

# Christ Fellowship

## God's Design in the Greek Scriptures: Revelation

The Church of Philadelphia — Holding The Hand Of Jesus

Series: The Life of Christ  
The 2<sup>nd</sup> Advent of Jesus  
Lesson 3 I  
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- I. The Things Which You Have Seen: The Christ, 1.1-20
- II. The Things Which Are: The Churches, 2.1—3.22
  - A. The Message to Ephesus, 2.1-7
  - B. The Message to Smyrna, 2.8-11
  - C. The Message to Pergamum, 2.12-17
  - D. The Message to Thyatira, 2.18-29
  - E. The Message to Sardis, 3.1-6
  - F. The Message to Philadelphia, 3.7-13
    1. Destination, 3.7a
    2. Descriptive title of Christ, 3.7b

"holy" — In the New Testament this is a common title for the Messiah, Mk1.24; Lk1.35; 4.34; Jn6.69; Acts4.27, 30; 1Jn2.20. In the Old Testament the immediate connection would be the same (Ps16.10; Hab3.3, Isa40.25). "Holy" carries the very practical emphasis is the One who writes is set apart exclusively to God the Father.

"true" — The emphasis with this word is more than correctness, it's genuineness. Jesus is real! He's the very substance of reality.

"the key of David" — He controls the entrance to and provision in David's house, that is, the Kingdom of God!  
"opens and no one will shut, and who shuts and no one opens" — This imagery is derived from Isa22.22 and is filled to its fullest in Jesus, the True Messiah, who is supremely Sovereign regarding admission into or exclusion from the Kingdom of God!
    3. Commendation, 3.8

So, what is the "open door" Jesus has given?

I am afraid that most Christian congregations nowadays do their systematic and prayerful study of the New Testament by proxy, and expect their ministers to read the Bible for them and to tell them what is there. A mother will sometimes take a morsel of her child's food into her mouth, and half masticate it first before she passes it to the little gums. I am afraid that newspapers, and circulating libraries, and magazines, and little religious books—very good in their way, but secondary and subordinate—have taken the place that our fathers used to have filled by honest reading of God's Word. And that is one of the reasons, and I believe it is a very large part of the reason, why so many professing Christians do not come up to this standard; and instead of 'running with patience the race that is set before them,' walk in an extraordinarily leisurely fashion, by fits and starts, and sometimes with long intervals, in which they sit still on the road, and are not a mile farther at a year's end than they were when it began. There never was, and there never will be, vigorous Christian life unless there be an honest and habitual study of God's Word. There is no short-cut by which Christians can reach the end of the race. Foremost among the methods by which their eyes are enlightened and their hearts rejoiced are application to the eyes of their understanding of that eye-salve, and the hiding in their hearts of that sweet solace and fountain of gladness, the Word of Christ's patience, the revelation of God's will. The trees whose roots are laved and branches freshened by that river have leaves that never wither, and all their blossoms set.

Alexander Maclaren, Expositions of Holy Scripture (Heritage Educational Systems, 2008), Re 3:10.

4. Promise, 3.9-10

5. Correction, 3.11

6. Promise, 3.12

— a pillar in the temple of My God

— I will write on him the name of My God

— the name of the city of My God, the new Jerusalem, which comes down out of heaven from My God

— My new name

7. Counsel, 3.13

**The Blessing of Revelation 3.10**  
**“keep you from”**

Some have tried to argue that this construction means just the opposite of the above interpretation. Gundry, for instance, in his book, *The Church and the Tribulation*, believes it argues for a post-tribulational emergence of the saints. He writes, “As it is, *ek* lays all the emphasis on emergence, in this verse on the final, victorious outcome of the keeping-guarding.” Although this is generally true with *ek*, if *ek* is related to a non-motion verb like *têrêō*, the idea of motion out of something is negated by the static nature of the verb. The fact then, that a motion verb like *sōzō* is used here with *ek* shows the fallacy of Gundry’s argument. However, even if a verb of motion were used, it would not prove Gundry’s argument. A good illustration is 2 Corinthians 1:10 which has *rhuomai ek*, “delivered us from death.” Certainly Paul did not mean that God had delivered them out of death through resurrection, but that He had kept them from death. Another illustration of this use of *ek* with a verb of motion is James 5:20, “save him from (the peril) of death,” *sōzō plus ek*.

As James 5:20 and 2 Corinthians 1:10 means saved from the peril of death, i.e., from dying. So likewise 1 Thessalonians 1:10 and Rev. 3:10 means delivered from the peril of wrath, the time of testing, the Tribulation.

J. Hampton Keathley III, *Studies in Revelation* (Galaxie Software, 2002; 2002), Re 3:10-11.

**The Blessing of Revelation 3.10**



Rapture

“I will keep you out from the hour of testing”

*têrêō ek* = keep out from

**NOT**

*aireō ek* = take out

*aireō apo* = take from

*têrêō en* = keep in

*têrêō dia* = keep through

**The Church Age**