

Letters to 7 Churches 08 Sardis-a Cold Heart

by James Booker

The church in Sardis was in a sad condition because they were dead, dying, and deficient, but the Lord calls them to be watchful and strengthen the things that remain.

Duration: 43:58

Scripture: Matthew 6:33, Matthew 25:16, Luke 19:13, Acts 13:2, Acts 14:26, Colossians 4:17, Revelation 3:2

Topics: "Church Revitalization", "Spiritual Repentance"

Description

In this sermon, the preacher focuses on the message given to the church in Sardis in the book of Revelation. The solemn call to the church is to remember, retain, and repent. The preacher emphasizes the importance of remembering what they have received from the Lord and holding fast to it. He also highlights the need for repentance and getting involved in the work of the Lord. The sermon concludes with the promise of rejoicing and satisfaction for those who remain faithful and conquer for the Lord.

Transcript

Church in Sardis, Revelation, Chapter 3, verse 1, Unto the angels of the church in Sardis write, These things say of he that hath the seven spirits of God, and the seven stars, I know thy works, that thou hast an aim, that thou livest, and art dead. Be watchful, strengthen the things which remain, that are ready to die, for I have not found thy works perfect before God. Remember, therefore, how thou hast received, and heard, and hold fast, and repented.

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. 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. 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.

He that hath an ear, let him hear what the Spirit saith unto the churches. Just a brief word of prayer. Gain, please, our Father, we thank thee that we do have thy precious word before us.

We thank thee for the fact that thy word is quick, and powerful, and sharper than a two-edged sword. We thank thee that all scripture is given by inspiration of God, and is profitable. Whether, Father, it is for rebuking, or comforting, or correcting, or whatever is needed here in this gathering tonight, we pray that through thy Spirit thou would just meet the need of our hearts, and challenge us.

May we be conscious of the shortness of time, and the importance of the unfaithful in thy spiritual army, till our Lord come. For this we pray in our Savior's name. Amen.

I've been encouraged by the fact that so many have been looking over these letters on their own, and coming up with various thoughts and ideas. In fact, I have been learning a few things by comment that have been passed to me--suggestions about, have you noticed this or noticed that?--and as a result, I'm gleaning some things from you at the same time. I also appreciate the fact that a number have been working with us a little on our outline, and getting some very interesting suggestions they're passing along, and we appreciate that as well.

We've been noticing various heart conditions in the seven churches, and following them through, as the Lord enables us to, we've noticed the cooling heart you remember in Ephesians, the crushed heart in Samarna, the compromising heart of Pergamos, here in Sardis, following the careless heart of Thyatira, we have the cold heart. We suggested that this morning, in case you were not here, the cold heart of Sardis, they were dead, and that's certainly a cold condition of heart to be in. So we suggest that you look at the church of Philadelphia, which we'll look at tomorrow morning, and consider what sort of heart condition you suggest or think that we have here concerning the church of Philadelphia, and then tomorrow night, Lord willing, the final church, the church of Laodicea.

We suggested this morning that in this particular letter, and I'm not going to go into detail as to our program this morning, but just to bring us up to date in case you were not here, there seems to be quite a strong military bearing about this letter. I think you'll notice that as we go along this evening and point out a few things from these few verses, and so with the thought of the military in mind, we have divided the letter with that thought before us, and we suggested in verse 1 we have the Supreme Commander, our Lord Jesus Christ, the Supreme Commander. In fact, that's as far as we got this morning, looking at him and considering the Supreme Commander of the army, and then following that, the latter part of verse 1 and verse 2, we have the sad condition of his army at Sardis, and then in verse 3 we have the searching command given by the commander to the army.

In verse 4, we have the separated company. There was a few names there who were faithful soldiers, clinging to their Lord and faithfulness, and we have that separated company brought before us in verse 4, and then he closes the letter by pointing out the rejoicing that's going to be with the satisfied conquerors, having gone through the Christian life, having conquered for the Lord, the wonderful satisfaction as they look back and see the marks of victory through the power of God, and the blessing that will be at that particular time. So that's what an outline we're using together, and let us just think also that we have suggested that in this particular church, among other titles one could have put it this way, it was a church that was dead, but didn't know it.

