NOTES ON THE SARDIS CHURCH: Revelation 3:1-6 Wednesday night, August 2, 1967

1. AN EVALUATION OF THE CHURCH AT SAPDIS: The Autopsy shows:

1. THEY HAD RELIGION WITHOUT CHRISTIANITY

1. They had missed the road when they ceased (the christians at Sardis) being Strangers and pilgrims in an unfriendly world. 1. They had become buddy buddies with the world. James 4:4

2. They had become professionals trafficking in cold, lifeless, heart-harding duty and unflet truth.

2. THEY HAD REPUTATION WITHOUT CHARACTER

1. Its membership was made up of some of elite society of Sardis.
2. It had an ornate church building well located right smack dab

at the corner of SELF-SATISFACTION STREET and COMPLACENCY

3. BOULEVARD. to have had the Person, the place, and the people, 3. They seem to have had the Person, the place, and the people,

but the Lord could do no mighty works among them because of their unbelief, Matt. 13:58. Jesus rejected in Nazareth: "And he did not many mighty works there because of their unbelief."

3. THEY HAD ORGANIZATION WITHOUT LIFE

1. They were at ease in Zion. Amos 6:1; "Woe to them that are at ease in Zion, and trust in the mountains of Samaria, which named chief of the nations, to whom the house of Israel came!"

1. They were living in fancied security and self=pleasing.

2. Their trust was in their organization which they must have

3. They were all arrayed in a Christian uniform, but they were fighting on the world's side.

4. They professed to be Christians, but many of them were holding on to the world. Romans 12:2

5. DO NOT DISTURB was the sign they had hubg on the door.

2. THE REMNANT IN THIS DEAD CHURCH. "A few names even in Sardis which have not defiled their garments. 3:4

- 1. The expression, EVEN IN SARDIS, is a commentary upon the condition of the city of Sardis; This indicates a like condition in the church.
- 2. These few had not defiled their garments. Rev. 3:4 1. Sardis was dead (the church) but a few had not defiled their garments. 1. They had kept themselves unspotted from the world. James 1:27
- 3. THE THREEFOLD PROMISE TO THE VICTOR (Rev. 3:5) He that overcometh:
 - They shall walk with me in white: for they are worthy. V. 4 The same shall be clothed in white raiment. Verse 5 This means:

1. They stood in purity of life. Only the pure in heart shall see God. Matt. 5:8 In this we have three things:

(1) PROGRESS: "They shall walk."

(2) PARTNERSHIP: "With me."
(3) PURITY: In dicated by "in white."
2. They stood for festivity. The white robe was a robe of feasting. Unless our Christianity brings us joy and happiness it brings us nothing.

3. They stood for victory: The white robe was the symbol of the victor's robe; Victory with Christ.

-116 moits over thomas sich a ha edgesday oight, lagrat 2, 1969 JESS HALL. MINISTER **RESIDENCE: 651-5409** 100 MAPLEWOOD PLACE CHURCH: 651-5001 GLASGOW, KENTUCKY Church of Christ SOUTH GREEN STREET GLASGOW, KENTUCKY 42141 They had missed the road when they coseed (the christians at Sardis) being Strangers and pilgrims in an unfriendly world. 1. They had become buddle buddles with the world. James A: 4 They had become professionals trafficking in cold, lifeless, desting deline bas vien anibrad-draed SEPONMAND SUPPLIES MOTATURES ON YEAR OF The membership was ment up of some of elite secteby of Sardis. It has an ornete church building well located right smack deb at the corper of SELF-SATISPACTION STREET and COMPL CENCY HOME Example a date had the Fergon, the place, and the people THE PARTY OF THE P but the Lord could do no mighty works swong them because of their unpoliof, Matt. 13:58. Jeauf rejected in Margareth: "And he feit not many mighty works there because of their unboliof." THE SAR OF CANADACTA VITUORS LINE IN CLOSE AREA 6:1: "Wes to them that are at ni femra Eno , notS of esee the nonoteins of Samarie, which pemed chief of the nations, to whom the house of Israel came!" Incise In-Tien bas vitremen betone? of naivil erow wer? cord tour yeld folds noids incare which they much hore They were all arrayed in a Christian uniform, but they were .obie a'birow end no galding to They ore resed to be Christians, but many of them were holding on to the world. Romens 12:2 took and no adult had the sign they had hade on the door. deline athres of mere sense wes A" . Howman dang athre we are here not defiled their graments. 3:4 1. The empression, EVEN IN SANDIS, is a commentary woom the condition of the city of Sordia; This indicates a like condition in the charch. 3. These few had not defiled their garments. Nov. 3:4 Tiest belifet Jon Lad wel s Jud (horundo add) been car effica . I t. They had went them elves unspotted from the world. James 1:27 a. THE THREE OLD FROM SE TO THE WICTOR (Rev. 3:5) He that overconeth: They spoll well with me in white: for they are worthy. 1. The same shall be element in white raiment. Leres 5 This man.

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3. THE THREEFOLD PROMISE TO THE VICTOR. Continued:

2. His name to be retained in the book of life. 3:5; "... I will not blot his hame

out of the book of life."

1. The book of life is an allusion to a registry for worthy citizens.

2. A few names not to be blotted out would indicate that the

unworthy ones would be blotted out.

- 3. SPECIAL NOTE: A name cannot be blotted out of the book of life, if it had never been recored in it.

 (1) SPECIAL LESSON: We have here positive proof of the possibility of apostasy.
- 3. Their names confessed before the Father, and before his holy angels. Rev. 3:5
 - 1. We note that Jesus said, "Whosoever therefore shall confess me before men, him will confess before my Father which is in heaven. 33-But whosever shall deny me before men, him will I also deny before my Father which is in heaven." Matthew 10:32,33

2. Confessed before the Father means: Honorable recognition.

So this is the account of, and promise to some living souls in a dead church. This church was at Sardis but it might be just most any where.

JESS HALL, MINISTER

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