

## EP44 Revelation 3 verses 7-13 P2

### *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.'

In our last podcast, we discussed the historical setting of Philadelphia, which more so than the other churches, plays into this message from Jesus. If you remember, what was notable is that Jesus introduces Himself with a triad of very Old Testament references, and not with the image of the glorified Son of Man that we were given in **Revelation 1**. This is the only time He deviates from that image.

We are told that He is holy, or set apart from all others, that He is true, from who He is to all that He says and does, and He is the one who holds the key of David, now granting access and now shutting out access to the throne room of the Father. And to those in Philadelphia, it has been granted that they should have an open door, which no one can shut because although they have little strength, having endured so much trouble and persecution, they have kept His word and have chosen to not deny His name by taking matters into their own hands. Instead, they have trusted and kept His word of perseverance.

What does that mean for us? 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.

**IN CONTRAST, 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 pick up in **Revelation 3:9** and this reference to those of the Synagogue of Satan.

## Synagogue of Satan

### **Revelation 3:9**

'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.

The image of an open door, their having little strength, their keeping His word and not denying His name, is directly tied to the persecution that they were receiving at the hands of zealous Jews who wanted to hurt them. We studied this in the letter to Smyrna. Many Jews were trying to destroy Christianity and led massive persecutions against believers. They collaborated with those from Rome and the trade-guilds to turn whole communities against believers. They hated Jesus and all those connected to Him.

Considering this history, this comment that Jesus makes is radical. We know from the letter to Smyrna, that Jesus does not consider a Jew, who is a Jew by either genetics or religion, to be a true Jew. Rather, He considers those who have trusted themselves to Him by faith to be the true Jews—the true nation of Israel.<sup>1</sup> And this is the second time He says that they (those who claim to be Jews) are from a synagogue of Satan.<sup>2</sup>

We have also learned that names and identities are extremely important to God. They claim to be Jews, but they dig down deep in their soul and make a conscious choice to now lie.<sup>3</sup> They are not Jews, at least not in the eyes of **Yahweh**.

So, what does He mean that they are a synagogue of Satan and that they now lie? Basically, even though they gather to worship God, they belong to another father: the father of lies. By way of example,

<sup>1</sup> **Galatians 3:7-9; 29; 6:15-16; Romans 9:6-9; Philippians 3:2-4; John 8:39-47**

<sup>2</sup> See also **Revelation 2:10**

<sup>3</sup> “but lie” is rendered in the *present middle indicative*

Jesus once told the Jews who *had been believing in Him* that their father is the devil, because they were doing the deeds of their father.<sup>4</sup> In effect, they were living in unbelief and could not hear His (Jesus') words. As such, they were performing all manner of lawlessness. His discourse went like this:

**John 8:42-47**

"If God were your Father, you would love Me, for I proceeded forth and have come from God, for I have not even come on My own initiative, but He sent Me. "Why do you not now understand My speech? It is because you now cannot now hear My word. "You are now of your father the devil, and you now want to do the desires of your father. He was a murderer from the beginning and does not stand in the truth because there is now no truth in him. Whenever he now speaks a lie, he now speaks from his own nature, for he is a liar and the father of lies.

"But because I now speak the truth, you do not now believe Me. "Which one of you convicts Me of sin? If I now speak truth, why do you not now believe Me? **"He who is now being of God now hears the words of God; for this reason, you do not now hear them, because you are not now of God."**

By the way, this last comment of Jesus should cause us all to swallow hard and think twice about the way He closes each letter with the phrase, *"He who is now having ears to hear, they are commanded to hear what the Spirit now says to the churches."* Many who had been believing in Him, who identify as Christian and do all manner of Christian deeds are not now hearing because they are now not of God.

This entire concept of those who are not now of God but are of a synagogue of Satan is consistent with what we studied in the **Prelude** in **1 John 5:19**, *"We know that we are now of God, and that the whole world now chooses to lie in the power of the evil one."*

It is quite binary and a bit shocking. There is no middle ground. One is either a son of God or they choose to now lie in the power of the evil one, and their father is the devil. Hence, they worship in a synagogue or a church of Satan.

Wow! That hurts to even say it. But being rendered in the *present* tense, thankfully it is a statement on their now; thus, their future is not fixed. They can still choose to repent (choose to agree with God that Jesus is **Yahweh**, our **I AM**) and choose to now be believing (again, a statement on their now).