In fact, the sad condition is brought before us, and so let's just look right at that sad condition right now. Unfortunately, this church was such that there were a lot of dear ones in that gathering that were just not interested in working for the Lord. It's an interesting thing how many of God's people just like to go around along for the ride, as it were, rather than get involved and realize they have a work to do, a responsibility, and every joint has to be supplying for the good of the whole, and one of the principles of the local church is the realization the Lord has given gifts to the church, and we are to be exercised in using that gift for the glory of God.

There's no saint who is useless, no saint without a gift, and every one of you, beloved, contribute or distract from the work according to your faithfulness or unfaithfulness, and that includes both the dear sisters as well as the brethren, and we're all involved in this working together, and I think that's very important to keep in mind. It was said concerning a young recruit some years ago who wanted to enlist, and when he applied to enlist, he was asked what branch of the service he was interested in, and he said, well, what branches are there? And they said, well, there's the infantry and there's the cavalry, and he said, well, what's the difference? Well, he said, in the infantry they walk, and in the cavalry they ride. Well, he said, sir, he said, I was wondering if it's possible for me to get into the Coast Guard.

I just like the coast, and I think there are a lot of Christians who just like the coast. They don't want to get involved too much in the work of the Lord. It reminds me of what it's like up at camp, in our summer camp with the boys and girls.

It always amuses me and interests me when we see the campers getting involved in what is referred to as their campcraft program, and to see some of these younger ones, particularly down at the waterfront, getting into the boats, perhaps six in the boat, and learning how to row, and so on. And the thing that interests me is that there's one rowing, and there's five telling them how to row, and lots of instruction, lots of guidance, and the poor fellow who's doing all the work gets all the criticism and all the advice in the world. And this is the way it often seems to be.

There are few who are involved in working for the Lord, and many on the side saying that's not the way you should do it, or you should do a little bit more. Well, notice what it says here, please, concerning this church and the sand condition. May I put it this way? Regarding the sand condition, there are three points that are mentioned here, and we might keep it in mind by noticing, number one, the sand condition was they were dead, they were dying, and they were deficient.

Now, that is certainly a sad condition, to say the least. They were dead, they were dying, and they were deficient. Now, that is suggested very clearly for us right here.

In fact, we're told in verse one, I know thy works that thou hast the name that thou livest, and are dead. They were dead. Be watchful and strengthen the things which remain that are dying.

They were dying. For I have not found thy works perfect before God. They were deficient.

Now, that is a sad condition for a local church to be in. What was dead? Well, their testimony was dead. What was dying? Their activities were dying.

And, what was deficient? The work that they were doing, supposedly for the Lord, was deficient. Let's go back to their testimony, and the fact that their testimony was dead. Thou hast the name that thou livest, and are dead.

You have a name to live for, but you're dead. You've been given a name, but you're not living up to that name. Your testimony is dead in this community, says the Lord to this church at Sarnath.

I wonder, beloved, is that true of us? Let's think of ourselves as individuals to begin with, because the local church is composed of individuals, and remember, he's talking to he that hath an ear to hear let him hear. So, he's speaking to the individuals in that church. We've got a name to live for.

Is that name living in our life? You see, when you put your trust in the Lord Jesus Christ, you are given the name Christian. Christian. Christ's one.

Are you living for Christ? You have a name to live for, but the name's dead. No one sees Christ in your life, or do they? A name to live, but you're dead. You've been given the name Believer.

The Believers were first called Christians at Antioch, and again, again, Believers. That suggests daily dependence upon the Lord, not only believing in him for salvation, but the Christian life is a life of faith. It's a life of believing, of trusting.

Trusting the Lord with all your heart. You have a name to live. You're a Believer.

Is that testimony of the Believer dead? Do others see you trusting, believing, living out that name that the Lord has given to you? Another name that is given in the word of God constantly in the scriptures is the name Brethren. With a small b, Brethren. A lovely name.

It suggests that we are in the family of God. It suggests that we're to love one another, that we're linked together. We have a name to live, but you're dead.

And I think more so if we are recognized as those known as Brethren, there should be that spirit of love, that spirit of oneness, not division, not strife. We've got a name to live, but are we dead? And so on we go on and on. The name Saints.

We've got a name to live. We're Saints. Not we're going to be Saints.

