

230226-1 Revelation 3, 1-6, Christ's Assessment of the Church at Sardis– CThurman

In the previous message we considered Christ's assessment of the church at Thyatira. Christ revealed Himself to this church as one trying and judging them as He walked in their midst. He walks so in every church, but this church needed reminding of this. Christ tells the church at Thyatira that they had increased in works, that they loved, served, trusted, and waited upon the Lord – BUT that they had allowed a woman named Jezebel to teach and seduce His servants to engage in immoral and idolatrous practices. He warns that those which continued so, committing adultery with her, would come into great tribulation, trouble, affliction. Christ would give to every one of them according to their works. He will chastise the disobedient and He will reward the faithful, especially so when He returns.

Christ commands those that have not received Jezebel's doctrine to hold fast until He returns. He promises to the overcomer authority and an unbreakable and absolute rule over the nations during the millennium. He also promises to them the morning star, which I believe is a continual, special audience with the Lord Jesus Christ Himself. (cf. Re.22.16)

The text ends as it does with every one of these seven churches, with the words, *He that hath an ear to hear, let him hear what the Spirit saith unto the churches.* In other words, every member of every church, no matter where they might be located and no matter when they might exist in time to the second coming of Jesus Christ should receive these words and examine themselves in light of them. Every member holding fast to the truth and repenting from error should receive the promises of Christ.

Again, I will say that it is very difficult for me to separate the messenger of the church from the church itself. Christ's message to the angel or messenger of the church is to the church as a whole.

Re 2:7 He that hath an ear, let him hear what the Spirit saith unto the churches ...

Chapter 3 – Sardis, the church that stopped watching.

1 ¶ And unto the angel of the church in Sardis write;

write, γράψον, 2s. aor. **imper.** act. of γράφω, to write. (12 times in this book the apostle John is commanded 'write!' (Re.1.11, 19; 2.1, 8, 12, 18; 3.1, 7, 14; 14.13; 19.9; 21.5))

These things saith he that hath the seven Spirits of God, and the seven stars;

stars, tss. of the noun ἀστήρ, tss. always with the English star (24).

the seven Spirits of God – This mention goes back to Re.1.4. The seven Spirits of God refer to the Holy Spirit.

Re 1:4 John to the seven churches which are in Asia: Grace [be] unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne ...

Is.11.2 And the ¹spirit of the LORD shall rest upon him, the spirit of ²wisdom and ³understanding, the spirit of ⁴counsel and ⁵might, the spirit of ⁶knowledge and of the ⁷fear of the LORD ... (cf. Pv.8.10-14)

Christ is the one speaking to John the apostle. Not that we have dealt much with numerology in our studies (at least not for some time), but we know that the number 7 is the number for completion or completeness. And we know Christ possesses the Spirit of God without measure. Here Christ tells us that He is the One in possession of the full measure of the Holy Spirit of God.

Joh 3:34 For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure [unto him]

he that hath (possesses) ... **the seven stars** – The same was revealed to John in Re.1.16, *And he had the seven stars*, the Greek ἔχω, to possess. To the church of Ephesus (cf. Re.2.1) Christ said, *These things saith he that holdeth the seven stars*, the Greek part. pres. verb of κρατέω, holding, retaining, holding fast. Christ not only possesses, hold the stars or

messengers, but He retains or holding them fast. As the Lord does with the nations, He give them men and women that are like the people that they rule, so the Lord does to the churches. He gives them pastors that are like the people to whom they minister. Messenger and church alike are one. And the will of Christ will be done among them to encourage, bless, warn, chasten, and reward.

I know thy works, that thou hast a name that thou livest, and art dead.
(A statement to ea. church.) live

works, ἔργα, is either nom. or acc. pl. of the noun ἔργον, tss. *deed, work, labour, doing*. (Re.2.2, 5, 6, **9, 13, 19** [twice], 22, 23, 26; **3.1, 2, 8, 15**; 14.13; 15.3; 18.6; 20.12, 13); ἔργον is in the texts Re.2.22; 9.20; 16.11; 22.12). **each of the seven churches are bolded.**

livest, ζῆς, 2s. pres. ind. of the verb ζάω, *to live, to be alive*.

art, εἶ, 2s. pres. ind. of the verb εἶμί, *to be*.

dead, νεκρός, adj. always tss. with the English *dead* (ones), and 13 times in the Book of Revelation.