**Liars**

Jesus pointed out that the devil lies and is in fact the father of lies. Thus, when he speaks a lie, he speaks from his own nature. And like father like son; hence, these so-called Jews lie. They are not Jews, as **Yahweh** understands that term, which to Him is a term of endearment describing those who are now believing, regardless of their genetics. Yet, these so-called Jews simply cannot understand the things He tells them because they cannot now hear His word. But *"He who is now being of God now hears the words of God."* Simply said, those who do not now hear the words of God are not now of God.

As the Spirit explains, *"For you are not a true Jew just because you were born of Jewish parents or because you have gone through the ceremony of circumcision. No, a true Jew is one whose heart is right*

<sup>4</sup> John 8:31, "had believed" is rendered in the *perfect active participle*

*with God. And true circumcision is not merely obeying the letter of the law; rather, it is a change of heart produced by God's Spirit. And a person with a changed heart seeks praise from God, not from people.”<sup>5</sup>*

## It's Personal and it's Emotional

If you have ever wondered if God is an emotional person, wonder no longer. Look how personal He takes this affront to His people. **Yahweh** is going to prove that the Chosen ones of God have the right to the name “Jew” and not these liars.

Jesus will humiliate those who belong to the synagogue of Satan, even though they drape themselves in the clothing, appearance, and authority of God. They have chosen to now be liars and to misrepresent **Yahweh**. They will not acknowledge Jesus as their **I AM**. Accordingly, they will bow before the feet of **Yahweh's** bondservants, and will learn that the Father loves those who love His Son. In bowing at their feet, they will show utter submission and admit defeat. This is an allusion to **Isaiah 60:11-15**.

### **Isaiah 60:11-15**

The kings of the world will be led as captives in a victory procession. For the nations that refuse to serve you will be destroyed. "The glory of Lebanon will be yours—the forests of cypress, fir, and pine—to beautify my sanctuary. My Temple will be glorious! The descendants of your tormentors will come and bow before you. Those who despised you will kiss your feet. They will call you the City of **Yahweh**, and Zion of the Holy One of Israel. "Though you were once despised and hated, with no one traveling through you, I will make you beautiful forever, a joy to all generations.

The Father takes the offenses of His people very personal. The One who is holy and true will judge the wicked and make right the wrongs done to His people. He will vindicate them and be their justice. As He says, *“And every tongue that accuses you in judgment you will condemn. This is the heritage of the servants of **Yahweh**, and their vindication is from Me,” declares **Yahweh**.”<sup>6</sup>*

This is a powerful reason to endure the hostility and not choose to deny His name, regardless of the means **Yahweh** chooses to bring that hostility into our lives. When it is all said and done, those who have opposed us will get their retribution, and the Chosen of God will be vindicated.

## A Promise in **Code**: Now & Then

At the beginning of this phrase, God says *“Behold, I **now** give those of the synagogue of Satan”* (using the *present* tense), and then He jumps to the *future* tense and says, *“I will make,”* when talking about their bowing at the feet His Chosen ones. But then He uses the *aorist* tense when He says that they (these liars) will know that He has loved them. The point being that the holy one who is true will exact justice even in our now, in our present. Those liars will, over time, come to know that we are the ones who are loved, and have always been loved by **Yahweh**, and not them. And when it is all said and done, they will get their final comeuppance as they will be humbled before the Chosen of God, and being in the *indicative*, that is

<sup>5</sup> **Romans 2:28-29**

<sup>6</sup> **Isaiah 54:17**

a statement of fact!

## Word of Perseverance & the Hour of Testing

### **Revelation 3:10-11**

'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.

### *Perseverance*

God is always big on our need to endure—to now be believing in His name, regardless of what He must take us through. In that light, the Spirit has brought us His word regarding our need for perseverance.

