

## Morning Worship

March 24, 2019

Pastor — Allan Lane

Organ --- Alva Lou Schottel

Worship Leader — Romey Keith Davis

Piano — Robert Brinkman

**As you enter for worship, please silence your cell phones.**

(CCLI permit # 424692 covers all copyright song lyrics)

Welcome and Fellowship

Allan/People

Worship Prayer

Allan Lane

Hymn # 217      *Oh, How I Love Jesus*

Romey/People

Missions Moment

*Sending Hope*

Hymn # 555      *A Child of the King*

Romey/People

Offering Prayer

Fred Kerns

Tithes and Offerings

People

Offering Music

Alva Lou Schottel

Chorus # 53

*In His Time*

Romey/People

Hymn # 52

*He Leadeth Me*

Romey/People

Children's Worship

(Children are dismissed)

Special Music

Romey Keith Davis

Message "Philadelphia: Claimed and Named" Allan Lane

Revelation 3:7-13

Hymn # 311 *Let Jesus Come Into Your Heart* Romey/People

Prayer Concerns

Allan/People

Closing Chorus # 52      *He Leadeth Me*      Romey/People

## Philadelphia: Claimed and Named

Revelation 3:7-13

Little is known about the Philadelphia church apart from this passage. Like most of the other seven churches, it was probably founded during Paul's ministry at Ephesus (Acts 19:10). A few years after John wrote Revelation, the early church father Ignatius passed through Philadelphia on his way to martyrdom at Rome. He later wrote the church a letter of encouragement and instruction. Some Christians from Philadelphia were martyred with Polycarp at Smyrna. The church lasted for centuries. The Christians in Philadelphia stood firm even after the region was overrun by the Muslims, finally succumbing in the mid-fourteenth century.

From the Hermus River valley, where Sardis and Smyrna were located, a smaller valley (that of the Cogamis River) branches off to the southeast. A road through this valley provided the best means of ascending the 2,500 feet from the Hermus valley to the vast central plateau. In this valley, about thirty miles from Sardis, was the city of

Philadelphia. Philadelphia was the youngest of the seven cities, founded sometime after 189 B.C. either by King Eumenes of Pergamum or his brother, Attalus II, who succeeded him as king. In either case, the city derived its name from Attalus II's nickname Philadelphus ("brother lover"), which his loyalty to his brother Eumenes had earned him. Though situated on an easily defensible site on an 800-foot-high hill overlooking an important road, Philadelphia was not founded primarily as a military outpost (as Thyatira had been). Its founders intended it to be a center of Greek culture and language, a missionary outpost for spreading Hellenism to the regions of Lydia and Phrygia. Philadelphia succeeded in its mission so well that by A.D. 19 the Lydian language had been completely replaced by Greek.

The earthquake of A.D.17 that had destroyed Sardis had also been particularly devastating to Philadelphia because the city was near a fault line, and it had suffered many aftershocks. This kept the people worried, causing most of them to live outside the city limits.

Throughout history the church has been required by God to endure, but we can only do so because of the work Christ has already accomplished. This letter reminds us that Christ has welcomed believers through a doorway that no one can close and will give rewards that no one can take away.

## **1. Opening the Door. Verse 7**

The Lord Jesus Christ, the divine author or correspondent of the seven letters, introduces Himself here in this text with a description reflecting His character. In the previous five letters, those descriptions had come from the vision recorded in Revelation 1:12-17. But this description here of Him is unique and not drawn from that earlier vision. It has distinctly Old Testament features.

That these are "the words of "the holy one" is a reference to His divinity as one who alone possesses absolute holiness. To say that God is holy is to say that He is utterly separate from sin; therefore His character is absolutely unblemished and flawless. The Lord Jesus Christ possesses in undiminished, unaltered essence the holy and sinless nature of God. Because Christ is holy, His church must be as well. "Like the Holy One who called you," wrote Peter, "be holy yourselves also in all your behavior" (1 Pet. 1:15). The omniscient Holy One gave no rebuke, warning, or condemnation to the Philadelphia church. It speaks very well of them indeed.