In Eph.5.14 Paul wrote this to them that were alive, but some that had been lulled to sleep and in effect dead in their works before God. Their faith was inoperable.

Eph.5.14 Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.

... not life, but light. In this case these Ephesian saints had life, but some of them, for failing to walk by faith, for living after the world, were not walking in the light. The command is to awaken from sleep. Cease being as *the dead are*. Then the Lord would, in a sense, give them eyes to see again, lighten their way. Where the have become confused and doubting they are restored to understand the right way and to walk in it. Listen, there is no need for light if we will only continue to walk in darkness.

So the church at Sardis was dead for the most part, or the greater part. Unlike the sinner that is dead spiritually before God, and in which physical death is working, this church, the members of it were born of God, but dead in its name. Their reputation in the city was that they are alive. This is what the city thought of them. But the thoughts of the city were not aligned with the thoughts of Christ concerning them. The way of this congregation might have been acceptable to the world, but Christ had rejected all but a very few of them in this church.

Before the eyes of Christ the church of Sardis, for the most part, was dead in works, barren, fruitless, without witness where they were. I think Sardis lost sight of Christ's calling upon them. They might have looked for approval from the world rather than from the Lord Jesus. The church was no longer as a city on a hill.

Mt 5:14 Ye are the light of the world. A city that is set on an hill cannot be hid.

15 Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.

16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

1 Καὶ τῷ ἀγγέλῳ τῆς ἐν Σάρδεσιν ἐκκλησίας γράψον· Τάδε λέγει ὁ ἔχων τὰ ἑπτὰ πνεύματα τοῦ θεοῦ καὶ τοὺς ἑπτὰ ἀστέρας· Οἶδά σου τὰ ἔργα ὅτι τὸ ὄνομα ἔχεις ὅτι ζῆς καὶ νεκρὸς εἶ

2 Be watchful, and strengthen the things which remain, that are ready to die:
about

be, γίνου, 2s. pres. imper. of the verb γίνομαι, to be.

watchful, γρηγορῶν, nom. sing. masc. part. pres. of the verb γρηγορέω, tss. to watch, to wake, to be vigilant. (v.3)

strengthen, στήριζον, 2s. aor. imper. of the verb στηρίζω, tss. to be steadfastly set, to be fixed, to be strengthened, to be stablished, to be established.

which remain, the adj. λοιπός, tss. *remnant, other, rest, residue*.

are ready, μέλλει, 3s. pres. ind. of the verb μέλλω, tss. *will, should, would, ready, about*, etc.

to die, ἀποθανεῖν, aor. infin. of the verb ἀποθνήσκω, tss. *to perish (1), to be dead*.

There are now five imperatives. *Be* this kind of people, watchful. *Strengthen*, establish those things which remain. *Remember* how you have heard and received. *Hold fast*, τηρέω, keep, preserve that grace (implied). And, *repent* for being unwatchful, negligent, forgetful, and failing to walk by grace through faith.

Be is the state-of-being imperative, ***watchful*** – Be in the state of watchfulness, diligence, wakefulness about the things I say. Not asleep, negligent, slack, dull. And,

strengthen – establish the things that remain. Get those things which remain fixed in the body. You've lost so much, but now, at the last and at the least fix those things which remain!

Once a church has lost something of the truths of Christ it is doubtful whether they will ever be recovered. It is not that the individual member gives up any of those things a church might have lost, but at the least continue striving for those things which remain. Things can become worse than they are and except we contend for the faith of Christ they will. Things to be kept are worth striving for.

that are ready to die – The church was in the last throes of death. It was in the throes of death.

for I have not found thy works perfect before God.

full

have found, εὑρηκά, 1s, perf. act. of the verb εὕρισκω, tss. to find, to get, to perceive, to obtain.

perfect, πεπληρωμένα, acc. pl. neut. part. perf. pass. of the verb πληρόω, tss. to fulfill, to end, to be full, to be full come to till, to expire, to complete, etc.

You have not completed the work which Christ gave you to do.

1Th.4.9 ¶ But as touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love one another.