We are right now. Saints simply means to be set apart from the Lord. Are you really set apart from the Lord? You have a name to live up to.

Are you living up to that name or is your testimony dead? I'm thinking now, beloved, in this aspect, in your home, if you have unsaved relatives there, in your community, where you work, where your life is lived, others looking at you, is your testimony dead or is it living? You have a name to live up to. Is it dead? Disciples, followers of the Lord, do they see that in your life? Servants. For all God's Saints are servants.

Are you serving him? Priests. All are priests unto God. Do they sense that spirit of devotion in your life and worship to the Lord? You have a name to live.

Let me suggest a few other things about this. What about your prayer life? You pray, but maybe you get no answers. You sing, but there's no real praise or worship.

You preach the word, but there's no power. Are these things true? You serve, but you see no fruit. You attend, but you have no feelings.

You just go through the routine of the Christian life. I just want to challenge your heart, prick your heart. I don't know your life, but the Lord knows it.

And if these things apply to you, then beloved, take it to heart as from the Lord. If it doesn't apply to you, then just thank the Lord that the Lord is working in your heart and in your life. A name to live.

This church, they were dead. Their testimony just wasn't there. But not only that, notice what else it says.

They were dying. It says, Be watchful and strengthen the things which remain that are ready to die. Strengthen the things that remain that are ready to die.

Now, there seems to be uncertain what the things that remain really were, but there were certain things apparently in that local church that had not completely died out. Their testimony was almost nil. It was this, as far as the community was concerned.

They hardly recognized the fact that Church of Sardis was existing, but as far as their activities were concerned, apparently their activities were going along, but they were slowly dying. They were slowly going down. And so, he says, Be watchful and strengthen the things which remain that are ready to die.

The word watchful here is a very important word, and it's translated in the scriptures in other places, be awake. It's translated again over in Peter, chapter five, verse eight, be vigilant, knowing that our adversary, the devil, bore the voice as a roaring lion. Be vigilant, be on the alert.

Now, that would strike a chord to these saints at Sardis for this reason. There were two cases, apparently, in the history of the city of Sardis where they were not alert. It was a military city.

They were situated on an elevated acropolis, a hill some 1,500 feet in height, well-walled, and on this tremendous position, they felt that they were beyond the reach of the enemy. And historians tell us that around 549 or so B.C., the Persians came in upon that city and they attacked it. But, because of their situation and their protection, they besieged it for weeks and on into months, and they couldn't capture the city.

Now, apparently, they protected their city from three sides, but on the back of the city there was almost like a sheer wall of rock going right up the back, and so they left that somewhat unprotected, because no one had very aimed to climb up on that back side, and so they put all their effort and strength in the front and the two sides. And, the Persian general apparently suggested to his soldiers to watch and to see if there was any possible way of getting up from the back side of the city to surprise that company. One day, one soldier who was watching saw up on the top, on the wall, a few soldiers, and one soldier leaned over, and apparently his helmet came off, and it toppled down off the wall and down into the crevice below.

And then, to his surprise and delight, he noticed that the soldier began to walk down through what was from below an unseen passageway. And, he watched him very carefully and took note, reported to his general, and that night they found this little passageway, and a group of armed soldiers went up and got into the back way. And, of course, all guards, the few that were there in the back, were asleep, and they won a victory that night because they were not watching.

The interesting thing is that around 250 B.C., the very same thing happened the second time, so Herodias the historian tells us. They had forgotten what had happened some 200 or so years before, and then this general coming, the Roman powers, they did the very same thing, and the second time they gained the victory because they were not watching. And, the city was destroyed and defeated because they were not vigilant, they were not awake, they were not watching.

And so, the Lord is stressing to this church, as your city has failed through lack of watching, that's just exactly what's going to happen to your local church if you're not awake, if you're not watching. Be watchful, be watchful, be alert. You remember what it tells us over in 1st Corinthians, chapter, 2nd Corinthians, chapter 13? It says, watch ye, stand fast in the Lord, be strong, watch.

Watch what? What should I be watching for in my Christian life? What should I be on the alert for? Well, I suggest, beloved, you remember over in Habakkuk, the prophet says, I will stand upon my watch, and I will watch to see what the Lord will say unto me. He said, I know the Lord has a message, so I'll stand there, and I'll watch to see what the Lord will say to me. I suggest to you, if you want to be watchful, want to be on the alert, if you want to strengthen those things that remain, spend time watching to see what the Lord has to say to you.

