***“Reviewing Revelation”—Chapter 3: 1-6-Sardis, the Dead Church***

**Each church receives a message composed of seven parts: (1) Name of the Church, (2) Title of Christ as sender, (3) Commendation, (4) Concern, (nevertheless), (5) Exhortation (advice/threat), (6) Promise to overcomer, and (7) Closing: “he that hath an ear”….**

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| ***Sardis******(3:1-6)*** | Has seven spirits and seven stars. | Works, a name (reputation) of being alive… | …but are dead. | Be watchful, strengthen the things that remain, that are ready to die. Remember how you have received and heard, hold fast, repent. | I will come on you as a thief. | Will be clothed in white raiment. Name will not be blotted out of the Book of Life. Jesus will confess his name before the Father. | The Church of the Renaissance and the Reformation.  |



THE DENOMINATIONAL CHURCH….Sardis means, “stone,” It was thought to be a “red stone with a yellowish shade,” as mentioned in Exodus 28:17, 39:10, and Ezekiel 28:13. Josephus calls it a sardonyx, the first stone in the high priests’ breastplate. This could be a various type of agate. THEREFORE, THIS MEANS, “HAS A NAME, BUT IS NOT SIGNIFICANT.” It is one of the oldest cities in history. "It is of interest to note that the first coinage ever to be minted in Asia Minor was minted in Sardis in the days of Croesus. These roughly formed electrum staters were the beginning of money in the modern sense of the term. Sardis was the place where modern money was born." **Sardis**: This city was also a city well known for its softness and luxury. It had a well-deserved reputation for apathy and immorality. In Sardis there was a large, stately temple to the mother goddess, Cybele. From the ruins of that temple we can see that its main columns were 60 feet (20 meters) high and more than 6 feet (2 meters) in diameter. This mother goddess was honored and worshipped with all kinds of sexual immorality and impurity. **Sardis**: The combination of easy money and a loose moral environment made the people of **Sardis** notoriously soft and pleasure loving. "The great characteristic of Sardis was that, even on pagan lips, Sardis was a name of contempt. Its people were notoriously loose-living, notoriously pleasure-and luxury loving. Sardis was a city of the decadence." (Barclay)

**Says G.R. Beasley-Murray: “The appearance [of the Sardis church] is that of a beautifully adorned corpse in a funeral parlour, and the Lord is not deceived” (Revelation, p. 95). The church needed to stir up the living Spirit of God in order to come to life. What was dead about the church and what needed reviving? First, there was no indication of persecution or trouble from outside forces. Neither was there any heresy within, in contrast to some of the other churches. Things seemed to be peaceful and religiously correct. Perhaps it was a church that was too good to be true. Its religiously proper appearance may have only meant that it had fully and silently compromised with the truth and the pagan society around it. G.B. Caird calls Sardis “the perfect model of inoffensive Christianity” (A Commentary on the Revelation of St. John the Divine, p. 48). That might explain its calm and sedated outward appearance. George Eldon Ladd defined the Sardis church as “a picture of nominal Christianity, outwardly prosperous, busy with the externals of religious activity, but devoid of spiritual life and power” (A Commentary on the Revelation of John, p. 56). Christ therefore gave Sardis a jolting command to “Wake up!” (3:2). the rousing call was meant to encourage the church to take action. The members were to strengthen what little remained, to obey, to repent (3:2-3). Jesus told the church at Sardis to wake up or he would come like a thief does. “You will not know at what time I will come to you,” he said (2:3).**

The metaphor would have been familiar to the non-Jews in the Sardis church as well. Ancient cities in the Greek world kept registers of the names of their citizens. Criminals were removed from the civil register and lost their citizenship. Sardis, as the western capital of the earlier Persian and Seleucid empires, would have kept the royal archives for to a wide area.