10 And indeed ye do it toward all the brethren which are in all Macedonia: but we beseech you, brethren, that ye increase more and more;

11 And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you;

12 That ye may walk honestly toward them that are without, and [that] ye may have lack of nothing.

Eph.3.14 ¶ For this cause I bow my knees unto the Father of our Lord Jesus Christ,

15 Of whom the whole family in heaven and earth is named,

16 That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man;

17 That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love,

18 May be able to comprehend with all saints what [is] the breadth, and length, and depth, and height;

19 And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. (completed with the completeness of God.)

Most of the members of the church at Sardis were not being conformed to the image of Christ so that other could see Christ in them because they were being conformed to the world.

Col.1.9 ¶ For this cause we also, since the day we heard [it], do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding;
10 That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God;
11 Strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness;
12 ¶ Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light:

2 γίνου γρηγορῶν καὶ στήριξον τὰ λοιπὰ ἃ μέλλει ἀποθανεῖν οὐ γὰρ εὐρηκά σου τὰ ἔργα πεπληρωμένα ἐνώπιον τοῦ θεοῦ

3 Remember therefore how thou hast received and heard, and hold fast, and repent.

remember, μνημόνευε, 2s. pres. **imper.** of the verb μνημονεύω, tss. *to remember, to be mindful, to make mention.*

hast received, εἴληφας, 2s. perf. ind. act. of the verb λαμβάνω, tss. *to take away, to receive, to hold, to bring, to come on, to catch, to accept, to attain.*

heard, ἤκουσας, 2s. aor. ind. act. of the verb ἀκούω, tss. *to hear, to to understand, to be in audience, come to the ears, to hearken, to be noised, to be reported.*

hold fast, τήρει, 2s. pres. **imper.** act. of the verb τηρέω, tss. *to keep, to observe, to watch, to preserve, to reserve, to hold fast.*

repent, μετανόησον, 2s. aor. **imper.** of the verb μετανοέω, μετά to change + verb νοέω to consider, think, perceive, understand, and noun νοῦς, the mind; μετανοέω, a change in the understanding, the mind, and always tss. with the English *to repent.*

Remember – Call it to mind again! how had thou hast received and heard! Was this through anything that they did or was it because of what Christ had worked in them? Well, how does a field receive seed? Answer: By the sower's casting in the seed. Right?

Mt.13.23 But he that received seed into the good ground is he that heareth the word, and understandeth [it]; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty.

What about receiving abilities, power, gifts to serve God? How did we receive this? Freely, right?

Mt 25:16 Then he that had received the five talents went and traded with the same, and made [them] other five talents.

And the one that *receives* that part shall be judged for whether he used that part for the glory of God or not. Right?

Did they receive and hear because of faith? No.

Ro 10:17 So then faith [cometh] by hearing, and hearing by the word of God. (the sovereign commandment of God to open the ears so that he might hear and believe.)

They received and heard as a sovereign act of the grace of God.

Mt 10:8 Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.

Pr 20:12 The hearing ear, and the seeing eye, the LORD hath made even both of them.

Paul asks the Galatian churches to remember how they had received.

Gal.3.1 ¶ 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?

hold fast – I think he refers to holding fast to the grace that had worked in them from the beginning. Hold fast to that *spirit of grace*. (cf. He.10.39) God in His mercy had bestowed the abundance of His grace upon us and He will one day bestow the same upon national Israel. (cf. He.8.10; Zec.12.10)

Most churches have no idea how they have moved from the grace of God to the works of the law. The Arminian doctrine has turned the grace of God on its ear. The grace of God has been hijacked. No longer is the new birth an immediate work of God upon the sinner. No longer can God bestow life upon whom He will. No longer is God the sovereign, but man is. Man decides if he will be saved or not. God is forced to stand on the sidelines until the man is ready to do what he will.

Christ commands the church at Sardis to remember how it was that they had received the things of Christ, and how it was that they came to hear Him. Grace, grace, grace, ten thousand times, it is by grace, the unmerited, lovingkindness of God bestowed for no other reason than that He had chose to do so to some, not all, before the foundation of the world.

Repent – Turn from living after the flesh and back to a life of grace.

