Audio Transcript of Sermon
November 28, 2026
The Church in Philadelphia

Hello. Thank you for joining us today. My name is Tom Laign with Sabbath Bible Study. I've shared before that I live in El Paso, Texas, and it's a city that requires walls to separate backyards of homes on new construction. Most of those walls are built using rock and cement with the rock coming from local quarries. Legend has it that a businessman who owned a rock quarry used political influence to have city council make this change decades ago. Those rock walls clearly delineate where one yard ends and another begins. Eventually, these become solitary resting places under shade trees for cats and birds, and highways for lizards and squirrels. With these rock walls built around the backyard, entering your neighbor's backyard is no longer just simply walking across the property line and it requires entering through a gate into the back yard. When the gate is open, it is easy to simply walk through the gate opening into the backyard, but when it is closed, sometimes the gate has a physical lock on it and at other times the handle to open the gate is tension controlled making some gates very hard to open.

Walls, gates, and doors are all a type of barrier that homes have around them to control who can access the home. Homes have other types of barriers as well. For instance, most private homes are not built with physical accessibility in mind. A person who uses a wheelchair will face a barrier with any type of step they encounter, and even on single level homes, most homes are built with a step at the threshold of exterior doors or in the garage. Frequently, a person in a wheelchair will find the bathroom to be too small for the wheelchair with the design of the shower or bathtub a huge obstacle. Hallways and interior doorways can be too narrow to fit a wheelchair. The person who uses a wheelchair probably will also find light switches to be too high, and kitchen cabinets can be very tricky. For those of us who do not use a wheelchair, we tend not to think about these types of barriers because these types of barriers don't apply directly to us. Through the process of life as some people get older, they need to renovate their home to provide for physical accessibility, and as a renovation that can cost tens of thousands of dollars. If physical accessibility is designed into the initial construction, the price drops dramatically. For some, the design of a home that does not accommodate physical accessibility needs is a barrier.

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Our homes can present with other barriers. On one of the hottest days of a recent summer while I was working on my computer, I heard a cracking and crashing sound from the backyard that I had never heard before. When I went to investigate, I saw a larger branch from one of my trees had broken off. This branch had grown into a beautiful arch covering part of the backyard from the sun, and it broke at the top of the arch. The branch had fallen into an empty part of the lawn and there were no injuries, but it left a corner of the yard blocked off, unless I wanted to pretend like I was a jungle explorer crawling over this and that limb all while avoid the needle spikes found on this desert tree. Because I wanted to have the debris removed as soon as possible at the lowest cost, I decided to take care of it myself, and by early the next morning, everything was bagged up ready to be taken away, and the barrier of the fallen branch was no more.

The most prominent barrier that each of our homes has is the front door. Some front doors are simple in design and others more stylish, but all present as a barrier to gain access to the home. When we come to a front door that is closed, we knock on the door or ring the doorbell. If we know the people inside the home, we might even call or text them to let them know we have arrived because we see the front door as a barrier to gain access to the home. If we are there for a gathering, the host might tell you that if you need to make additional trips to your car, there is no need to knock on the closed door, you can just enter.

Over the last several weeks, we have been studying the messages to the churches in Revelation, and for the church in Philadelphia, they were given an open door by Jesus Christ. Imagine that. It would be like going to the White House or Buckingham Palace and being on the guest list being welcome whenever you happen to show up. In the message to the church in Philadelphia, the church was told that Jesus held the key of David, controlling access to the Kingdom, and that only Jesus could decide if the door would be open or closed. For the church in Philadelphia, an open door was provided. Let's read the message in Revelation chapter three starting with verse seven.

Revelation 3:7-13
7. And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth;

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8. I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name.
9. Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee.
10. Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.
11. Behold, I come quickly: hold that fast which thou hast, that no man take thy crown.
12. Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name.
13. He that hath an ear, let him hear what the Spirit saith unto the churches.

The church in Philadelphia was given an open door. It wasn't given a closed door. We understand all doors require permission to pass through, whether they be open or closed, but the church in Philadelphia was given an open door. In work environments, a boss with an open door policy conveys to the staff that anyone can directly approach the boss with any question, concern, or thought. There isn't a need for a supervisor to bring a question, concern, or thought to the boss on the staff member's behalf. Even with an open door policy it doesn't mean that staff members just walk into the boss's office. In some workplaces it might mean that but in other workplaces there might still be the need to set an appointment, or to wait in a reception area until the boss can speak with the staff member. This perspective shows that Christians have direct access to Jesus Christ and should not look at the ministry as gatekeepers to God our Father and Jesus Christ.