Finally, Jesus promised to acknowledge the name of the overcomer in Sardis before his Father (3:6). This recalls Jesus’ promise as the incarnate Son of God: “Whoever acknowledges me before men, I will also acknowledge him before my Father in heaven” ([Matthew 10:32](http://biblia.com/bible/niv/Matt%2010.32)).

**3:1 And unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead.**

1. **What is the name of this church?**  **(1) Name of the Church, Sardis The church at Sardis was described as being “dead” (3:1). It appeared to be alive – had “a reputation of being alive” – looked spiritually vibrant on the outside – but was spiritually lifeless.**
	1. **What is “dead?” See Matthew 23:27, “**So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares?”  **The church was Christian in name only. This recalls Christ’s scathing rebuke of the Pharisees who “look beautiful on the outside but on the inside are full of dead men’s bones and everything unclean.”**
	2. **Use 2 Timothy 3:5, “**Having a form of godliness, but denying the power thereof: from such turn away.” Paul had described such Christians by saying they seemed quite religious but denied God’s power in their lives ([2 Timothy 3:5](http://biblia.com/bible/niv/2%20Tim%203.5)). This community of the living dead needed the power of God to bring them back to life.
2. **What is important about “The church in Sardis**?” At the time Jesus spoke these words to John, the ancient city of **Sardis** had seen its best days and had started to decline. Yet it was a wealthy city, situated at the junction of several important roads and trade routes. Sardis was situated on a hill 1000-1500 feet high. The connection between **Sardis** and money - easy money - was well known in the ancient world. This softness, this lack of discipline and dedication, was the doom of **Sardis** on a few different occasions. The Greek historian Herodotus tells the story of the fall of Sardis in days of Cyrus. King Cyrus came to Sardis, and found the position of the city ideally suited for defense. There seemed to be no way to scale the steep cliff walls surrounding the city. He offered a rich reward to any soldier in his army who could figure out a way to get up to the city. One solider studied the problem carefully, and as he looked he saw a soldier defending Sardis drop his helmet down the cliff walls. He watched as the soldier climbed down a hidden trail to recover his helmet. He marked the location of the trail and led a detachment of troops up it that night. They easily climbed the cliffs, came to the actual city walls and found them unguarded. The soldiers of Sardis were so confident in the natural defenses of their city they felt no need to keep a diligent watch, so the city was easily conquered. Curiously, the same thing happened almost 200 years later when Antiochus attacked and conquered the overconfident city that didn't set a watch. "Although the situation of the city was ideal for defense, as it stood high above the valley of Hermus and was surrounded by deep cliffs almost impossible to scale, Sardis had twice before fallen because of overconfidence and failure to watch. In 549 b.c. the Persian King Cyrus had ended the rule of Croesus by scaling the cliffs under the cover of darkness. In 214 b.c. the armies of Antiochus the Great (III) captured the city by the same method." HENCE, THE TERM “LIKE A THIEF IN THE NIGHT” ACTUALLY PORTRAYS SARDIS PERFECTLY! It was “ostensibly impregnable.”