- By your endurance you are **commanded** to **choose** to gain your lives.<sup>7</sup>
- When we are **now** being persecuted, we **choose** to **now** endure.<sup>8</sup>
- We **now** endure all things so we will not cause a hinderance to the gospel of Christ.<sup>9</sup>
- Persecutions and afflictions which you **now choose** to endure – a plain indication of God's righteous judgment, so that you will be considered worthy of the Kingdom of God, for which you are **now** suffer.<sup>10</sup>
- If we **now** endure, we will also reign with Him.<sup>11</sup>
- For you **now** have need of endurance, so that when you **have been doing** the will of God, you may **choose** to receive the promise.<sup>12</sup>
- Let us **now** run with endurance the race that is **now** being **chosen** to be set before us.<sup>13</sup>
- It is for discipline that you **now** endure; God **now** deals with you as with sons; for what son is there whom his father does not **now** discipline.<sup>14</sup>
- If when you are **now** doing what is right and are **now** suffering for it you patiently endure it,

<sup>7</sup> **Luke 21:19.** "gain" is rendered the *aorist middle imperative*

<sup>8</sup> **1 Corinthians 4:12.** "persecuted" is rendered in the *present passive participle*; "endure" is rendered in the *present middle indicative*.

<sup>9</sup> **1 Corinthians 9:12** "endure" is rendered in the *present active indicative*

<sup>10</sup> **2 Thessalonians 1:4-5** "endure" is rendered in the *present middle indicative*; "suffer" is rendered in the *present active indicative*.

<sup>11</sup> **2 Timothy 2:12** "endure" is rendered in the *present active indicative*

<sup>12</sup> **Hebrews 10:36** "have" is rendered in the *present active indicative*; "doing" is rendered in the *aorist active participle*; "receive" is rendered in the *aorist middle subjunctive*

<sup>13</sup> **Hebrews 12:1** "run" is rendered in the *present active subjunctive*; "set" is rendered in the *present middle participle*

<sup>14</sup> **Hebrews 12:7** "endure" is rendered in the *present active indicative*; "deals" is rendered in the *present passive indicative*; "discipline" is rendered in the *present active indicative*

this finds favor with God.<sup>15</sup>

- You are **commanded** to **choose** to consider it all joy, my brethren, when you encounter various trials, **now** knowing that the testing of your faith **now chooses** to produce endurance. And you are **commanded** to let endurance **now** have its perfect result, so that you may **now** be perfect and complete, **now being caused** to be lacking in nothing.<sup>16</sup>
- We **now** count those blessed who **have been enduring**. You have heard of the endurance of Job and have seen the outcome of the Lord's dealings, that the Lord is **now** full of compassion and merciful.<sup>17</sup>

With endurance is how those in Philadelphia lived. They lived with the purpose of enduring and persevering through all things, regardless of what shakings and tremors, and downright earthquakes, **Yahweh Adonai** had appointed for them and into which **Yahweh Raah** led them. And that is how we are to live, with endurance.

And because they have kept His word of endurance and have persevered, He will keep them from the hour of testing.

## Fiction Alert

FICTION ALERT

### *Hour of Testing*

This next part of the passage has been largely distorted by those with a “pre-tribulation” rapture agenda. Without much more than speculation, many have treated this phrase “*the hour of testing*” or “*hour of trial*” as synonymous with the “seven-year tribulation” period and have then speculated further by making the “seven-year tribulation” synonymous with the **Wrath of God**. It's a pillar of error.

They have concluded that since God promises to keep overcomers from this “*hour of testing*,” and since the bondservants of God are not destined for “**wrath**,”<sup>18</sup> that this “hour of trial or testing” and **wrath** are synonymous terms. They have also made a presupposition that the time of wrath is equal to the entire 7-years of tribulation. Therefore, they conclude that the rapture **must** occur before the events of the **End Times**, before the “tribulation”. Unfortunately, this understanding mixes together concepts that do not mix and therefore is nothing more than **fiction**, *instinctual religious wisdom*, built on **fiction**. We will also find out that it is a flat-out violation of the **Code**.

<sup>15</sup> **1 Peter 2:20** “doing” and “suffering” are rendered in the *present active participle*

<sup>16</sup> **James 1:2-4** “consider” is rendered in the *aorist middle imperative*; “knowing” is rendered in the *present active participle*; “produce” is rendered in the *present middle indicative*; “have” is rendered in the *present active imperative*; “may now be perfect” is rendered in the *present active subjunctive*; “lacking” is rendered in the *present passive participle*

<sup>17</sup> **James 5:11** “count” is rendered in the *present active indicative*; “enduring” is rendered in the *aorist active participle*; “is now full” is rendered in the *present active indicative*