Not only is Jesus Christ the Holy One; He also describes Himself as "the true one." Truth is used in combination with holiness to describe God in Revelation 6:10; 15:3; 16:7; 19:2, 11. *Alethinos* (true) denotes that which is genuine, authentic, and real. In the midst of the falsehood, perversion, and error that fills the world, the Lord Jesus Christ is the truth (John 14:6).

### **A. The key holder opens the door.**

Here in Revelation 3:7, Christ describes Himself as the One who has the key of David. As is clear from Revelation 5:5 and 22:16, David symbolizes the messianic office. A key in Scripture represents authority; whoever holds a key has control (cf. 1:18; 9:1; 20:1; Matt. 16:19). The term the key of David also appears in Isaiah 22:22, where it refers to Eliakim, the steward or prime minister to Israel's king. Because of his office, he controlled access to the monarch. As the holder of the key of David, Jesus alone has the sovereign authority to determine who enters His messianic kingdom (cf. John 10:7, 9; 14:6; Acts 4:12). Revelation 1:18 reveals that Jesus has the keys to death and hell. Here He is depicted as having the keys to salvation and blessing. Thus, Eliakim's temporary control of the kingdom as "prime minister" to the king of Israel was a prophetic historical pattern pointing forward to Jesus Christ's

greater and eternal sovereignty over a greater kingdom.

**B. The key holder has the authority .**

Jesus goes on to identify Himself as He who opens and no one will shut, and who shuts and no one opens. That description stresses Christ's omnipotence; what He does cannot be overturned by someone more powerful. "I act and who can reverse it?" declared the Lord in Isaiah 43:13 (cf. Is. 46:9-11; Jer. 18:6; Dan. 4:35). No one can shut the doors to the kingdom or to blessing if He holds them open, and no one can force them open if He holds them shut. In light of the promise in verse 8, Christ could also be referring to opening and shutting doors for service. In either case, the emphasis is on His sovereign control over His church.

It is Christ Himself who adds to His church, He alone who opens up the way to God, He alone who saves. The hymn-writer Fanny J. Crosby puts it like this: *To God be the glory! Great things He hath done! So loved He the world that He gave us His Son, Who yielded His life an atonement for sin And opened the life-gate that we may go in. Oh, perfect redemption, the purchase of blood! To every believer the promise of God; The vilest offender who truly believes, That moment from Jesus a pardon receives. Praise the Lord! Praise the Lord!*

**2. Living by the Power. Verses 8-9**

Finding nothing in their works/deeds that caused Him concern, the Lord Jesus Christ moved on to commend the Christians at Philadelphia in verse 8 for four realities that characterized the congregation.

**A. Trust His power .**

First, the Philadelphia church had little power. That was not a negative comment on their feebleness, but a commendation of their strength; the Philadelphia church was small in numbers (cf. Luke 12:32), but had a powerful impact on its city. Most of its members may have been poor, from the lower classes of society (cf. 1 Cor. 1:26). But with Paul they could say, "I am well content with weaknesses, with insults, with distresses, with persecutions, with difficulties, for Christ's sake; for when I am weak, then I am strong" (2 Cor. 12:10). Despite its small size, spiritual power flowed in the Philadelphia church. People were being redeemed, lives were being transformed, and the gospel of Jesus Christ was being proclaimed. The church lacked size and stature in the community and was looked down upon and persecuted. They had "little authority" or influence. "Yet" they were faithful, and that has always been the test of divine blessing rather than (outward) success.

**B. Keep His word .**

The believers at Philadelphia were marked by obedience; they kept Christ's word. Like Job, they could say, "I have not departed from the command of His lips; I have treasured the words of His mouth more than my necessary food" (Job 23:12). Like Martin Luther, on trial before the Imperial Diet, they could say, "My conscience is captive to the Word of God." They did not deviate from the pattern of obedience, thus proving the genuineness of their love for Christ (John 14:23-24; 15:13-14).

Christ commended the Philadelphia church because its members had kept His word. They had kept His commands to endure patiently. The Christians at Philadelphia persevered faithfully through all of their trials and difficulties. The steadfast endurance that marked Jesus' earthly life (Heb. 12:2-4) is to be a model for all Christians. To the Thessalonians Paul wrote, "May the Lord direct your hearts into the love of God and into the steadfastness of Christ" (2 Thess. 3:5). Both Christ's command and example should motivate Christians to patient endurance. Indeed, endurance is an essential aspect of saving faith (Matt. 10:22).