3. **Review the myth of “Midas” and Sardis.** The patron deity of Sardis, Cybeleiana, had a son named Midas, who was the king of Phrygia in Asia Minor; this area was close to Sardis on an ancient trade route. Because of his hospitality to a satyr, Silenus, he was granted one wish. That wish, to make everything he touched turn to gold, was his downfall**.**
4. **What is the title for Jesus in this letter? (2) Title of Christ as sender,** Jesus describes Himself to the church at Sardis. These things says He who has the seven Spirits of God and the seven stars….**He used terms that emphasized His character as the Master of every spiritual power and authority. The repetition of the number seven helped indicate this because seven is the number of *completeness* in the Bible. Therefore, Jesus holds the fullness of the Spirit of God, and the fullness of the church.**
	1. **Discuss the “seven Spirits of God.” He who has the seven Spirits of God**: Jesus has the fullness of the Holy Spirit in Himself, and He **has** the Holy Spirit in fullness to give to the Church. **See Isaiah 11:1-2, “**And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: 2**And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord.”**
	2. **Elaborate on “the seven stars**.” **See Revelation 1:20, “The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches.”** **And the seven stars**: Jesus also has the fullness of the church in His hand. We know the **seven stars** represent the churches because of what Jesus said in [Revelation 1:20](http://www.studylight.org/desk/index.cgi?q1=Revelation+1:20&t1=en_nas): *The seven stars are the angels of the seven churches*, and through these letters, when Jesus speaks to the *angels of the seven churches*; He speaks not to one individual, but to the entire church through that individual.
5. **What does Jesus know about the Christians of Sardis or what is the commendation?** **(3) Commendation, THERE IS NONE! ONE OF THE TWO CHURCHES WITH NO GOOD THING SAID ABOUT THEM.**
6. **What does, “That you have a name that you are alive” refer to?** Jesus knew the church at Sardis had **a name** - that is, a *reputation* - of life and vitality. If you looked at the church of Sardis, you would see signs of life and vitality. In the church of Sardis, like the city of Sardis, everything seemed alive and good. "We are not to get the impression that Sardis was a defunct affair with the building a wreck, the members scattered, the pastor ready to resign. It was a busy church with meetings every night, committees galore, wheels within wheels, promotion and publicity, something going on all the time. It had a reputation of being a live, wide-awake, going concern."
7. **What does Jesus have *against* the church at Sardis? What is His concern? (4) Concern, (nevertheless), But you are dead.**
	1. **Define “Dead.”** This indicates no struggle, no fight, no persecution. It wasn't that the church at Sardis was *losing* the battle. A dead body has *lost* the battle, and the fight seems over. In this letter Jesus didn't encourage the Christians in Sardis to stand strong against persecution or false doctrine, probably because there simply *wasn't* a significant danger of these things in Sardis. Being dead, the church in Sardis presented no significant threat to Satan's domain, so it wasn't worth attacking. Sardis was "A perfect model of inoffensive Christianity." (Caird) Their problem was not scandalous wickedness, but a decent death. Their image said "alive," but in substance they were dead. "The church of Sardis was at peace - but it was the peace of the dead." (Barclay)