An open door also signifies opportunities. When Jesus taught about judgment, He taught not to judge others and to instead focus on the sin within our own life. He then added of the need to ask for something to be given, seeking to find it, and knocking to have access opened for us. Matthew seven verse one.

Matthew 7:1-11
1. Judge not, that ye be not judged.

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2. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.
3. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?
4. Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye?
5. Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.
6. Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.
7. Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:
8. For everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.
9. Or what man is there of you, whom if his son ask bread, will he give him a stone?
10. Or if he ask a fish, will he give him a serpent?
11. If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

The church in Philadelphia was given an open door, and based on what we just read, this implies there is no need to even knock to receive in context a spiritual gift. Those spiritual gifts are there for our benefit and ready to be taken and used. When others might need to ask, seek, and knock, the church in Philadelphia was already beyond knocking. Jesus described Himself as the door by which people can be saved. When the church in Philadelphia was given an open door, there was no excuse to not enter in to be saved. John ten verse seven.

John 10:7-10
7. Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep.
8. All that ever came before me are thieves and robbers: but the sheep did not hear them.
9. I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

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10. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.

Having an open door should lead us to take advantage of it for spiritual growth, for ourselves as well as others. Paul understood a great and effective door was opened for him. The church in Philadelphia also has an open door to preach the gospel of the Kingdom of God. First Corinthians sixteen verse five.

1 Corinthians 16:5-9
5. Now I will come unto you, when I shall pass through Macedonia: for I do pass through Macedonia.
6. And it may be that I will abide, yea, and winter with you, that ye may bring me on my journey whithersoever I go.
7. For I will not see you now by the way; but I trust to tarry a while with you, if the Lord permit.
8. But I will tarry at Ephesus until Pentecost.
9. For a great door and effectual is opened unto me, and there are many adversaries.

In preaching the gospel of the Kingdom of God, Paul asked the brethren to pray that an open door would be given to preaching, that what was said to people not yet part of the household of faith, would be received by them. In asking for prayers, Paul also explained the need to act with wisdom and to be tactful with how we preach the gospel. Colossians four verse two.

Colossians 4:2-6
2. Continue in prayer, and watch in the same with thanksgiving;
3. Withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds:
4. That I may make it manifest, as I ought to speak.
5. Walk in wisdom toward them that are without, redeeming the time.
6. Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man.

The church in Philadelphia was given an open door, but it was also given a little strength, and this could indicate that while the church was given an open door it lacked capacity to deliver. It didn't lack competence or faithfulness; it lacked

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capacity having a little strength. What it could do, it did well, but this church could have lacked members or financial resources. The word translated as strength in the message to the church in Philadelphia is translated as works in some places, as in the work of preaching the gospel of the Kingdom of God, and so while the work of preaching the gospel of the Kingdom of God was faithfully done, it was done on a smaller scale. Let's read a passage from Matthew where Jesus talks about how some cities rejected His mighty works. Matthew eleven verse sixteen.

Matthew 11:16-24
16. But whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows,
17. And saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented.
18. For John came neither eating nor drinking, and they say, He hath a devil.
19. The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children.
20. Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not:
21. Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.
22. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you.
23. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day.
24. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.

Strength is translated as power in a well-known passage from second Timothy. In this passage power is contrasted to fear, and fear can limit the effectiveness of power, love, and a sound mind. Second Timothy one verse three.

2 Timothy 1:3-7
3. I thank God, whom I serve from my forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day;

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4. Greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy;
5. When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also.
6. Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands.
7. For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.

Strength is also translated as ability in one of the parables where a man travels to a far country and gives his employees different amounts of talents. One received five, another two, and the third employee only was given a single talent. These talents were given according to the ability of the employees. From the parable we know that we are expected to spiritually grow, and we are expected to spiritually grow if we are given many abilities, a couple of abilities, or even just a single ability. For us, there is no excuse not to grow spiritually. Matthew twenty-five verse fourteen.

Matthew 25:14-30
14. For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods.
15. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey.
16. Then he that had received the five talents went and traded with the same, and made them other five talents.
17. And likewise he that had received two, he also gained other two.
18. But he that had received one went and digged in the earth, and hid his lord's money.
19. After a long time the lord of those servants cometh, and reckoneth with them.
20. And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more.
21. His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

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22. He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them.
23. His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.
24. Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed:
25. And I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine.
26. His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed:
27. Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury.
28. Take therefore the talent from him, and give it unto him which hath ten talents.
29. For unto everyone that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath.
30. And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.