He has a message for your heart, beloved. He'll give you that message in the quietness of the hour when you're alone with him. Watch and see what he has to say.

I'm sure the Lord will bless your heart as you do. The Lord says to his disciples, watch and pray lest ye enter into temptation. Watch and pray.

I must confess in my own life, the most difficult thing in my life as a Christian is my prayer life. I don't know how you find it in your life, but that's, I must confess, true in my life. Reading of the Word of God is something that I do not find that difficult, which I look forward to and enjoy, but somehow or other, Satan will see to it that that time of prayer and communion with the Lord, if at all possible, he can break it or will break it.

And have you noticed, have you noticed that when you do get down to pray, how weary you get? You can be so alert, but as soon as you get down to pray, my, it just seems that a week comes over you. I remember being at a conference one time, and the following day, after the first day of conference, the following day, we were sitting around having a little chat at the meal, and one brother who was preacher said, my, he said, I couldn't sleep last night. So I just tossed around through the night, and finally, I thought, well, I might as well rather than toss around in bed, get out and pray.

And he said, you know, I wasn't praying more than three minutes, and I got hard to keep my eyes open. Great for insomnia. How Satan likes to put that knowledge over us.

Watch and pray. Watch and pray. And there's so many other things we should watch.

We should watch ourselves. We're told that in the word of God. Watch yourself.

Watch yourself. We're told to watch for Satan, your adversary, the devil. Watch these outcasts.

So there are many things to watch for, and he says, be watchful and strengthen the things that remain that are ready to die. He said, if you don't watch out for these things, they'll just die out, too. Not only will your witness which is dead be gone, your activities for the Lord will die out.

And then he says, for I have not found my works perfect before God. I have not found my works perfect before God. They were deficient in their works.

Now, let me just read to you a couple of translations that bring out the meaning to me in such a forceful way. Here is one translation that says, I have found none of your works meeting the requirements of God. I find none of your works meeting the requirements of God.

Here's another. There are tasks my God expects of thee, and I find them unfulfilled. Well, you see, this little word here, perfect, is an interesting word because in the scriptures, 51 times in the New Testament, it's translated instead of perfect.

You know, there are a number of words that are translated perfect in the New Testament, and this is one of them, and this particular word really means fulfilled. 51 times, that's the way it's translated, fulfilled. I have not found thy works fulfilled.

19 times, it's translated filled. Twice, it's translated completed. So, the thought here is, the Lord says, I have not found your works completed, fulfilled.

Now, let's just give it, let's look at an illustration of that, shall we, over in the book of Acts, which I think brings out the point that the Lord is stressing here. Acts, please, chapter 13 and verse 2. As they ministered to the Lord and fasted, the Holy Ghost said, this is Acts 13 verse 2, separate me Barnabas and Saul, now notice this, please, for the work whereunto I have called them. I have called them to a work.

Now, just compare that with verse chapter 14 and verse 26. Chapter 14 and verse 26, and then sails the Antioch from whence they had been recommended, this is Paul and Barnabas, to the grace of God for the work which they had fulfilled. Now, you see, in chapter 13, there was a work that they had to do, and they were commanded to do the work.

Sometime later, they went back to report what they had done, because they had fulfilled the work. Now, just compare that with one other verse along this line in the book of Colossians, chapter 4. In the book of Colossians, chapter 4, and this is a solemn thought to me, and yet a very challenging one. Chapter 4 of Colossians, verse 17, says the Apostle Paul, I say to Antipas, take heed to the ministry which thou has received in the Lord that thou fulfill it.

It's the same word as perfect over in Revelation, chapter 3. Now, this dear man had a ministry given to him of the Lord, and he says he needs to take heed that he fulfills the work the Lord has given to him, and I want to challenge you, beloved, if I challenge my own heart, the Lord has given you a work to do. Don't just sit there and say, well, I don't know what the Lord has for me to do. He's given you something to do.

He's given every one of us a work to do, and it's coming a time when the Lord's going to deal with our life to see. He knows, of course, but he's going to reveal to us whether we have fulfilled the work given to us or whether we have not, and that's what he was challenging this church at Sardis with. He was saying to this church at Sardis, you have not fulfilled your decision.