**Revelation 3:2-4, “ 2Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. 3Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. 4Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy.”**

1. **What is Jesus’ advice to the Church of Sardis? (5) Exhortation (advice/threat), Be watchful:**
	1. **Talk about this first instruction from Jesus. “Be watchful.” He told them they need to examine and protect, strengthening what they have. The things which remain tell us that though the spiritual condition of the church of Sardis was bad, it wasn't hopeless. Spiritually, there were things which remain that could be strengthened. Jesus had not given up on them, and though it was late (that are ready to die) it was not *too* late. In its history, the city of Sardis was easily conquered twice before. It wasn't that the attacking armies overwhelmed Sardis, but because overconfidence made them stop being watchful. The spiritual state of the church in Sardis was a reflection of the city's historical character.**
		1. **Look-up Matthew 25:1-13, the parable of the Ten Virgins.**
		2. **See Romans 13:11, “**And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed,”  **I Corinthians 16:13, “**Watch ye, stand fast in the faith, quit you like men, be strong,” **I Peter 5:8, “**Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour,” **Matthew 26:41, “**Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak,” **24:42-43, “**Watch therefore: for ye know not what hour your Lord doth come. 43But 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,” **Mark 13:37, “**And what I say unto you I say unto all, Watch,” **I Thessalonians 5:6, “**Therefore let us not sleep, as do others; but let us watch and be sober,” **and Acts 20:29-31, “**For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. 30Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. 31Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears;”
		3. **Compare with Jeremiah 17:9, “**The heart is deceitful above all things, and desperately wicked: who can know it?” **and Matthew 7:21-23, “**Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.22Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? 23And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.”
	2. **Why were their works imperfect before God? I have not found your works perfect before God: This shows that their works, though present, had not measured up to God's standard. The *presence* of works isn't enough because God requires a particular intent and purpose in all of our works. They should be done with a heart and in a manner that show them to be perfect before God.**
	3. **Discuss the repentance called for here. Remember therefore how you have received and heard; hold fast and repent: What they must do was to remember how they first received and heard the Word of God. Then they must hold fast to those things, and repent by turning and restoring the gospel and apostolic doctrine to authority over their lives.**
		1. **Use Paul’s description in 1 Thessalonians 2:13, “**For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe,,” **the kind of reception of the word they needed to remember: *For this reason we also thank God without ceasing, because when you received the word of God which you heard from us, you welcomed it not as the word of men, but as it is in truth, the word of God, which also effectively works in you who believe.***
		2. **Re-visit the image of a “thief.” Therefore if you will not watch, I will come upon you as a thief: Jesus warned them of the great danger in failing to watch. If they ignored His command to be watchful, then Jesus would come upon them as a thief, at a time completely unexpected.**
			1. **See I Thessalonians 4:16-17, “**For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:17Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.
			2. **Use I Thessalonians 5:2, “**For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.” **I will come upon you: How would Jesus come upon them? He could come in the sense bringing immediate judgment. Or, He could come in the sense of His coming at the rapture of the church (**[**1 Thessalonians 4:16-17**](http://www.studylight.org/desk/index.cgi?q1=1%20Thessalonians+4:16-17&t1=en_nas)**). Used in either sense, it showed He might come suddenly and unannounced, so they must be watchful.**
			3. **Historical input: Winston Churchill said to Britain in the early days of World War II: "I must drop one word of caution, for next to cowardice and treachery, overconfidence leading to neglect and slothfulness, is the worst of wartime crimes." (cited in Bunch)**
2. **Discuss verse 4’s mentioning the “faithful remnant” in Sardis.**
	1. **Compare this remnant with the Church of Pergamos, Revelation 2:14, ”**But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumbling block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication,” **and the Church of Thyatira, Revelation 2:20, “**Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols.”
	2. **Note the use of the word, “even.” What does this mean?**
	3. **What is “defiled garments?” because in the heathen worship of the day, the pagan gods could not be approached with dirty clothes. The analogy works for the worship of Jesus because He gives His people white garments." As sin is expressed under the notion of nakedness, so holiness is expressed under the notion of a garment."**

# See 2 Timothy 3:5-7, “5Having a form of godliness, but denying the power thereof: from such turn away.6For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, 7Ever learning, and never able to come to the knowledge of the truth.”

* 1. **What are the garments? Use Genesis 5:24, “And** Enoch walked with God: and he was not; for God took him, **Revelation 4:4,** “And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in **white** **raiment**; and they had on their heads crowns of gold.”
	2. **Discuss the “White” color of the garments. was also the color of triumph to the Romans, so the white garments spoke of the believer's ultimate triumph in Jesus.**
	3. **The phrase, “Walk with Me,” implies what? This is the greatest reward Jesus can give His followers. The Christians in Sardis who forsook the sinful compromise of their city would be rewarded with a closer, more intimate walk with Jesus. This reward is ultimately a better motivator than the fear of punishment or ruin from our sin.**
		1. **See Matthew 5:8. *Blessed are the pure in heart, for they shall see God***