If therefore thou shalt not watch, I will come on thee as a thief,

shalt ... watch, γρηγορήσης, 2s. aor. subj. of the verb γρηγορέω, tss. to watch, to wake, to be vigilant. (v.2)

I will come, ἔξω, either a 1s. fut. ind. or 1s. aor. subj. of the verb ἔκω, always tss. *to come*, and carries the idea of presenting Himself.
Re.2.25; 3.3 (twice), 9; 15.4; 18.8.

and thou shalt not know what hour I will come upon thee.
which

shalt ... know, γινῶς, 2s. aor. subj. act. of γινώσκω, *to know, to perceive, to understand, to be aware, to resolve.*

what, ποίαν, acc. sing. fem. of ποῖος, a pronominal adj. tss. *what, which, what manner of.*

If the members of the church at Sardis continue to fail to be watchful, to strengthen *just* the things that remain, to remember how they had received and heard, and hold fast to the true grace of God through Jesus Christ, then Christ would come to the unfaithful members of the church at Sardis as a thief. He would come as a thief would come to a house left carelessly unattended, to steal, kill, and to destroy.

Jn.10.10 The thief cometh not, but for to steal, and to kill, and to destroy ...

Christ's warning that He would come to them as a thief is not with reference to His second coming, but a ready coming to judge among the church at Sardis at any moment. He may come in judgment to any church at any moment for unwatchfulness. The following text of Mt.24.42 has to do with Christ's second coming but the principal is the same, that the coming of Christ may be sudden and unexpected to the unwatchful, disobedient child of God. The child of God is to live in a state of preparedness.

Mt.24.42 Watch therefore: for ye know not what hour your Lord doth come.

43 But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.

44 *Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh.*

45 *Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?*

46 *Blessed [is] that servant, whom his lord when he cometh shall find so doing.*

47 *Verily I say unto you, That he shall make him ruler over all his goods.*

48 *But and if that evil servant shall say in his heart, My lord delayeth his coming;*

49 *And shall begin to smite [his] fellowservants, and to eat and drink with the drunken;*

50 *The lord of that servant shall come in a day when he looketh not for [him], and in an hour that he is not aware of,*

51 *And shall cut him asunder, and appoint [him] his portion with the hypocrites: there shall be weeping and gnashing of teeth.*

Brethren, if we know anything, Christ may come in judgment at any moment in this and any of His churches.

3 μνημόνευε οὖν πῶς εἴληφας καὶ ἤκουσας καὶ τήρει καὶ μετανόησον ἐὰν οὖν μὴ γρηγορήσης ἥξω ἐπὶ σέ ὡς κλέπτης καὶ οὐ μὴ γνῶς ποίαν ὥραν ἥξω ἐπὶ σε

4 *Thou hast a few names even in Sardis which have not defiled their garments;*

few, ὀλίγος, an adj. tss. few, little, small, etc.

defiled, ἐμόλυναν, 3pl. aor. ind. act. of the verb μολύνω, and always tss. with the English defile (3); the noun μολυσμός, is once in the NT and tss. filthiness.

B-D-A-G Lexicon, *to stain, defile, make impure, soil.*

LXXE,

Ge.37.31 ¶ And having taken the coat of Joseph, they slew a kid of the goats, and stained (εμολυναν) the coat with the blood.

a few names – A few, a little portion of the church had not defiled their garments. To say it another way, many, most, the majority of the members of this congregation had defiled their garments. Few were separated from the world and most were integrated with it. A few had victory over the world but most were overcome by the spirit of the world.

1Jo 5:4 For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, [even] our faith.

Few held to the truths of Christ, but most could have cared less. Few were practically sanctified, but more were polluted. Most had defiled their garments.

Re 16:15 Behold, I come as a thief. Blessed [is] he that watcheth, and keepeth (τηρέω, preserves, reserves) his garments, lest he walk naked, and they see his shame.

The LORD commanded Jacob to go up to Bethel (the House of God), and there build an altar.

Gen.35.1 ¶ And God said unto Jacob, Arise, go up to Bethel, and dwell there: and make there an altar unto God, that appeared unto thee when thou fleddest from the face of Esau thy brother.

2 Then Jacob said unto his household, and to all that [were] with him, Put away the strange gods that [are] among you, and be clean, and change your garments:

3 And let us arise, and go up to Bethel; and I will make there an altar unto God, who answered me in the day of my distress, and was with me in the way which I went.

Essentially changing the garments would be to put off the deeds of the flesh, put away carnal living, forsake living after the flesh. Since we have

come to faith in Christ it is as if we have been issued a new set of clothes to walk in to wear about in our lives wherever we go.