<sup>18</sup> **1 Thessalonians 5:9**

### Testing/Trial

In this passage, the word “*peirasmos*” translated “**testing**” or “**trial**” is used. This is the word that is commonly used for “**temptation**” or “**testing**.” It’s the word that is used when Jesus said we should pray: “*lead us not into temptation but deliver us from evil;*”<sup>19</sup> and when He asked His disciples to pray on the night of His betrayal so they would not enter into *temptation*.<sup>20</sup> It is the same word used of Jesus’ *temptation* by Satan.<sup>21</sup> And finally it is the word used of the seed that fell on rocky soil, upon the hearts that hear the word and receive it with joy and since they have no root they believe only for a while and in the time of *testing* (or *temptation*) fall away.<sup>22</sup>

### Tribulation

In the **Codex**, the New Testament Greek word that is translated as **tribulation** is “*thlipsis*.” This is used to refer to anguished burdened persecution, great suffering, or trouble. It is used very often to refer to the type of intense suffering and persecution that was being experienced at **Smyrna**; and, is the word that is used to mark their “*10-days of tribulation*”.<sup>23</sup> And more specifically, it is used to refer to the **Great Tribulation**, the great time of suffering after the *Abomination of Desolation*, when there will be a time such has not occurred since the beginning of the world until now, nor ever will.<sup>24</sup>

### Wrath

In the **Codex**, the New Testament Greek word that is translated as **wrath** is “*ogre*” (as in “*the wrath to come*” and “*the wrath of God*”). This word can be interpreted as anger, indignation, violent passion, abhorrence, and even vengeance.<sup>25</sup> This is the word that is primarily used when speaking of the wrath of God and it is a word that is used to describe God’s judgment or His vengeance that is expressed during the span of the tribulation, as people cry to be hidden from the wrath (“*ogre*”) of the Lamb.

Yet, there is another word for “**wrath**” which is the Greek word “*thumos*”, which literally meaning is to have fierce passion as if one is breathing hard.<sup>26</sup> It is a picture of intensity. It is the word that is used to speak of the bowls of wrath, the wine of the wrath of God, and the great winepress of the wrath of God, all of which occurs in the second 3.5-year period of the tribulation, after the 7<sup>th</sup> trumpet is blown.

Therefore, it would simply be inaccurate and a huge leap to make the “*hour of testing*” (“*peirasmos*”) synonymous with either tribulation in general (“*thlipsis*”), the kind of judgment that occurs during the two 3.5-year periods (“*ogre*”), or with the time of God’s wrath (“*thumos*”), the **Great Tribulation**, which occurs in the final 3.5-year period.

**TESTING AND TEMPTATION MAY INVOLVE TRIBULATION,  
BUT THEY ARE NOT SYNONYMOUS TERMS.**

<sup>19</sup> **Matthew 6:13**

<sup>20</sup> **Mark 14:38**

<sup>21</sup> **Luke 4:13**

<sup>22</sup> **Luke 8:13**

<sup>23</sup> **Revelation 2:10**

<sup>24</sup> **Matthew 24:29; Revelation 7:14**

<sup>25</sup> **Matthew 3:7; Luke 3:7; Romans 2:5, 9:22; 1 Thessalonians 1:10, 5:9; Revelation 6:16,17, 11:18, 16:19, 19:15**

<sup>26</sup> **Revelation 14:10, 19, 15:1, 7, 16:1,**



If the “*hour of testing*” is **NOT** referring to the “tribulation” of the **End Times**, to what could this “hour of trial” be referring? Like many prophetic statements it has a layered meaning, and we must turn to the **Code** to drive our understanding, so we are not left to speculation.

#### *The Hour is **NOW** not Then*

Except for the promise to “*keep you*” (which is rendered in the *future* tense), this passage is primarily rendered in the *present* tense. “*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.*”

Thus, the **Code** confirms that this is not a promise to keep them from the **End Times** tribulation, but to watch over and guard them from a time of testing, in the now, that is targeted at those who are now dwelling on the earth.

#### *Those who Dwell on the Earth*

The first thing to understand is that the phrase “*those who dwell on the earth*” is **Code**, which identifies all people who have made the choice to find their home, or their permanent dwelling so-to-speak, in this world—those whose identity, purpose, hope, and belonging are placed in this world. This is contrasted with the bondservants of Jesus who have chosen to make their home (or their permanent abode) in heaven. And the Spirit specifically identifies them as those who “*dwell in heaven*”.<sup>27</sup>

And this phrase, “*those who dwell on the earth*”, is uniquely identified with the “Called” of God—those in the household of God, those who identify as believers (those who took **Step 1**), but who have **NOT** dug down deep in their soul and made the choice to be a Chosen one of God (which as we learned is **Step 2** in our salvation journey). Therefore, this phrase is addressed to people of God’s household, people who say they believe, but who are still “*denying His name*” and not “*persevering*” by living in fear and trusting in themselves and in the things of this world instead of choosing to live as that little child trusting God for all things all the time.