**5He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.**

1. **What is the promise to the overcomer? (6) Promise to overcomer, He who overcomes shall be clothed in white garments: Jesus identified the overcomers with those *few names* who have not *defiled their garments* (**[**Revelation 3:4**](http://www.studylight.org/desk/index.cgi?q1=Revelation+3:4&t1=en_nas)**). These overcomers would wear white garments, received from Jesus.**
	1. **Discuss the “white raiment.” Review Matthew 22:11-14, “**And when the king came in to see the guests, he saw there a man which had not on a wedding garment: 12And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. 13Then said the king to the servants, Bind him hand and foot, and take him away and cast him into outer darkness, there shall be weeping and gnashing of teeth. 14For many are called, but few are chosen.**” Jesus explained the absolute necessity of this being clothed by God with His garments of purity and righteousness in His parable of the wedding feast (**[**Matthew 22:11-14**](http://www.studylight.org/desk/index.cgi?q1=Matthew+22:11-14&t1=en_nas)**). Real righteousness is receiving God's covering instead of trying to cover ourselves.**
	2. **See Revelation 3:4, “**Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy.” **The difference between the dead majority with imperfect works (but who had a good reputation) and the *few names* who pleased God was *purity*, and the closeness with Jesus that is always related to purity. The deadness and spiritual facade of most of the Christians in Sardis was related to their impure lives, their embrace of the impurity and sin of the world around them.**
	3. **List other references to white garments in Revelation. White garments are mentioned on five other occasions in Revelation.**
		1. **The church at Laodicea needs them to hide their spiritual shame (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 eye salve, that thou mayest see.”
		2. **The 24 elders wear white garments (4:4). “**4And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold.”
		3. **The martyrs waiting for God’s judgment are given white robes to wear (6:11). “**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 fellow servants also and their brethren, that should be killed as they were, should be fulfilled.”
		4. **The armies appearing with the Messiah also wear white and clean linen (19:14). “**And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean.”
		5. **The great multitude of the saved in Revelation 7 wears robes made white in the red blood of the Lamb (verse 14). “**And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.”
		6. **The marriage supper of the lamb, (19:9). “**And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.”
	4. **Review the “white robes” reference in the Old Testament. See Ecclesiastes 9:8, “**Let thy garments be always white; and let thy head lack no ointment.”
	5. **See also Genesis 3:21, “**Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them,”  **3:7, “**And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons.” **Adam and Eve tried to cover their own sin (**[**Genesis 3:21**](http://www.studylight.org/desk/index.cgi?q1=Genesis+3:21&t1=en_nas)**) but God provided them with a covering that came from sacrifice (**[**Genesis 3:7**](http://www.studylight.org/desk/index.cgi?q1=Genesis+3:7&t1=en_nas)**).**
	6. **Elaborate on “The Book of Life.” And I will not blot out his name from the Book of Life. By this, the overcomers were assured of their heavenly citizenship. In the ancient world, death or a criminal conviction could blot out the name of an ancient citizen from the city's book of the living, which was the city register.** The righteous saints in Sardis were also promised that their names would appear in the book of life (3:5). Only those names entered in the Lamb’s book of life will be allowed into the New Jerusalem (21:27). The idea of a divine ledger is an Old Testament figure of speech for the Lord’s salvation ([Exodus 32:32](http://biblia.com/bible/niv/Exod%2032.32); [Psalm 69:28](http://biblia.com/bible/niv/Ps%2069.28)). Daniel was told that at the end-time, “everyone whose name is found written in the book – will be delivered” (12:1). The righteous saints in Sardis were also promised that their names would appear in the book of life (3:5). Only those names entered in the Lamb’s book of life will be allowed into the New Jerusalem (21:27). The idea of a divine ledger is an Old Testament figure of speech for the Lord’s salvation ([Exodus 32:32](http://biblia.com/bible/niv/Exod%2032.32); [Psalm 69:28](http://biblia.com/bible/niv/Ps%2069.28)). It was also a common New Testament way to speak of salvation, of having a part in the kingdom of God. Jesus used the term ([Luke 10:20](http://biblia.com/bible/niv/Luke%2010.20)), and so did Paul ([Philippians 4:3](http://biblia.com/bible/niv/Phil%204.3)). Hebrews speaks of “the church of the firstborn, whose names are written in heaven” (12:23). The entering of a person’s name in a book of life is another metaphor for salvation and eternal life.