You have not fulfilled the work I put you there to do. So, if I sit back and I do not get involved in serving the Lord and being useful for the Lord, I'm going to be brought to account to the Lord in that day, and the Lord says, I gave you a job to do. Did you notice you didn't fulfill it? You didn't do it.

You remember he gathered in the parable of Luke, chapter 19, he gathered the servants together and he gave to each one ten servants. He gave them a pound. He said, now I want you to occupy Glycombe.

They all received a pound, and the word occupy means to get busy. Get busy, Glycombe. So, we've got a work to do, beloved, each one of us.

Now notice, and we must hurry on because the time is moving around very rapidly, verse three. The solemn call. The sad condition, and indeed it was very sad.

Now, the solemn call that he gives, and again there are three things that come before us. The solemn call is to remember, and to retain, and to repent, because he says in verse three, remember therefore how thou has received, and heard, and hold fast, that is retained, hold on to it, and repent. So, that was a

solemn command he gave to this dear church as he gives to us tonight.

Remember. Remember what, Lord? Remember therefore how thou has received, or what thou has received. What have you received? Beloved, we could spend the rest of the evening and a little more beside telling you what you have received.

You might say, Lord, why did you ever save me? What can I do? Well, when the Lord saved you, beloved, you received many things. For example, after that you believed you were sealed with the Holy Spirit. You've received the Holy Spirit of God, every one of you.

Now, the Holy Spirit is not there simply as a resident to take up space. He has been given to you to work in your life, to empower you, and to develop the gift which you have been given. Every one of us has received a gift, and we're to stir up the gift of God which is in us.

Now, there are many other things that we have received, but just those two things are sufficient to challenge our heart. We do have the Holy Spirit. We have been given a gift.

There is a responsibility. Remember what you've received, and hold fast. Hold on to these things.

Don't let them go. And then he says, repent, which is a turnabout. Why? Because there was a danger.

He says here, if therefore thou shalt not watch, he comes back to that word watch again, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. And I'm inclined to feel when he speaks about coming as a thief that he is describing here a sort of a military idea that was going on at that time, so I'm told. And it was something like this.

There was a situation in the army, Roman army, during this time that when these men were placed on guard around the city at their posts, that there was a constant check through the night, an unexpected check. And if the inspector, if the officer coming around was looking for whether the guards were active or gone off to sleep, if he found them asleep, he had a knife, a sharp knife of some kind, and he cut off a portion of the tunic or the garment that the soldier was wearing, and slip away like a thief in the night. When the soldier would awaken and notice that piece of the garment missing, he knew he was in great trouble.

He knew that in the morning he'd be called up and charged for negligence, asleep while on duty. And the Lord says to this church, he said, remember, I'm going to come to thee as a thief. If you don't repent, thou shalt not know what hour I will come upon thee.

We know the Lord is coming back. We know not when. At any moment, the judgment seat of Christ is before us, beloved, and the Lord's going to have it all before us at that time.

Is he going to find us asleep at the watch? Notice verse four, there was a faithful remnant, and he says concerning them here, 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. A few names in Sardis, even which have not defiled their garments. Have you noticed the stress on garments here? We haven't time ready to go into it, but here is a separated company, and the Lord knew this company, and that rather challenged my heart as I read that again today.

Thou hast a few names, even in Sardis. He knew who they were. He knew.

He's got a few names there. They were a known remnant. He knows who are faithful.

He knows who's unfaithful. They were a faithful remnant, because he says they have not defiled their garments. Now, garments in the Bible brings before us the character of the person.

I'm sure we're all aware of that, and the emphasis of the garment emphasizes the life that I am living for the glory of God. I can have spun up garments that are dishonoring the Lord, a life that is living that dishonors him, or a life that brings glory to his name, and time forbids, but it's just a thrilling study just to go through the scriptures and notice all the various garments that the saints of God have. Before God saved you, you remember back in the book of Isaiah, we had garments that were filthy rags.

All our righteousnesses are but filthy rags. That's where we were when we came to the Lord, in a life of dishonor to him. A garment of rags, like the prodigal son.