### **C. Claim His name .**

Christ further commended the Philadelphia congregation for having not denied His name, despite the pressures they faced to do so. They remained loyal no matter what it cost them. Revelation 14:12 describes the saints experiencing tribulation who refused to take the mark of the beast: "Here is the perseverance of the saints who keep the commandments of God and their faith in Jesus." Like them, the Philadelphia church would not recant its faith.

### **D. Be confident in His love.**

It is not the size or strength of a church that determines (the effectiveness of) its ministry, but faith in the call and command of the Lord. God's commandments are God's enablement. Since Jesus Christ gave them an open door, then He would see to it that they were able to walk through it. Martin Luther put it perfectly in his well-known hymn *A Mighty Fortress Is Our God: Did we in our own strength confide, Our striving would be losing. Were not the right Man on our side, The Man of God's own choosing.* God provided our opportunity to serve Him through His selection of His own Son, Jesus Christ, to redeem us. It was by His great love for us that Christ was chosen.

## **3. Holding on to What You Have. Verses 10-11**

### **A. God's tribulation is guaranteed.**

Christ now specifies several aspects of this trial and His promise. First, the test is yet future. Second, the test is for a definite, limited time; Jesus described it as the hour of trial/testing. Third, it is a trial/test that will expose people for what they really are. Fourth, the trial/test is worldwide in scope, since it is coming on the whole world. Finally, and most significantly, its purpose is to try/test those who dwell on the earth—a phrase used as a technical term in the book of Revelation for unbelievers (cf. 6:10; 8:13; 11:10; 13:8, 12, 14; 14:6; 17:2, 8).

### **B. Your endurance is possible.**

Verse 10 contains a final promise to the faithful Philadelphia church: Because you have kept the word about patient endurance of My perseverance, I will keep you (tereo ek )from the hour of trial/testing, that is coming on the whole world, to try/test those who dwell on the earth. Because the believers in Philadelphia had successfully passed so many tests, Jesus promised to spare them from the ultimate test. The sweeping nature of that promise extends far beyond the Philadelphia congregation to encompass all faithful churches throughout history. This verse promises that the church will be delivered from the wrath of God. Immediately, it is their preservation in trial that is taught. That the martyrs of 6:9–11 are told to wait for vindication until their full number would be killed indicates that the issue is not physical protection. The spiritual protection of the church is presented elsewhere in Revelation under such figures as sealing (7:1ff.) and flight to the wilderness (12:6).

### **C. A reward is coming.**

Many believe the coming that Christ refers to in verse 11 differs from those promised to others of the seven churches (e.g., 2:5, 16; 3:3). Those earlier promises were warnings of impending temporal judgment on sinning congregations (cf. Acts 5:1–11; 1 Cor. 11:28–30). The coming spoken of here, however, is to bring the hour of trial/testing that culminates in our Lord's second coming. It is Christ's coming to deliver the church (cf. 2 Thess. 2:1), not to bring judgment to it. That he is coming soon/quickly depicts the imminency of Christ's coming for His church; it could happen at any time. Every believer's response should be, "Amen. Come, Lord Jesus" (Rev. 22:20). Because of the Lord's imminent return for His church, believers are now

Commanded that they must hold fast what they have. This is a PRESENT ACTIVE IMPERATIVE, meaning "continue to hold fast."

#### **4. Receiving a New Status. Verses 12-13**

The members of the Philadelphia church had been faithful and loyal to Christ; He commanded them to remain so. Those who persevere to the end thereby prove the genuineness of their salvation (Matt. 10:22; 24:13). It is true that believers are eternally secure because of the power of God. Yet the means by which He secures them is by providing believers with a persevering faith. Christians are saved by God's power, which is evidenced in their constant, undying faith. Paul writes in Colossians 1:

*And you, who once were alienated and hostile in mind, doing evil deeds, 22 he has now reconciled in his body of flesh by his death, in order to present you holy and blameless and above reproach before him, 23 if indeed you continue in the faith, stable and steadfast, not shifting from the hope of the gospel that you heard, which has been proclaimed in all creation under heaven, and of which I, Paul, became a minister. (ESV)*

According to 1 John 2:19, those who abandon the faith reveal that they were never truly saved to begin with: *They went out from us, but they were not really of us; for if they had been of us, they would have remained with us; but they went out, so that it would be shown that they all are not of us.*

Christ's promise to the one who faithfully perseveres at the end of Rev. 3:11, is no one will seize/take your crown (cf. James 1:12). Revelation 2:10 defines this crown as the "crown of life," or as the Greek text literally reads, "the crown which is life."

