

THE REVELATION OF JESUS CHRIST – LETTER TO THE DEAD CHURCH IN SARDIS 3:1-6

OBSERVATION

INTERPRETATION

APPLICATION

Monday 7:30pm, H 106 (1st floor, High School--foot of stairs, behind the gym, by doughnut/vending machine area), Tuesday 7:00am, Family, Room, CCCM – Phil Twente, cell # 714 425 9221; email – ptwente@gmail.com For past studies, audio plus notes, go to: <http://www.missioncalvary.com/> Click on “Bible Studies” on the left column. References include commentaries by Pastor Chuck Smith, Vernon McGee, David Hocking, Warren Wiersby and others.

<p>Rev 3:1 <i>"And to the angel of the church in Sardis write, <u>These things says He who has the seven Spirits of God and the seven stars:</u> "I know your works, <u>that you have a name that you are alive, but you are dead.</u></i></p> <p>Rev 3:2 <u>Be watchful.</u></p> <p>and <u>strengthen the things which remain,</u> that are ready to die,</p> <p>for I have not found <u>your works perfect</u> before God.</p> <p>Rev 3:3 <u>Remember</u> therefore <u>how you have received</u> and heard;</p> <p><u>hold fast</u> and <u>repent.</u></p> <p><u>Therefore if you will not watch, I will come upon you as a thief,</u> and you will not know what hour I will come upon you.</p>	<p>V. 1 The usual salutation to the angel of the church. The usual reference to the attributes of the Savior - those referred to here being that <u>He who has the seven Spirits of God, and the seven stars.</u> The assurance that <u>I know your works.</u> The statement of the uniqueness of the church, or what he saw in it - <u>that you are alive, but you are dead.</u> cf. 1:16; 2:1; 4:5; 8:2</p> <p>V. 2 <u>Be watchful</u> - You have lost ground by carelessness and inattention. Awake, and keep awake! “<u>be watchful</u>” Greek word used 23 times - cf. Matt. 26:41; Mark 13:35-37; Colossians 4:2; 1 Thess. 5:6; 1 Peter 5:8 - gregoreuo</p> <p><u>Strengthen the things which remain</u> - The convictions and good desires, with any measure of the fear of God and of a tender conscience, which, although still subsisting, are about to perish, because the Holy Spirit, who is the author of them, being repeatedly grieved, is about finally to depart. “<u>strengthen the things which remain, that are ready to die</u>” Greek word used 14 times - sterizo cf. Luke 22:32; Romans 1:11; 1 Thess. 3:2, 13; 2 Thess. 2:16-17; 3:1-3; James 5:8; 1 Peter 5:10</p> <p><u>Your works perfect</u> - Π ε π λ η ρ ω μ ε ν α . Filled up. They performed duties of all kinds, but no duty completely. They were constantly beginning, but never brought any thing to a proper end. Their resolutions were languid, their strength feeble, and their light dim. They probably maintained their reputation before men, but their works were not perfect before God.</p> <p>V. 3 <u>Remember</u> - Enter into a serious consideration of your state. . <u>How you have received</u> - With what joy, zeal, and gladness ye heard the Gospel of Christ when first preached to you. <u>Hold fast</u> - Those good desires and heavenly influences which still remain. And <u>repent</u> - Be humbled before God, because ye have not been workers together with him, but have received much of his grace in vain. “hold fast” - cf. 2:13, 25 cf. 1 Tim. 6:20-21; 2 Tim. 1:13-14; Titus 3:8-9, 14 ; -</p> <p><u>Therefore if you will not watch</u> - If you do not consider your ways, watching against sin, and for opportunities to receive and do good. <u>I will come upon you as a thief</u> - As the thief comes when he is not expected, so will I come upon you if you be not watchful, and cut you off from life and hope.</p>	<p><u>We need to be watchful and recognize the dangers facing us!</u></p> <p><u>We need to build up or rebuild the things that are important!</u></p> <p><u>Remember what you have seen and heard</u></p> <p><u>Recommit yourself to hold fast,</u> to be loyal and faithful to God and His Word <u>Repent</u> of your spiritual apathy and indifference</p> <p><u>We need to be aware, to realize the consequences you face if you do not repent!</u></p>
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Rev 3:4 You have a few names even in Sardis **who have not defiled their garments:**

and **they shall walk with Me in white,**

for they are worthy.

Rev 3:5 He who overcomes shall be clothed in white garments, and **I will not blot out his name**

from the **Book of Life:**

but I will confess his name before My Father and before His angels.

Rev 3:6 **"He who has an ear, let him hear what the Spirit says to the churches."**

V. 4 **Who have not defiled their garments** - Their souls. The Hebrews considered holiness as the garb of the soul, and evil actions as stains or spots on this garb. So in Shabbath, fol. 152, 2: "A certain king gave royal garments to his servants: those who were prudent folded them up, and laid them by in a chest; those who were foolish put them on, and performed their daily labor in them. After some time the king asked for those royal robes; the wise brought theirs white and clean, the foolish brought theirs spotted with dirt. With the former the king was well pleased; with the latter he was angry. Concerning the former he said: Let those garments be laid up in my wardrobe, and let the persons go home in peace. Of the latter he said: Let the garments be put into the hands of the fuller, and cast those who wore them into prison." This parable is spoken on these words of Ecclesiastes, Ecc 12:7 : The spirit shall return to God who gave it.