		1. **See Revelation 20:12, 15 and 21:27. *And I saw the dead, small and great, standing before God, and books were opened. And another book was opened, which is the Book of Life. And the dead were judged according to their works, by the things which were written in the books*. (**[**Revelation 20:12**](http://www.studylight.org/desk/index.cgi?q1=Revelation+20:12&t1=en_nas)**) *And anyone not found written in the Book of Life was cast into the lake of fire*. (**[**Revelation 20:15**](http://www.studylight.org/desk/index.cgi?q1=Revelation+20:15&t1=en_nas)**).**
		2. **Use also Luke 10*:20. Nevertheless do not rejoice in this, that the spirits are subject to you, but rather rejoice because your names are written in heaven*. (**[**Luke 10:20**](http://www.studylight.org/desk/index.cgi?q1=Luke+10:20&t1=en_nas)**).**
		3. **Moses said to the Lord: *Yet now, if You will forgive their sin; but if not, I pray, blot me out of Your book which You have written*. (**[**Exodus 32:32**](http://www.studylight.org/desk/index.cgi?q1=Exodus+32:32&t1=en_nas)**).**
		4. ***And the Lord said to Moses, "Whoever has sinned against Me, I will blot him out of My book."* (**[**Exodus 32:33**](http://www.studylight.org/desk/index.cgi?q1=Exodus+32:33&t1=en_nas)**).**
		5. ***Let them be blotted out of the book of the living, and not be written with the righteous*. (**[**Psalm 69:28**](http://www.studylight.org/desk/index.cgi?q1=Psalm+69:28&t1=en_nas)**).**
		6. ***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*. (**[**Revelation 3:5**](http://www.studylight.org/desk/index.cgi?q1=Revelation+3:5&t1=en_nas)**)**
		7. ***And if anyone takes away from the words of the book of this prophecy, God shall take away his part from the Book of Life, from the holy city, and from the things which are written in this book*. (**[**Revelation 22:19**](http://www.studylight.org/desk/index.cgi?q1=Revelation+22:19&t1=en_nas)**).**
	7. **Review the genealogies of the Bible in:**
		1. ***The book of the generation of Adam* (**[**Genesis 5:1**](http://www.studylight.org/desk/index.cgi?q1=Genesis+5:1&t1=en_nas)**, “**This is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him.”**)**
		2. ***The book of the generation of Jesus Christ* (**[**Matthew 1:1**](http://www.studylight.org/desk/index.cgi?q1=Matthew+1:1&t1=en_nas)**, “**The book of the generation of Jesus Christ, the son of David, the son of Abraham.”**) Being born of Adam doesn't guarantee that our name is written in the Book of Life. Being born again - born of Jesus Christ - gives us that assurance.**
	8. ***Review the amazing promise: “*But I will confess his name before My Father and before His angels.” This was an amazing promise. It simply makes sense that we should be willing to confess the name of Jesus, but it is amazing that He would not be ashamed to confess us!**
2. **What was the general exhortation to all who will hear? (7) Closing: “he that hath an ear”….We must all hear what the Spirit says to the church at Sardis. It is easy to drift in sleepy apathy towards spiritual death, especially when you have a good reputation. Still, there is always hope for the dead church because Jesus knows how to raise the dead. What the Spirit says to the churches: Sardis teaches us that we must beware of our success. The city was wealthy and knew easy living, but it made them soft and spoiled. Sardis also teaches us that we be watchful at our strongest points. Sardis thought it was unconquerable, and so it was conquered. Where we say "I would never do that" is the exact place we must guard against. The British Field Marshal Montgomery used to say, "One man can lose me a battle." One corrupt or disobedient Christian can lose a battle for an entire church. First, they can lose a battle simply through their own point of failure. Second, they can lose a battle because they lead others into their same sin. Finally, they can lose a battle because they foster a spirit of accommodation to sin in the other members of the church. One man can lose a battle!**

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

***And, here are the promises:***

**Revelation 3:5, “He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.”**

**Jeremiah 17:7-10, “Blessed is the man that trusteth in the Lord, and whose hope the Lord is. 8For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit. 9The heart is deceitful above all things, and desperately wicked: who can know it? 10I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings.”**