##### **A. Your place is secure and permanent.**

For the faithful saints, the crown, or reward, was for those who faithfully endure to the end, eternal life with all its attendant rewards (2 John 8). Second Timothy 4:8 describes it as a crown of righteousness, and 1 Peter 5:4 as one of glory. In our glorified state, we will be perfectly righteous, and thus perfectly able to reflect God's glory. Those whose faithful perseverance marks them as true children of God need never fear losing their salvation.

The Counsel, as Christ concludes the letter to the faithful church at Philadelphia beginning in verse 12, promises eternal blessings to the one who overcomes (another name for a Christian; 1 John 5:5). The first promise is that Christ will make him a pillar in the temple of my God. Never shall he go out of it. A pillar represents stability, permanence, and immovability. Pillars can also represent honor; in pagan temples they were often carved in such a way as to honor a particular deity. The marvelous promise Christ makes to believers is that they will have an eternal place of honor in the temple of God (heaven). To people used to fleeing their city because of earthquakes and enemies, the promise that never shall he go out of heaven was understood as security in eternal glory.

##### **B. You will receive eternal names.**

###### **1. The name of God .**

Christ's promises to the one who overcomes is that He will write on him the name of His God. That depicts ownership, signifying that all true Christians belong to God. It also speaks of the intimate personal relationship we have with Him forever.

###### **2. The name of the new city .**

Christ promises to write on believers the name of the city of My God, the new Jerusalem, which comes down from My God out of heaven. Christians have eternal citizenship in heaven's capital city, the new Jerusalem, described at length in Revelation 21. That is yet another promise of security, safety, and glory. In the city

of Philadelphia that had no settled structure, with buildings that at any moment could be torn apart by further tremors, it must have been tremendously encouraging to know they were citizens of an eternal city.

### **3. The name of Christ .**

Christ promises believers His new name. Christ's name represents the fullness of His person. In heaven, believers will "see Him just as He is" (1 John 3:2), and whatever we may have known of Him will pale in the reality in which we will then see Him. The new name by which we will be privileged to call Him will reflect that glorious revelation of His person.

### **Conclusion**

The final exhortation He who has an ear, let him hear what the Spirit says to the churches closes all seven letters. Believers must heed the truths found in each letter, since the seven churches represent the types of churches that have existed throughout history. The letter to the faithful Philadelphia church reveals that the holy, true, sovereign, omnipotent God pours out His blessings on churches that remain loyal to Him. Most ancient evidence from New Testament-era Philadelphia is buried under the modern city of Alasehir. But the church endured into the eleventh century AD, as evidenced by pillars from a Byzantine church known as the Church of St. John the Theologian.

How often in history has the church been weak, powerless, marginalized, and under tribulation at the hands of its culture? One thinks of the church in Romania under Communist rule: hounded, persecuted, imprisoned, tortured, and martyred. Yet it was the church that triggered the movement that ultimately brought down the brutal, dictatorial regime in 1989. After the fall of the regime an announcement appeared on the bulletin board of the Hungarian Reformed Church in Timisoara, which had been at the center of the storm: "The Lamb Won!"

This church knew what it was to be a Philadelphia-type church—true followers of the Lamb that was slain. And how often has a faithful group of disciples had to withstand not only the pressures of the state, but also the power of a state church? One thinks of the Confessing Church in Nazi Germany during World War II. They, too, knew what it was like to be a Philadelphia-type church. In the words of Kenneth Leech: "Following the leadership of Jesus, His Church needs to stand as a sign of contradiction and of conflict, affecting and, as it were, upsetting through the power of the Gospel, mankind's criteria of judgment, determining values, points of interest, lines of thought, sources of inspiration, and models of life which are in contrast with the Word of God and the plan of salvation." By standing in this way can we faithfully live up to His name.