The church in Philadelphia was known for its works, and their works were linked to the open door that was set before them. They lived their lives doing what was expected of them, and aside for their little strength, there was no limit in what they could do. That focuses on spiritual growth and the church by what they did affirmed God and Jesus Christ. They would have been the opposite of what was described as a warning to Titus, where many out of a desire to make money focused on a legal approach to faith. Titus was warned not to give heed to Jewish fables and commandments of men that turn people from the truth. Titus one verse ten.

Titus 1:10-16
10. For there are many unruly and vain talkers and deceivers, specially they of the circumcision:
11. Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake.

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12. One of themselves, even a prophet of their own, said, The Cretans are alway liars, evil beasts, slow bellies.
13. This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith;
14. Not giving heed to Jewish fables, and commandments of men, that turn from the truth.
15. Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled.
16. They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate.

Titus was also told to show a pattern of good works, meaning he needed to consistently do those things expected of him, and that there be nothing about him that would seem corrupt. He was also to live his life reflecting the seriousness of the calling he had been given in sincerity and by choosing words that could not be condemned, all so sound doctrine could be preached. Titus two verse one.

Titus 2:1-10
1. But speak thou the things which become sound doctrine:
2. That the aged men be sober, grave, temperate, sound in faith, in charity, in patience.
3. The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things;
4. That they may teach the young women to be sober, to love their husbands, to love their children,
5. To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.
6. Young men likewise exhort to be sober minded.
7. In all things shewing thyself a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity,
8. Sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you.
9. Exhort servants to be obedient unto their own masters, and to please them well in all things; not answering again;
10. Not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things.

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Even though the church in Philadelphia was known for its works, it would have also known that faith was of great importance, because the Holy Spirit is given through faith, not by works. The church would have continued to do what was expected of them, but the Holy Spirit comes by faith. In Galatians we can read that those who are of faith are blessed with faithful Abraham. Galatians three verse one.

Galatians 3:1-9
1. O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?
2. This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?
3. Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?
4. Have ye suffered so many things in vain? if it be yet in vain.
5. He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith?
6. Even as Abraham believed God, and it was accounted to him for righteousness.
7. Know ye therefore that they which are of faith, the same are the children of Abraham.
8. And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed.
9. So then they which be of faith are blessed with faithful Abraham.

The church in Philadelphia had little strength and it kept the word of Jesus. What the church might have lacked in resources was made up in works and keeping the word of Jesus. We can look to the psalms to see how keeping the word of God was important then. Psalm one hundred nineteen verse nine.

Psalm 119:9-16
9. Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word.
10. With my whole heart have I sought thee: O let me not wander from thy commandments.

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11. Thy word have I hid in mine heart, that I might not sin against thee.
12. Blessed art thou, O Lord: teach me thy statutes.
13. With my lips have I declared all the judgments of thy mouth.
14. I have rejoiced in the way of thy testimonies, as much as in all riches.
15. I will meditate in thy precepts, and have respect unto thy ways.
16. I will delight myself in thy statutes: I will not forget thy word.

In the first letter of John we can easily see that keeping the word of Jesus and keeping the commandments of Jesus are the same, and through this the love of God is perfected in us. Keeping the word of Jesus should lead us to walk as Jesus would have walked. First John two verse one.

1 John 2:1-6
1. My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous:
2. And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.
3. And hereby we do know that we know him, if we keep his commandments.
4. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.
5. But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him.
6. He that saith he abideth in him ought himself also so to walk, even as he walked.

Jesus taught that if we love Him, we will keep His commandments, and that this would bring the Holy Spirit and the love of Jesus Christ and God. John fourteen verse fifteen.

John 14:15-24
15. If ye love me, keep my commandments.
16. And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever;
17. Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.
18. I will not leave you comfortless: I will come to you.

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19. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also.
20. At that day ye shall know that I am in my Father, and ye in me, and I in you.
21. He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.
22. Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?
23. Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.
24. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me.

The church in Philadelphia did not deny the name of Jesus. When we think of the word deny, we might think of refusing, like denying a person to enter our house. We can deny or refuse their entry. The result is the same. We can also think of deny as disavow. When Peter denied his affiliation to Jesus three times during the final night of the life of Jesus, Peter was disavowing his affiliation to Jesus. Deny can mean to relinquish a right or privilege, and for Christians that would be like walking away from faith without even being hostile. Then there is rejection. There are some who when they deny, they reject what previously was. The church in Philadelphia did not deny the name of Jesus. But there are those who do deny the name of Jesus, that He is the Messiah. Those who deny Jesus are called antichrists by John. There are many who think of a singular end-time antichrist, and in the Book of Revelation that person is named as the false prophet who has a sidekick called the beast, but John shows there are many antichrists and have been since the time John wrote his letter. First John two verse eighteen.