The Called have chosen to now be dwelling in this world. They were brought out of the world and into God’s household, but that is not where they have chosen to remain. Do you remember our Prelude to this study in **1 John 5:19**? Those who are not children of God (who have not dug down deep in their soul and chosen to live as a little child) abide in the domain of the evil one who rules this world. And this is a statement of fact, whether they know it or not. It is a consequence of choosing to not now be believing.

#### *Hour of Testing*

This “*hour of testing*” **now** shall continually **now** come to those who identify themselves with this world. The **Code** is a bit wonky here in that “shall” is not only in the *present* tense, but also rendered as a *participle*, something that is an ongoing occurrence. The point is that for those who are abiding in this world, there is no escape from this *hour of testing* that now shall continually come, and their loyalties shall be tested.

However, the fact that it is an “*hour*” of testing is also **Code** which signifies a certain appointed time of

<sup>27</sup> See **Revelation 13:6, 12:12; Colossians 3:1, 2:12**



testing through which a person will reveal their true loyalties. In their appointed “*hour*,” they will decide whether they will remain beholden to the world or will begin to see outside of the world to the things of God. **It is a test!**

With that in mind, the “*hour*” could be talking about the *testing* that leads to great apostasy—to the departure from the faith by so many who now claim to call on the name of the Lord. This is a scary phenomenon and adds a little more punch to the letters to Ephesus, Pergamum, Thyatira, and to Sardis in terms of their need, and our need, to make a lifestyle change in repentance.

### Strong Delusion

Going back to the **Introduction**, we addressed the coming of a **strong delusion**—a straying from orthodoxy—which leads to a falling away or to the great apostasy.<sup>28</sup> And a person cannot fall away from something unless they first belong to it. In fact, this apostasy, or “falling away,” specifically speaks of those whose *agape* love has grown cold, which means they must have first had the *agape* love that only comes from God for it to have waxed cold or literally to have vanished like a breath. This is another way to image those foolish virgins (**Code** for ardent “believers”) whose oil has run out, and whose lamp is not burning when the groom (Jesus) arrives for His wedding.<sup>29</sup>

Thus, God even now sends this delusion to test them, to see if they will choose to follow the lie or be found in the truth. Again, we are talking about those who would claim to be Christians and perform all manner of religious deeds in His name—those who call Him “Lord, Lord”.<sup>30</sup>

### The Test

As discussed in the **Introduction**, the **Codex** does not specifically identify this strong delusion, but based on the **WARNINGS** all throughout the **Codex** to those who claim to know God, it is likely the delusion that in one-way-shape-or-form we can be good for God through all manner of religious deeds, service, acts, customs, traditions, intentions, church worthy deeds, etc., all of which is at the heartbeat of the religion of Christianity.<sup>31</sup> This delusion is wrapped around the notion that it is essentially up to us to do it right, to be good Christians, and in effect be our own **I AM**.

**THERE IS A FUNDAMENTAL DIFFERENCE BETWEEN A PERSON WHO LIVES FOR GOD  
AND THE PERSON WHO HAS GOD LIVING IN AND THROUGH THEM.**

**HENCE, THE MESSAGE OF JUDE AND REVELATION TARGETS THOSE WITHIN THE  
VISIBLE CHURCH WITH A MESSAGE WHICH SEPARATES THOSE WHO STAND ONLY ON  
THE GOODNESS OF GOD FROM THOSE WHO ARE TRYING EXTREMELY HARD TO BE  
GOOD FOR GOD.**

Their hour of testing likely solidifies their choice to put their faith in what is false, because they did not

<sup>28</sup> **2 Thessalonians 2:1-12; Matthew 24:10-13**

<sup>29</sup> **Matthew 25:1-13**

<sup>30</sup> See **Matthew 7:21-23**

<sup>31</sup> By way of example, see **2 Thessalonians 2:7-12; Jude; Isaiah 42:18-20; Matthew 7:21-23, 24:10-13; Galatians; Hebrews; 1<sup>st</sup> and 2<sup>nd</sup> Peter; Revelation**, etc.

love the truth. The result will be that all who continually do not believe the truth, but continually take pleasure in wickedness, might be judged.<sup>32</sup>

### *The Promise to Keep you from Testing*

Jesus promises that because they have **kept** the word of His perseverance, He also will **keep** them from the hour of testing.