They shall walk with Me in white - They shall be raised to a state of eternal glory, and shall be for ever with their Lord. - cf. 4:4; 6:11; 7:9, 14; 19:8, 14

for they are worthy - Their PRACTICE - cf. Eph. 4:1 (balance/having the weight of)

V. 5 **I will not blot out his name** - This may be an allusion to the custom of registering the names of those who were admitted into the Church in a book kept for that purpose, from which custom our baptismal registers in Churches are derived. These are properly books of life, as there those who were born unto God were registered; as in the latter those who were born in that parish were enrolled. Or there may be allusions to the white raiment worn by the priests, and the erasing of the name of any priest out of the sacerdotal list who had either sinned, or was found not to be of the seed of Aaron. Cf. Rev. 13:8; 17:8; 20:12, 15; 21:27; 22:19

Book of Life: - It is a book that uniquely belongs to the Lamb of God and is related to His death - Rev. 13:8; 21:27

Your name must be written in this book in order for you to enter the heavenly city - Rev. 21:27

If your name is not found written in this book, you are cast into the lake of fire - Rev. 20:15

Those who dwell on the earth during the tribulation and marvel at the beast, do not have their names written in this book, nor have their names been there since the foundation of the world - Rev. 17:8

but I will confess his name - I will acknowledge that this person is my true disciple, and a member of my mystical body. In all this there may also be an allusion to the custom of registering citizens. Their names were entered into books, according to their condition, tribes, family, etc.; and when they were dead, or had by unconstitutional acts forfeited their right of citizenship, the name was blotted out, or erased from the registers. -- Cf. Rom. 10:9; Matt. 10:32-33; Luke 12:8-9 30

V. 6 **He who has an ear** - The usual caution and counsel carefully to attend to the things spoken to the members of that Church, in which every reader is more or less interested.

Notice the purity of those who have not defiled their garments!

His promise is they shall walk with Me in white!

I, therefore, the prisoner of the Lord, beseech you to walk worthy of the calling with which you were called,

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		<p>Rev 3:1 The Epistle to the Church at Sardis The contents of the epistle to the church at Sardis <u>Rev 3:1-6</u> are:</p> <p>(1) The usual salutation to the angel of the church, <u>Rev 3:1</u>. (2) The usual reference to the attributes of the Saviour - those referred to here being that he had the seven Spirits of God, and the seven stars, <u>Rev 3:1</u>. (3) The assurance that he knew their works, <u>Rev 3:1</u>. (4) The statement of the uniqueness of the church, or what he saw in it - that it had a name to live and was dead, <u>Rev 3:1</u>. (5) A solemn direction to the members of the church, arising from their character and circumstances, to be watchful, and to strengthen the things which remained, but which were ready to die; to remember what they had received, and to hold fast what had been communicated to them, and to repent of all their sins, <u>Rev 3:2-3</u>. (6) A threat that if they did not do this, he would come suddenly upon them, at an hour which they could not anticipate, <u>Rev 3:3</u>. (7) A commendation of the church as far as it could be done, for there were still a few among them who had not defiled their garments, and a promise that they should walk before him in white, <u>Rev 3:4</u>. (8) A promise, as usual, to him that should be victorious. The promise here is, that he should walk before him in white; that his name should not be blotted out of the book of life; that he should be acknowledged before the Father, and before the angels, <u>Rev 3:5</u>. (9) The usual call on all persons to hear what the Spirit said to the churches.</p>
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Questions: 1.

Sardis was the capital of the ancient kingdom of Lydia, one of the provinces of Asia Minor, and was situated at the foot of Mount Tmolus, in a fine plain watered by the river Pactolus, famous for its golden sands. It was the capital where the celebrated Croesus, proverbial for his wealth, reigned. It was taken by Cyrus (548 bc), when Croesus was king, and was at that time one of the most splendid and opulent cities of the East. It subsequently passed into the hands of the Romans, and under them sank rapidly in wealth and importance. In the time of Tiberius it was destroyed by an earthquake, but was rebuilt by order of the emperor. The inhabitants of Sardis bore an ill repute among the ancients for their voluptuous modes of life. Perhaps there may be an allusion to this fact in the words which are used in the address to the church there: "Thou hast a few names even in Sardis which have not defiled their garments."

Successive earthquakes, and the ravages of the Saracens and the Turks, have reduced this once-celebrated city to a heap of ruins, though exhibiting still many remains of former splendor. The name of the village which now occupies the place of this ancient capital is Sart. It is a miserable village, comprising only a few wretched cottages, occupied by Turks and Greeks. There are ruins of the theater, the stadium, and of some ancient churches. The most remarkable of the ruins are two pillars supposed to have belonged to the temple of Cybele; and if so, they are among the most ancient in the world, the temple of Cybele having been built only three hundred years after that of Solomon. The Acropolis serves well to define the site of the city. Several travelers have recently visited the remains of Sardis, and its appearance will be indicated by a few extracts from their writings. Arundell, in his "Discoveries in Asia Minor," says: "If I were asked what impresses the mind most strongly in beholding Sardis, I should say its indescribable solitude, like the darkness of Egypt - darkness that could be felt. So the deep solitude of the spot, once the 'lady of kingdoms,' produces a corresponding feeling of desolate abandonment in the mind, which can never be forgotten."