1 John 2:18-24
18. Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time.
19. They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us.
20. But ye have an unction from the Holy One, and ye know all things.

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21. I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth.
22. Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son.
23. Whosoever denieth the Son, the same hath not the Father: but he that acknowledgeth the Son hath the Father also.
24. Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father.

Titus was also taught by Paul of the need for Christians to deny ungodly and worldly lusts to live a sober, righteous, and godly life. He showed that one way people deny God, and by extension Jesus Christ, is to deny Them in what they do, by being abominable, disobedient, and choosing evil over good. Titus one verse twelve.

Titus 1:12-16
11. For the grace of God that bringeth salvation hath appeared to all men,
12. Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;
13. Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;
14. Not giving heed to Jewish fables, and commandments of men, that turn from the truth.
15. Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled.
16. They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate.

Paul challenged the Romans and asked them if we should continue in sin that grace may abound, and he told them God forbid. If we are baptized into Christ, we need to affirm our relationship with Jesus Christ and God by doing what Jesus and God would expect of us. It is through Jesus Christ we can be alive to God our Father. Romans six verse one.

Romans 6:1-11
1. What shall we say then? Shall we continue in sin, that grace may abound?

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2. God forbid. How shall we, that are dead to sin, live any longer therein?
3. Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?
4. Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.
5. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection:
6. Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.
7. For he that is dead is freed from sin.
8. Now if we be dead with Christ, we believe that we shall also live with him:
9. Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him.
10. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God.
11. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

In the message to the church in Philadelphia, those who are of the synagogue of Satan are mentioned and the church is reminded how because they kept the word of His patience, they would be kept from the hour of temptation that will try all who are alive. The message also promises that Jesus will return quickly. When Jesus spoke to His disciples, He told them that patience would be needed to possess their souls, those who endure to the end will be saved. Luke twenty-one verse twelve.

Luke 21:12-19
12. But before all these, they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake.
13. And it shall turn to you for a testimony.
14. Settle it therefore in your hearts, not to meditate before what ye shall answer:
15. For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist.

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16. And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death.
17. And ye shall be hated of all men for my name's sake.
18. But there shall not an hair of your head perish.
19. In your patience possess ye your souls.

With the promise of Jesus to return quickly, the church in Philadelphia was told to hold fast to what they had that no person take their crown. In Hebrews we are reminded that we cannot be like Israel who hardened their hearts and provoked God in the wilderness by sometimes clinging to God and at other times clinging to pagan gods, gods with a small “g”. Hebrews also tells us we need to keep our faith until the end by being steadfast. Hebrews three verse seven.

Hebrews 3:7-14
7. Wherefore as the Holy Ghost saith, Today if ye will hear his voice,
8. Harden not your hearts, as in the provocation, in the day of temptation in the wilderness:
9. When your fathers tempted me, proved me, and saw my works forty years.
10. Wherefore I was grieved with that generation, and said, They do alway err in their heart; and they have not known my ways.
11. So I sware in my wrath, They shall not enter into my rest.
12. Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.
13. But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin.
14. For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end;

The Thessalonians were asked to acknowledge the work of the ministry and to be at peace among themselves. They were told to warn those who sought to cause trouble and to comfort those who needed help being patient with all. They were reminded that two wrongs don’t make a right and that they should never repay evil for evil. Then they were told to be happy, to rejoice. They were reminded to be thankful and not to suppress the Holy Spirit. They were reminded to prove all things and hold fast to that which is good. First Thessalonians five verse twelve.

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1 Thessalonians 5:12-24
12. And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you;
13. And to esteem them very highly in love for their work's sake. And be at peace among yourselves.
14. Now we exhort you, brethren, warn them that are unruly, comfort the feebleminded, support the weak, be patient toward all men.
15. See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men.
16. Rejoice evermore.
17. Pray without ceasing.
18. In everything give thanks: for this is the will of God in Christ Jesus concerning you.
19. Quench not the Spirit.
20. Despise not prophesyings.
21. Prove all things; hold fast that which is good.
22. Abstain from all appearance of evil.
23. And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.
24. Faithful is he that calleth you, who also will do it.

The church in Philadelphia had an open door before it that no person could shut. They had a little strength, did what was expected of them, and did not deny the name of Jesus. We can look to this faithful church as an example of how we should live our life today. We must also do what is expected of us, and because we cannot deny the name of Jesus, what we do and how we live our lives must affirm the name of Jesus, knowing that if we hold fast to what we have, and overcome, like the church in Philadelphia, the name of God, New Jerusalem, and a new name will be given to us.

Thank you for joining us today. God-willing we'll get together next time on the Sabbath. Until then, thank you for joining us today.

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