Both “kept” and “keep” come from that same Greek word we studied in the letter to Sardis regarding the act of keeping watch or to guard against trouble and disaster. Thus, because those in Philadelphia have kept the word of His perseverance, or literally they have watched and endured, and guarded against the temptation to return to the world of religion and legalism (they have held true to that mutual covenant to not deal according to the Law), notwithstanding the intense suffering they endured at the hands of those who say they are Jews but are liars, He will similarly watch over them or stand guard around them.

This is an allusion to the history of the city. Due to the constant tremors (small earthquakes) in the region, the citizens walked around worried that they might be crushed by falling stones from crumbling buildings. They had to keep watch to avoid being hurt. But now Jesus will be responsible to protect them from the “falling rocks” so to speak, or the danger that others will have to face during their appointed “hour of testing.”

Remember, these believers in Philadelphia have only a little power, they have been through tough times, but still they have kept His word and have not denied His Name. In reciprocation, Jesus will watch, protect, and guard them from the “hour of testing”.

The implication is that they will be secured, by Jesus, in their choice to depend upon Him, even when they have little strength. He will hold them up and keep their feet from slipping even when facing temptation or the strong delusion.<sup>33</sup>

### ***Psalms 94:17-19***

Unless **Yahweh** had helped me, I would soon have settled in the silence of the grave. I cried out, "I am slipping!" but your unfailing love, O **Yahweh**, supported me. When doubts filled my mind, your comfort gave me renewed hope and cheer.

### ***Psalms 56***

God, have mercy on me, for people are hounding me. My foes attack me all day long. I am constantly hounded by those who slander me, and many are boldly attacking me. But when I am afraid, I will put my trust in you. I praise God for what he has promised. I trust in God, so why should I be afraid? What can mere mortals do to me? They are always twisting what I say; they spend their days plotting to harm me. They come together to spy on me—watching my every step, eager to kill me. Don't let them get away with their wickedness; in your anger, O God, bring them down. You keep track of all my

<sup>32</sup> In **2 Thessalonians 2:12**, “believe” and “pleasure” are rendered in the *aorist active participle* and could be translated “all who were not believing the truth” and “who were pleasuring in wickedness.”

<sup>33</sup> See **Psalms 18:36**

sorrows. You have collected all my tears in your bottle. You have recorded each one in your book. My enemies will retreat when I call to you for help. **This I know: God is on my side!** I praise God for what he has promised; Yes, I praise **Yahweh** for what he has promised. I trust in God, so why should I be afraid? What can mere mortals do to me? I will fulfill my vows to you, O God, and will offer a sacrifice of thanks for your help. For you have rescued me from death; you have kept my feet from slipping. So now I can walk in your presence, O God, in your life-giving light.

***Micah 7:7-10***

As for me, I look to **Yahweh** for help. I wait confidently for God to save me, and my God will certainly hear me. Do not gloat over me, my enemies! For though I fall, I will rise again. Though I sit in darkness, **Yahweh** will be my light. I will be patient as **Yahweh** punishes me, for I have sinned against him. But after that, he will take up my case and give me justice for all I have suffered from my enemies. **Yahweh** will bring me into the light, and I will see his righteousness. **Then my enemies will see that Yahweh is on my side.** They will be ashamed that they taunted me, saying, "So where is **Yahweh** —that God of yours?" With my own eyes I will see their downfall; they will be trampled like mud in the streets.

**JESUS AFFIRMS THAT THESE BELIEVERS IN PHILADELPHIA ARE THE CALLED, CHOSEN,  
AND FAITHFUL OF GOD, AND IN HIM THEY WILL FIND SAFETY.**

Let's stop here and we will pick up in our next podcast in **3:11-12** where we will explore what it means when Jesus says that chooses to **now** come quickly. Oddly, this is a reference not to His future Second Coming, but to what He even now chooses to do in the lives of those who are in His household.