Ga 3:27 For as many of you as have been baptized into Christ have put on Christ.

Eph 4:24 And that ye put on the new man, which after God is created in righteousness and true holiness.

But we must take care about what we do so that we do not soil our garments.

Jude 21 Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.

22 And of some have compassion, making a difference:

23 And others save with fear, pulling [them] out of the fire; hating even the garment spotted by the flesh.

Re 3:18 I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and [that] the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.

Living for Christ comes at a personal cost. Is He worth living for? What will we give in exchange for our souls? Who will we live for?

and they shall walk with me in white: for they are worthy.

Those that will walk separated, pure, holy lives shall be counted worthy to walk with Christ in the day of His kingdom. These will be noted ones as having lived for Christ, and they shall walk with Him, now and then.

Joh 14:23 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.

1Jo 1:7 But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

Regardless of the state of the church the few that maintained holiness were promised to walk with their Lord Jesus Christ in white, because they, HE SAYS, are worthy.

This is not about sinners meriting eternal life through their works.

*Ro.3.9 ... both Jews and Gentiles, that they are all under sin;
10 As it is written, There is none righteous, no, not one:
11 There is none that understandeth, there is none that seeketh after God.
12 They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.
13 Their throat [is] an open sepulchre; with their tongues they have used deceit; the poison of asps [is] under their lips:
14 Whose mouth [is] full of cursing and bitterness:
15 Their feet [are] swift to shed blood:
16 Destruction and misery [are] in their ways:
17 And the way of peace have they not known:
18 There is no fear of God before their eyes.*

This is about the saved being rewarded for continuing steadfast, rendering faithful service after the doctrine, the teaching of Jesus Christ.

*1Co.3.14 If any man's work abide which he hath built thereupon (v.10, taking heed how he building thereupon), he shall receive a reward.
15 If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.*

Re 3:11 Behold, I come quickly: hold that fast which thou hast, that no man take thy crown.

2Jo 1:8 Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward.

Mt.16.27 For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.

Re 22:12 And, behold, I come quickly; and my reward [is] with me, to give every man according as his work shall be.

4 ἔχεις ὀλίγα ὀνόματα καὶ ἐν Σάρδεσιν ἃ οὐκ ἐμόλυναν τὰ ἱμάτια αὐτῶν καὶ περιπατήσουσιν μετ' ἐμοῦ ἐν λευκοῖς ὅτι ἄξιοί εἰσιν

5 He that *overcometh*, *the same shall be clothed in white raiment*;
prevails, gets the victory
conquers

overcometh, νικῶν, nom. sing. masc. part. pres. of the verb νικάω.

shall be clothed, περιβαλεῖται, 3s. fut. ind. mid. of the verb περιβάλλω, tss. *to be arrayed, to be clothed, to have cast about, to put on.*

Re 6:9 ¶ And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held:

10 And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?

11 And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they [were], should be fulfilled.

Re 19:14 And the armies [which were] in heaven followed him upon white horses, clothed in fine linen, white and clean.

and I will not blot out his name out of the book of life,
wipe away from

will ... blot out, ἐξαλείψω, 1s. fut. ind. act. of the verb ἐξαλείφω, ἐκ out, from, out of + ἀλείφω to anoint, to smear; ἐξαλείφω is tss. to blot out (3), to wipe away (2).

The first mention of the book of life is by the apostle Paul.

Phl.4.2 I beseech Euodias, and beseech Syntyche, that they be of the same mind in the Lord.

3 And I intreat thee also, true yokefellow, help those women which laboured with me in the gospel, with Clement also, and [with] other my fellowlabourers, whose names [are] in the book of life.

The second mention is in our text today. (cf. Re.3.5) Then four others texts in the book of Revelation.

Re.13.8 And all that dwell upon the earth shall worship him (the beast, the Antichrist), whose names are not written in the book of life of the Lamb slain from the foundation of the world.

Re 17:8 The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is.

The Lamb of God, slain since the foundation of the world has a book of life in which there are the names of His own inscribed within its pages.

He.12.22 But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels,

23 To the general assembly and church of the firstborn, which are written in heaven (ἀπογράφω, gen. pl. pat. perf. pass. 'which are

enrolled' in heaven), and to God the Judge of all, and to the spirits of just men made perfect,

24 And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than [that of] Abel.

Re 20:12 And I saw the dead, small and great, stand before God (this is the last resurrection); and the books were opened: and another book was opened, which is [the book] of life: and the dead were judged out of those things which were written in the books, according to their works.