### ***Live Up To His Name!***

## **Crazy Persistent Prayer**

(\* adapted from ***Draw the Circle*** by Mark Batterson, Zondervan Publishing.)

*Don't you love the parable of the persistent widow in Luke 18? I'm not trying to be disrespectful when I think of persistent as a nice word for crazy. This woman is acting crazy, and when the cause is a righteous one, it's a holy kind of crazy.*

*We aren't told exactly what injustice took place, but this woman was on a mission. Whatever it was, she wouldn't take no for an answer. And the judge knew it. The judge knew she would circle his house until the day she got justice or the day she died. The judge knew there was no quit in this crazy woman.*

*Does The Judge know that about you? How desperate are you for the blessing, the*

*breakthrough, the miracle? Are you desperate enough to pray through the night? How many times are you willing to circle the promise? Until the day you die? How long will you knock on the door of opportunity? Will you knock until your knuckles are sore? Until you knock the door down?*

*The persistent widow's methodology was unorthodox. She could have, and technically should have, waited for her day in court. Going to the personal residence of the judge crossed a professional line. I'm almost surprised the judge didn't file a restraining order against her, if there was such a thing back then. But this reveals something about the nature of God. God couldn't care less about protocol. If He did, Jesus would have chosen the Pharisees as His disciples. But that isn't who Jesus honored.*

*Jesus honored the prostitute who crashed a party at a Pharisee's home to anoint His feet. Jesus honored the tax collector who climbed a tree in his three-piece suit just to get a glimpse of Him. Jesus honored the four friends who cut in line and cut a hole in someone's ceiling to help their friend. And in this parable, Jesus honored the crazy woman who drove a judge crazy because she wouldn't stop knocking.*

*The common denominator in each of these stories is crazy faith. People took desperate measures to get to God, and God honored them for it. Nothing has changed. God is still honoring spiritual desperadoes who crash parties and climb trees. God is still honoring those who defy protocol with their bold prayers. God is still honoring those who pray with audacity and tenacity. And the crazy woman is selected as the gold standard when it comes to praying hard. Her unrelenting persistence was the only difference between justice and injustice.*

*The viability of our prayers is not contingent on scrambling the twenty-six letters of the English alphabet into the right combinations like abracadabra. God already knows the last punctuation mark before we pronounce the first syllable. The viability of our prayers has more to do with intensity than vocabulary. It has more to do with what we do than what we say. Don't just pray about it; act on it.*

God Bless You!  
Bro. Allan ☺

## Opportunities For Service

**Living out Your Spiritual Commitment . . . and Fulfilling Christ's Divine Plan**

### **Sunday, March 24, 2019**

Sunday School ..... 9:15 am

Morning Worship.....10:30 am

Nursery: Volunteers as needed

Ushers: Ken Nice, Don Sharp, ? ? ? ?, Fred Kerns

Alternate: ? ? ? ?

No Diversicare.....

Evening Worship ..... 6:30 pm

### **Wednesday, March 27**

Prayer/Bible Study.....6:30 pm

Worship Team.....7:30 pm

### **Sunday, March 31, 2019**

Sunday School.....9:15 am  
Morning Worship.....10:30 am  
Nursery: Volunteers as needed  
Ushers: Ken Nice, Gary Yarbrough, Don Sharp, LeRoy Bush  
Alternate: Joe Coats

January Bible Study ..... Noon

No Evening Worship

**Monday, April 1**

Food Kitchen.....5:30 pm

**Wednesday, April 3**

Prayer/Bible Study.....6:30 pm  
Worship Team.....7:30 pm

**Up-Coming Events .....**

**March 24 — No Diversicare**

**March 31 — January Bible Study at Noon**

**April 11 — Vacation Bible School Workers Clinic 6:30-9:00 pm**

**April 13 — Afternoon With the Stars, Branson MO**

**April 19 — Good Friday**

**April 21 — Easter**

Don't forget the continuation of our January Bible Study next Sunday, March 31st.

**GROW Team**

Commit to **GROW! Everyone make a contact!** Invite someone to Bible Study and Worship this week. ☺

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**Sunday Night**

We will be having Sunday evening service tonight. Please come for an time of fellowship and inspirational study.

**Wednesday Night Prayer and Bible Study**

A few weeks ago we began a study entitled "Unseen, But Certain." While the

weather hasn't always cooperated with us, we continued and got past session one and two. There's still plenty of time to take advantage of this study by Dr. Danny Akin on other topics, such as Demons, Hell, and Heaven. Our prayer time is also important. Please come as we pray for the direction of our church.

### **Diversicare Nursing Home**

After prayer and discussion we have decided to discontinue our nursing home ministry at this time. Please be praying about future ministry for our church.

### **Bil Milligan**

### **Tuba to Cuba**

Please pray for the Music Mission Project to Cuba, March 27-April 27, 2019

(Coordinated by Global Missions Project)

### **VACATION BIBLE SCHOOL WORKERS CLINIC**

**April 11, 2019**

**6:30—9:00 pm**

**First Baptist Church, St. Joseph  
1225 Frances**

All church VBS Directors and Workers are encouraged to attend this training clinic.

Classes will be offered for all age groups. Classes will also be offered for VBS Rotations: Crafts, Missions and Music. Decoration and Snack ideas will be shared during the break.

### **AFTERNOON WITH THE STARS**

**Benefit for the**

**Missouri Baptist Children's Home**

**April 13, 2019 from 1-4 pm**

**Clay Cooper Theatre,**

**Branson, MO**

**Admission is \$40.00**

### ***For the Record-***

#### **Prayer Requests ...**

#### **Attendance: March 17, 2019**

Sunday School.....22

Visitors..... 1

Total.....23

Contacts Made..... 11

Morning Worship.....	40
Sunday Night.....	N/A
Children's Worship .....	N/A
Wednesday Night .....	8

### **Financial Record:**

Weekly Budget ..... \$ 2,286.39  
 Offering Received ... \$ 2,431.31  
 Long Family – March.. \$ 75.00

### **Offering Received by Mail:**

Nellie Reynolds

### **March Counting Team:**

Bill Schottel and Mike Green

### **March Van Driver:**

Joe Coats  
 Remember to call 232-3747  
**before 8 am** if you need a ride.

### **March Member Birthdays:**

01...Ken Nice  
 05...Sharon Yarbrough  
 13...Tim Ford  
 16... Don Sharp  
 16... Aleana Lane  
 20... Betty Campbell  
 27... Jim Winans

### **March Anniversaries**

Fred and Linda Kerns  
 March 14, 1969

### ***Prayer Requests ...***

Burgess Family – recent loss of family  
 The Beavers family  
 Jim Winans  
 Alice Coats—elbow  
 Nellie Reynolds  
 Mike Green—Knee Surgery  
 Susie Long—Alice Coat's Sister  
 Brendan Conner—Swymeller's Grandson  
 Jack and Flo Conard  
 Shirley Wilson—strength and recovery  
 Sandy and Stanley Wilson  
 Ruth Anne Bush—healing  
 Sharri Duty—Jerry Garcia  
 Linda Huff—cancer treatment

Marcia and Don Hart—blessings  
Arlette Duty—strength  
Peggy & Gary Fewins—Peggy's health  
Donna and Bill Dunn—health  
Karissa and Matt Long and family  
Stephanie & Jason Terpack  
Rosella Davis—Flo Conard's sister  
Mary Sharp's brother-in-law Jim  
Bill Clinton—Don and Mae's son  
Lisa Bowers—Jack and Flo's daughter  
Zella Davis —Doris Richardson's sister  
Doris Richardson June Fritchle  
The Waters Family Elmer Mayse  
Betty Campbell Kevin Duty  
Ann Riddle Tim Izer  
Keon McKahan  
Jozy Winans Kenny Duty  
Pat Means Buddy Means  
Bill & Juanita Debbie Sands  
Pat Puckett Curtis Conard  
Brenda Burgess Roscoe Lane  
Carolyn Houts Seth Long  
Nickolay Nazaruk, Peski 2 Church  
David and Deborah Grace  
Our Nation and Leaders  
Our Military Service Women and Men  
Terrorism in our world

### **Today's Prayer Requests ...**

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### **Our Nation and our Leaders ...**

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### **Five More New Families...**

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