Then you remember, like the father took those rags off the son and gave him the best robe. So now we have, as we have in Isaiah also, a garment of salvation. But you know what else it says in the book of Isaiah? It says another portion of Isaiah.

He wants to give us the garments of beauty. The garments of beauty. Do you recall that when the priests and the high priests, back in Exodus chapter 8, were brought into the service of the tabernacle, they were brought before Moses, and the holy anointing oil was taken, and it says it was spread over their garments, and the fragrance of that oil was detected throughout the area.

And when we were saved by the grace of God, the anointing oil of the Holy Spirit of God came upon us. And as he controls these lives of ours, the garments of the fruit of the Spirit begin to produce, and the love ought to develop and grow. Peace.

Not simply knowing I have peace with God, but daily peace with God in trials and difficulties. That subtle peace. What a garment that is.

And joy. Are you known for the joy of the Lord in your life, and the long-suffering? You're not easily provoked and all upset about every little thing. What about your garments, beloved? Are you like this little remnant? He says, clothed in white, you have not defiled your garments, and they shall walk with me in white, for they are worthy.

I understand this is another military thought in behind this, because whenever the Roman soldiers would come back from a time of victory, apparently they would put on white garments, togans, and they would join in the festive victory, and they would take out all the faithful men of the city, and women, who have faithfully defended the city, and protected it, and kept it in order while the army was away. And they had an honored place in the parade, as the Roman soldier would go forth with his white horse, a symbol of victory, and all would dress in their white robes, a symbol of victory again. And those who'd been faithful would parade with the general, along with them.

And the Lord looks forward, he says, and that day he said, you will ride with me, and go forth with me. You'll walk with me in white, in white. You'll share in my victory.

And he says, he that overcometh shall be clothed with white raiment. We haven't time to think of that. I will not blot out his name out of the book of life.

To me, beloved, I look upon that rather than the thought of uncertainty, as the thought of certainty. I didn't say, I'll blot your name out. Some people read that, and they get all words.

I wonder if the Lord's going to blot my name out. He said, I'll not blot it out. I'll not blot it out.

There's assurance there, not uncertainty. I'll not blot his name out of the book of life, but I will confess his name before my father and before his angels. And I want to close this with this thought, another military thought, apparently, in the time of which we're speaking.

Apparently, again, a great banquet feast was held, and as the victory banquet was carried on, and the Emperor of Rome was there on all his heads of stage, the general would come forth, apparently. He would describe the victories that he had been involved in, and then there came a part in the banquet time when the men of honor, the men who were faithful, the men who had endangered their lives in the fight that they had gone through, who were worthy of honor, the general would have their name, and he would call them forth, one by one, by name, before the Emperor, confessing their name to the Emperor, and then reading an account of how faithful they had been. And what a thrill and delight it must have been for those who were honored in that simple way, to stand before their Emperor, whom they served, and to hear their name brought before the Emperor, and the Emperor looking down and repeating that name, and giving honors to him for his faithfulness.

And as I think of that, I think of this particular portion, and I will confess his name before my father, and before his angels. Can you picture, beloved, in that day, standing there, and the Lord, Jesus, calling your name, calling your name to the father? Father, I want to tell you about this dear sister, this dear woman, how faithful she was in her home, as she faithfully witnessed to her children, and taught them, and prayed with them, and prayed over them, and guided them in the things of the Lord. And what a thrill to think that you've been faithful, and the Lord is bringing your name before his father at that time.

Maybe you've been faithful in the Sunday school, maybe in some other area, and what an experience it will be to hear the Lord say, Father, here's a name I want to introduce you. Of course, he knows us, but I want to tell you a little bit about their exploits for us. The Lord wants to challenge us tonight.

Let's not be dead, let's not be dying, let's not be deficient, let's be faithful in watching. Shall we pray? Gracious Father, we thank thee tonight for our Lord Jesus Christ, his desire to bless, his desire to strengthen, the fact, our Father, that he has imparted to us all that is necessary to live to the glory of thy name. Lord, if we are asleep in our Christian life, if we have grown cold, if we have retired from Christian service, challenge our hearts that we might realize the time is short.

May we be watchful, may we be waiting, may our hearts respond and say, even so come, Lord Jesus. For this we pray in our Savior's name, Amen.

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