name. In like manner, when we believe that we should have, could have, or that next time we will, do it differently, we deny His name.

When we look within or to others to be the source of our healing, we deny His name.

When we believe that we can be good for God and must be good, whether to please God, to get His blessing, or because it is the right thing to do, we deny His name. Thus, when we live in shame over our sin and perform various acts of penance and try so extremely hard to stop sinning, to discipline our lives, and so on, we deny His name.

When we adopt even the most subtle form of legalism—rules to control and manage our behavior (or the behavior of others)—so that we might be righteous, might obtain blessing, might not undergo judgment from God, and to be in favor with people, to not shame Christianity, and so on, we deny the name of the One who has given us a life of **unrestrained freedom** without law.

When we love our religion and believe that our “**church worthy**” deeds are “**Jesus-worthy**” deeds, we deny the name of the One who from before time has set aside very specific jobs for each of us to fulfill.²⁷ In that vein, when we refuse to do only **what** He wants us to do **when** He wants us to do it, and instead do what we think He wants, what our spiritual leaders, our church, or our religion tells us we should do, we deny His name. For instance, when we take communion with a heart of contrition because of what we did to put Jesus on the cross (again, hopefully the sarcasm is noted), or when we mourn over our sinful behavior, we deny His name.

When we strive to provide for ourselves, when we worry, and are filled with anxiety over what our life is and what our future will be, we deny His name. When we look at our past and despise the paths we have walked because of the pain, the trauma, and the disappointment, we deny His name.

When we are convinced that we are alone, abandoned, and left to ourselves and to our own resources, we deny His name. Thus, when we turn from Him to another (including ourselves) because we hate the

²⁷ *Ephesians 2:10*

struggle, the suffering, the withholding, the persecution, and the seemingly never-ending tribulation He takes us through, we deny His name.

When we are afraid of the enemy and believe that Satan and his hordes of demons have any sort of power to afflict and torment us, other than what **Yahweh Sabaoth** has specifically directed, we deny His name. When we ascribe responsibility for things that happen in this world, whether good or tragic, merely to circumstances, happenstance, mother nature, the proliferation of mankind, and so on, we deny His name

He alone is **Yahweh Adonai** the ultimate sovereign King of kings and Lord of lords.²⁸ As He says, *“Even from eternity I Am He, and there is no one who can deliver out of My hand; I act and who can reverse it?”*²⁹

As **Yahweh Sabaoth**, **Yahweh Raah**, and **Yahweh Mekoddishkem**, He utilized His angelic messengers (both good and bad) to ensure that the path He placed us on would cause us to be set apart for Him. And although we have walked difficult paths of pain and trauma, **Yahweh Shammah** has always been there, we have never been alone. He knew the paths would be filled with trials, troubles, struggles, failures, and would be exhausting, and that is why **Yahweh Tsidkenu** is the One who has done it right for us, and will always do it right for us, satisfying the Father’s requirements of perfection on our behalf. And **Yahweh Jireh** has provided for us throughout the entire journey and **Yahweh Rapha** intends to heal each-and-every wound which He caused, for **Yahweh Yasha** wants us to live in **unrestrained freedom** and **Yahweh Shalom** wants us to live in peace, confident that we have been Chosen by the **Hayah**, the one and only one who is the **I AM**, to know Him and to even now be believing in His name.

**WE DENY HIS NAME WHEN WE REFUSE TO BET OUR LIVES ON WHO HE SAYS HE IS
AND WHO HE SAYS WE ARE TO HIM.**

Those at Philadelphia are honored for digging down deep in their soul, and despite the troubles and difficulties they have endured, despite the “earthquakes” and shakings, they bet their lives on the name **Yahweh** and have believed that He is their **I AM**, for they have not chosen to deny His name.

Let’s stop here and pick up next time with this reference to those who are of the Synagogue of Satan, who now are saying they are now Jews and now are not, but now choose to lie.

²⁸ **1 Timothy 6:15; Revelation 17:14, 19:16**

²⁹ **Isaiah 43:13**