13 And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

14 And death and hell were cast into the lake of fire. This is the second death.

15 And whosoever was not found written in the book of life was cast into the lake of fire.

Re 21:27 And there shall in no wise enter into it (the Holy City, the New Jerusalem) any thing that defileth, neither [whatsoever] worketh abomination, or [maketh] a lie: but they which are written in the Lamb's book of life.

Re 22:19 And if any man shall take away from the words of the book of this prophecy, God shall take away his part (μέρος, also, portion) out of the book of life, and out of the holy city, and [from] the things which are written in this book.

' God, as to such persons, saith, they shall not have any such part in heaven, as they would pretend a right to, or seemed to have.' *Matthew Poole's Commentary on the Bible*, vol.3, p.1008

'[M]ost of the corruptions of the sacred Scriptures have been attempted by those who have professed some form of Christianity. Infidels have but little interest in attempting such changes, and but little influence to make them received by the

church. ... When it said here that “God would take away his part out of the book of life,” the meaning is not that his name *had been written* in that book, but that he would take away the part which he *might have had, or which he* professed to have in that book. Such corruption of the divine oracles would show that they had no true religion, and would be excluded from heaven.’ *Barnes’ Notes, Revelation*, p.463

‘Those who have committed this crime of tampering with the Bible, have generally professed to be Christians, hence their penalty is that their names shall be blotted out of that sacred register in which they believed them to be enrolled.’
Spurgeon’s Devotional Bible, p.774

Book, a noun tss. from two Greek words, βιβλίον and βίβλιος. βιβλίον in the book of Revelation 21 times and tss. into the English *writing, bill, book, and scroll*. The Greek βίβλιος is in Revelation five times. Four of those are with reference to the *book of life*.

but I will confess his name before my Father, and before his angels.

I will confess, ἐξομολογήσομαι, 1s. fut. ind. mid. of the verb ἐξομολογέω, ἐκ of, from, out of + ὁμολογέω *to profess, to confess, to promise, to give thanks*; ἐξομολογέω, tss. *to confess (8), to thank (2), to promise (2)*.

Christ shall confess the name of the overcomer before His Father and before His angels. I think there is the presumption of suffering for identifying with Christ. But the overcomer did so nonetheless.

Mt.10.32 Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.

33 But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

34 Think not that I am come to send peace on earth: I came not to send peace, but a sword.

On the one hand Christ will commend the overcomer for boldly identifying with Christ, but on the other He is ashamed of them that were ashamed to live for him.

Mr 8:38 Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.

5 ὁ νικῶν οὗτος περιβαλεῖται ἐν ἱματίοις λευκοῖς καὶ οὐ μὴ ἐξαλείψω τὸ ὄνομα αὐτοῦ ἐκ τῆς βίβλου τῆς ζωῆς καὶ ἐξομολογήσομαι τὸ ὄνομα αὐτοῦ ἐνώπιον τοῦ πατρὸς μου καὶ ἐνώπιον τῶν ἀγγέλων αὐτοῦ

6 He that hath an ear, let him hear what the Spirit saith unto the churches.

Again, as with the Ephesian, the Smyrnan, Pergamos, Thyatira churches, so it is with the church in Sardis. The things said to this church pertain to all the churches irrespective of where they are or when they exist, both then and now. All warnings and promises stated to these seven churches pertain to every church of the Lord Jesus Christ. Christ is in the midst of every church trying and judging her. But know this. It is not a church that is rewarded. It is the individual member of that church that is rewarded. No matter what anyone else does in the Lord's church I am to be faithful to Christ. I am to repent if repentance is what I should do. I am to apply to the remedy to be restored. And every member that will shall receive these precious promises from the Christ. These are real and ageless promises.

Don't be like the church at Sardis that had almost completely stopped watching for Christ. Rather see the promises made to the overcomer and live so for Him. What a day that will be then if He finds us watching.

Mt.24.46 Blessed [is] that servant, whom his lord when he cometh shall find so doing.

47 Verily I say unto you, That he shall make him ruler over all his goods.

6 ὁ ἔχων οὖς ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις