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WILLIAMSVILLE STUDY WEEKEND - August 1994

CHRIST IN YOU - THE HOPE OF GLORY

Speaker: Bro. John Ullman

Study #5 Exhortation

They Shall Walk With Me In White

Reading: Revelation 3:1-22

My dear brethren and sisters in the service of the Lord Jesus Christ.

Our exhortation this morning, as our presiding brother has already indicated, will be based upon, largely, the message to the ecclesia at Sardis, but in doing so, let us just recall that two other ecclesias are mentioned here, in this third chapter.

We find that in relation to the ecclesia at Philadelphia, which has the name of, brotherly love, derived from the word 'philos' and the word 'adelphos' for brother, they in verse 8 of the chapter, are said to have a little strength and have kept the Word of Christ. So they were hardly in a 'very healthy state', but nevertheless, the light of the truth was still to be seen in the ecclesia, and they were holding on to that, at that particular stage, but it is implied that their strength was weakening. However, in so far as the Laodicean ecclesia was concerned, they were in the most powerless state of all. And significantly, they were the seventh and last ecclesia mentioned. And those of you who are familiar with the writings of Bro. Thomas in Eureka, will be aware that he advances the proposition, based partly upon the messages of the letters contained in the letters to the seven ecclesias, and partly upon the geographical circulation, because they form virtually, a circle from Ephesus right the way through to the other ecclesias, coming back finally to Laodicea. Bro. Thomas makes the suggestion that they represent the seven letters, seven phases of development of the ecclesias. So if that be so, when we come to Laodicea, we are dealing with a state of the ecclesias throughout the world, at the epoch of the coming of the Lord Jesus Christ.

Now, the great problem at Laodicea, was not really that they were wretched and miserable and poor and blind and naked, that was their state. That was a dreadful state for the ecclesia to be in, when they felt so confident, standing before Christ. But, that wasn't their real problem; it was indeed bad, but they were indeed spiritually wretched and miserable and poor and blind and naked, but the real disaster was that they didn't know it! And that's what the Lord says to them when He says, 'thou knowest

not that thou art in that state', so in other words, they were not concentrating upon that which has been the theme for our study throughout yesterday, and in our exhortation this morning, and that is CHRIST IN YOU, THE HOPE OF GLORY, because it would appear evident that the ecclesia at Laodicea, was so involved in the everyday affairs of life, so involved in the materialistic society, so involved in pursuing their own goals and personal ambitions, securing their own needs and their own wants, and so forth, that they had not only lost sight of the fact that Christ was to be developed in them, they had also lost sight of the HOPE OF GLORY. So the whole message had gone from their minds, but you see, the Lord says in verse 19, that they were still not without hope. He says 'as many as I love are rebuked and chastened', and He had done that in this letter to the Laodicean ecclesia. He had certainly very, very strongly rebuked them. So you see, there is a message for them in verse 19, when the Lord says, 'As many as I love I rebuke and chasten', the Lord still felt a love for that ecclesia, in the hope that He could yet redeem them, through the influence of the Word of God, and through the influence of the word of faithful teachers, who could go to that ecclesia and show them where they were in need, and where they were lacking and what they needed to do. And that is why the Lord says at the end of verse 19, 'Be zealous therefore, and repent', and if only they were prepared to turn their zeal from their pursuit after the things of the world, and the pleasures of the flesh, and the luxuriating living conditions in which they were enjoying themselves in their lives, to turn their zeal from pursuing those things, and turn their zeal toward remembering that they needed to develop Christ in them as the hope of glory, as their hope in this very evil and godless world, and then to repent of their past deeds and the fact that they had strayed from the path of the truth. If only they had been prepared to do that, there would have been hope for them. But, we know that that did not happen because the ecclesia went into decline.

And one thing that is very interesting about the ecclesia of Laodicea that is certainly very symbolic, and that is the ecclesia of Laodicea or the city of Laodicea was built on the city of seven hills. And we know that the city of Rome, is also built on seven hills, so that in a symbolic way we are being shown that out of the state of affairs of ecclesial life that is evident in the ecclesia of Laodicea, they developed evidently the Roman Catholic apostasy. And that developed, brethren and sisters, because those who had known the truth, those who had been brought into the truth, began to care for it so little, to prize it so carelessly and so indifferently, that all sorts of ideas and theories and philosophies and doctrines, were tacitly permitted to come into that ecclesia, and to develop there and to lodge there. And brethren reached a stage, where instead of saying, 'we must guard the truth', as we saw in our final study yesterday, which was something that Paul had done, 'I have kept the faith or I have guarded the faith', instead of saying that, when brethren came in and were baptized and took upon themselves various doctrines and philosophies that corrupted the truth, brethren that should have really cared and made a stand for what was right, said 'Well, does it really matter?' And that of course, is said again and again, in the times in which we live, over issue after issue, where really that is very, very important, that the truth be sustained and preserved in its purity, and again and again we hear the comment passed, 'Well, alright, that's your opinion, and that's what you think, but, really, does it really matter?' And once we start dealing with fundamental issues in regard to the Word of God, and the

gospel of the Lord Jesus Christ, and the saving power of the truth, and we start to accept the philosophy in which we say to each other, 'Well, does it really matter? should we make a stand for this and cause a little discomfort or something or other? When we reach a stage where we adopt that philosophy, then the truth is in decline in our ecclesia.

But for the moment, we look at the ecclesia at Sardis. And here we find an ecclesia that is pronounced dead by Christ. You'll notice as the letter opens in chapter 3 and verse 1, 'Unto the angel' (or as Bro. Thomas shows us, the star eldership) and we need to remember that in these days, they were spirit-gifted elders, and so therefore, they were more responsible and answerable to Christ, by virtue of the fact that they had that power. 'Unto the star eldership of the ecclesia 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'. Now, in the eyes of Christ, He looked upon that ecclesia and saw that it was dead, despite the fact that they had some standing among other ecclesias elsewhere, who in a similar state to that of Laodicea, were not able to discern the true state of this Sardian ecclesia. But despite that tragic state which engulfed the ecclesia generally, we learn in this letter that there still remained a number of brethren and sisters in the meeting, who resolutely maintained their integrity and their faithfulness, and of these the Lord Jesus Christ made them a warm and encouraging promise when He said, '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'.

And so He tells them in verse 4. And the primary thing to be learned from these words, is that all who prove faithful to Christ, will be remembered by Him, and they will be rewarded by Him, and they need have no doubts regarding that, whatsoever. If we know and understand the truth, and we are prepared to stand firmly in defence of what those things are, and to maintain the spirit of them in our own lives, because after all, it is not a bit of good making demands upon our brethren, that we are not prepared to make upon ourselves first. And if we are prepared to do that, then there can be no doubt that the Lord Jesus Christ will remember all such brethren and sisters, and it doesn't matter in what generation or age in which they lived. And so to this particular ecclesia, and of course, to the ecclesias of today all over the world, because we have this in the inspired Word.

The Lord says in verse 2 of this chapter, 'the things which remain', now the word 'watchful' here, is a word which literally means 'to keep awake' and they were going to sleep, and that's why they were dead, and so we have a bit of a play on words here, because death is the same as sleep, and the Lord says you're in a state wherein I must define you as 'dead' because you've gone to 'sleep', concerning those things about which you should be alert. The things which you should be guarding; the things which you should be maintaining; the things which you should be upholding both in your own ecclesia and in other ecclesias with whom you have contact. And you should be encouraging them and persuading them of the same things. The word 'strengthen' here is a word which means to fix firmly and to make steadfast, and in that regard we need to remind ourselves from time to time, that the truth does not change, and the

gospel that has been preached unto us by the Lord Jesus Christ and by His faithful apostles, is the same today as it was nearly 2000 years ago. We are to strengthen those things which must be fixed firmly and made steadfast in the ecclesias. First of all, in our own lives, then in our own meeting, and then, wherever we can exercise and influence the good, bearing in mind the fact, that it is not a question of going around among the ecclesias and saying, 'You should do this and you should do that and you should do something else, because I'm telling you that'. It's not a question of that at all! If we have a real love for Christ and a real love for the truth, then when we state the truth to our brethren and sisters, it is only for one reason; it is for their good! It is for their benefit; it is for the reason that they might inherit the kingdom of God. In other words, we will do these things, we will be watchful over the things of the Word; we will keep awake; we will fix firmly and maintain steadfastly our loyalty to the truth, in our own selves in our own ecclesia and amongst others where we may go, where we may be of some influence and help. And we do that for the benefit of the brethren and sisters, that they might be alerted to the danger of the times in which we live, that they might arise to their sense of responsibilities and be aware of the times which are so fearful just prior to the coming of the Lord Jesus Christ.

And so when we look at this letter, you see, what the Lord Jesus Christ is saying to the star eldership, we would say today, the arranging brethren of that ecclesia at Sardis, He is saying to them, 'Thou hast a few names even in Sardis, which have not defiled their garments'. Now, certainly they were not in the majority in the ecclesial world, in fact it appears evident that they were in the minority even within their own meeting. Nevertheless, the Lord says to the star eldership, 'Strengthen or be watchful and keep awake, and strengthen and fix firmly and make steadfast (what are they?) the things which remain that are ready to die'. And you know what that was in the ecclesia at Sardis?, it was the few who had not defiled their garments. So Christ is saying to the star eldership, 'You strengthen those brethren, because they are standing for the truth, and they are maintaining their integrity in My eyes, so that when the kingdom comes, they will walk with Me in white'. He says, what you've got to do is not separate yourself from those faithful brethren, but get together with them and strengthen them within your ecclesia, so that your whole ecclesia will become stronger. So, it is a basic principle of the truth, that every brother and sister has got to be committed to this cause. Every brother and sister in every ecclesia has got to learn to be watchful, that the things of the Word of God are preserved in the ecclesia. They have got to keep awake so that they do not go to sleep and slumber on, and while they slumber on, the truth deteriorates within their own meeting and all around them wherever they are. And perhaps the stage might come, as would have come with these ecclesias here, that eventually when some did wake up to themselves, it was too late, and things had gone too far, and we have seen in various parts of the ecclesial world, where over the years these things have been allowed to deteriorate; standards have fallen; things have been accepted into an ecclesia where years before, they would never have been tolerated. And then eventually, a few brethren will arise within that meeting and say, 'Look, this is not right; how on earth have these things happened?' They've happened of course, because faithful brethren have allowed it to happen. And they say, 'How have these things happened? We've got to rectify this matter', but it doesn't work, and it can't be done

because of what human nature is.

So you see, in every ecclesia there is a need for every brother and every sister to learn this principle. For example, if we just keep our hand in Revelation 3, if we go back to the book of Hosea, will be find that conditions within the kingdom of Israel were little different to what they were in the ecclesia of Laodicea, and the ecclesia of Sardis. And of course, things were weakening in the ecclesia in Philadelphia, but in Hosea chapter 4 and at verse 1, God lets us know what's wrong with that nation, He says, 'Hear the word of Yahweh, ye children of Israel: for Yahweh hath a controversy with the inhabitants of the land' (and that means of course, His own people, in the same way as Christ takes these matters up with the ecclesia at Sardis, when He says 'thou hast a name for being alive, but do you know what your true state is? you're dead spiritually. And what the Lord says to Sardis is no different to what God says to the children of Israel in Hosea chapter 4 and verse 1) 'Yahweh hath a controversy with the inhabitants of the land' Why? 'Because there is no truth, nor mercy, nor knowledge of God in the Land'. It's almost impossible to believe, isn't it? that such a situation could arise and be allowed to develop over the course of some time. But that was the state of these people at this time; there is no truth, nor mercy, nor knowledge of God in the land and verse 6 is a verse which we are probably familiar with, when He says 'My people are destroyed for lack of knowledge', and that was exactly the state at Laodicea. Remember when the Lord says, 'For thou knowest not'. What did they lack? They lacked a knowledge of their true spiritual condition, and so here in verse 6 of Hosea chapter 4, God says to them, 'My people are destroyed for lack of knowledge', but in verse 9 we find again the point, that every brother and every sister has an element of responsibility in regard to these things. We made the point yesterday, I believe at one stage, where we said that when it comes to 'guarding and preserving the truth', it's not a bit of good the members of the body saying, 'Well, that's the job of the arranging brethren'. Certainly, it is the job of the arranging brethren, there's no question about that, as it was in the ecclesia at Sardis. But that's what sometimes Americans call 'passing the buck' and it's no good to say, 'that's the job of the arranging brethren and while they're fixing everything up, I'm going to go back to sleep again'. That is not acceptable, because everyone of us is going to be answerable to Christ for our standing in His eyes, and for the way in which we have handled, the precious, priceless truths that He has placed into our care. We are all going to be answerable for that, and because of that in Hosea 4 and verse 9, God says through the prophet, 'And there shall be, like people, like priest: and I will punish them for their ways'. So you see, what He is saying there in verse 9 is very similar to the message in the letters to the seven ecclesias, and that is that every brother and every sister was to accept the element of responsibility; and if brethren and sisters stand for what is right and they uphold in all the endeavours that they have, the purity of the truth and they understand it, and they know what is right and they are determined to stand by that; then even if the majority will not listen to them, it doesn't matter. What does matter is that they be like the faithful, who were left in Sardis, who had not defiled their garments. So that when the Lord Jesus Christ comes, it will not be a whole ecclesia that stands before Him as a body, although all the individuals of that ecclesia will be answerable for how they have handled the truth, within the ecclesia, what they have stood for and what they have not stood for, yet nevertheless, we will

stand before Him as individuals, and so therefore, we have to learn to be watchful. We have to 'keep awake', we have to try and keep our ourselves from going to sleep, and try and persuade others not to go to sleep also. We have to fix ourselves, as these words mean, firmly and steadfastly into the truth, and try and influence others for good, in that direction as well. And that doesn't mean standing over brethren and making demands upon them; it means encouraging them with the light of the Word of truth, and saying as the apostle said to the ecclesias, 'Come, and walk with us in the light of the truth'. And of course, it was because some at Sardis had done this, that there were those there, who when the kingdom comes, will walk with Christ in white.

But you notice the wording there is very beautiful when He says, 'there are still a few names in Sardis which have not defiled their garments, and they shall walk with Me in white.' They shall walk with Me, and yesterday, we were talking about the example of the way in which for example, Noah walked with God; the way in which he had developed such a close and intimate relationship with His God, that it was as though, he saw His God ever at his side. In Psalm 16, writing in the Spirit of Christ, because Psalm 16 typifies the ministry and covers even the death and the resurrection of Christ. In Psalm 16 and verse 8, the psalmist says, 'I have Yahweh ever before me, and because He is at my right hand, I shall not be moved'. They are very wonderful words in Psalm 16, so you see, the psalmist says that he's got God always ever before his eyes, he tries to think always of God in all the affairs of life. He sees God, not in a vision form, but in his literal presence, in his awareness of the presence of God and the power of God, but in addition, having gone before Him, he says 'because He is at my right hand, I shall not be moved'. So you see, in all these things, there are wonderful lessons, and there is very wonderful encouragement, and the reason why those faithful brethren and sisters at Sardis will walk with Christ, in the kingdom age, is because they will have walked with Him during the days of their probation. But all these problems were assailing the ecclesia at Sardis; they walked with Christ, so what He is saying to us is simply, if you will walk with Me now, during the dark and difficult days of Gentile reign, if you will walk with Me and keep the purity of the truth, and maintain your integrity before God, then you can be assured that you will walk with Me in white, when the time comes for the manifestation of the kingdom. And so therefore, like those at Sardis, who will inherit the kingdom, we need to be watchful to see that the truth is preserved in its purity. We need to keep awake and not allow ourselves to go to sleep, and we have to remember what the truth is, and the demands that the truth makes upon us. We have to fix ourselves firmly and steadfastly in the truth, and remain faithful to those things that we have espoused, and encourage our brethren and sisters to do likewise. And of course, these are the avenues in which we should be encouraging one another today, as never before, in all the years that have gone before us. And there is a great lesson to be learned and a wonderful example to be seen, in those brethren and sisters at Sardis.

So, we need to remember also, that we are not helping either ourselves or one another, if we demean those who speak out clearly and forthrightly in proclaiming helping ourselves or one another, when we deliver to the ecclesia expositions of the Word of God or exhortations that are more like sermons, than they are sound, solid expositions of the Word. And we're not helping ourselves or each other when we reject the sound

foundations that have been established in the past, and try and inculcate new ideas into the thinking of our brethren, which will really alienate them from the standards we've maintained and striven to maintain, for so long. We don't want to do things in our ecclesial life that are going to retard our brethren, in their struggle to get to the kingdom, because it certainly is a struggle, we know that only too well. Noone, as a wise old brother use to say often in my hearing, noone is going to get an armchair ride into the kingdom of God. It's not done that way; our faith is put to the test, and you see what has happened in the ecclesia at Sardis. There remained only a few names, or it also means, a few persons, which had not defiled their garments. The others had let things drift along and they therefore, found themselves in a very difficult state.

Now in 2 Timothy chapter 4 and verse 2, Paul gives this counsel and we read this verse from Weymouth's rendition of the New Testament, when he puts it this way, 'Proclaim God's message; be zealous, in season and out of season; convince, rebuke, encourage, with the utmost patience of a teacher. For a time is coming when they will not tolerate wholesome instruction'. Now, those are dynamic words indeed, and they foretell the decline of the truth in apostolic times, and those things, those words of Paul came true. You see for example in Peter's second epistle, particularly in the second chapter, he warns in the most blunt terms that you can imagine. He warns in the bluntest of terms, those things that brethren should be warned, were going to come upon the ecclesias. And then when we turn to the epistle of Jude, we find that Jude says, 'they have come into the ecclesias'.

So, here is Paul giving a warning in the second of Timothy chapter 4 and at verse 2, 'Proclaim God's message; be zealous, in season and out of season; convince, rebuke, encourage, with the utmost patience of a teacher. For a time is coming when they will not tolerate wholesome instruction', at that of course, is the state of the Laodicean ecclesia, at the end when this letter was written to them in Revelation chapter 3. They were not prepared to tolerate wholesome instruction, and so therefore, we are faced with these great difficulties in the times in which we are now living. We need to learn to walk with Christ now, if we hope to walk with Him in white in the age to come. When the kingdom comes that we might be found numbered among those, whose lives have been moulded upon that principle, CHRIST IN US, THE HOPE OF GLORY. And despite what was happening in the gradual decline and disintegration of the Sardis ecclesia, and the circumstances of ecclesias around them in the world, in the area of Asia in particular, there were those in Sardis who refused to let go of what they had. They said to one another, as they encourage one another in the days of Malachi, when Malachi says, 'when those that loved Me, spoke often one to another concerning these things'. They encouraged one another, and they tried to speak to their brethren also, and they made it very, very clear, the Lord Jesus Christ has delivered us into our hands, the saving power of the gospel message. There is no other message, other than the purity of the teaching of Christ and the apostles, that is going to bring us to eternal salvation. Christ has delivered those things into our hands, said His faithful brethren at Sardis, and because He has, we value those things. We prize those things, said those brethren, above all other considerations in live. There is nothing in life that is more important, than the truth which we possess, because it has the power to save eternally

and to deliver us into the great joy of the kingdom of God, and an eternal salvation, to live and to be with the Lord Jesus Christ and all the faithful, throughout all eternity. And nobody, these brethren said, these brethren and sisters made it clear, nobody is going to take that away from us, and so they stood firm. They stood firm in the ecclesia at Sardis, and so verse 4 says, 'thou hast a few names even in Sardis', 'thou hast a few names even in Sardis', and you see the point of those words, of the way in which they are worded, that even under the most difficult conditions, and the most tremendous pressures, FAITH CAN SURVIVE. And brethren and sisters can keep their integrity and maintain their integrity, even under the most powerful, pressurizing circumstances that are raised against their faith. FAITH CAN SURVIVE! and character can be developed according to the principles of the character of Christ, and Christ' call can be upheld. All of those things can be done by any and every individual, who is prepared to value the truth and appraise it as greatly as these faithful brethren and sisters in Sardis did. And of them the Lord says in verse 4, 'that they have not defiled their garments'. Do you know why that was so? because they heeded the exhortation of Jude in verse 23, 'and they hated the garments spotted by the flesh', in other words, they did not want to give into the pressures of sin. They did not want to give into the pressures of ungodliness; they did not want to give into the pressures of a weakened faith that was more acceptable to the majority, because they felt more comfortable with that.

When you think of it, you know, it's a very interesting proposition isn't it? from the flesh's point of view, to be able to say, go to a church on a Sunday morning and listen half asleep to a nonsensical sermon, with the priest or clergyman, probably telling us a little bit about the Mother's Day that going to be held next Saturday, and how everyone ought to come along and buy a few goodies, and so forth', and then to go away and forget about religion altogether until next Sunday, and then we show up piously at the church again. And we go through the same routine again. What a comfortable way of life! What a wonderful way to live! but where is the development of the Christ character? and how are such people ever going to understand, THE HOPE OF GLORY that awaits those, who remain faithful to the things of Christ. And so, when the Lord says here that 'they have not defiled their garments', He is telling us that these brethren and sisters would not contaminate that precious gift that God had given to them, not for anything. THEY WOULD NOT CONTAMINATE THAT GIFT THAT WAS THEIRS.

And so the Lord promises them that they shall WALK WITH ME IN WHITE. There seems to be an allusion there, or a connection rather, we should say, a link with Revelation chapter 19 and verse 8, which mentions the fine linen which is the righteous acts of the saints, because we need to remember, that these faithful ones in Sardis, were defending the truth. But you know, fine linen, in the biblical sense, is only one colour and that is WHITE. So we might even read that as saying, 'that the whiteness represented in their garments, is the righteousness of the saints', so it was by this means that they walked with Christ, as they will totally and completely, when the kingdom comes. Because, white in the bible is a colour which represents 'purity'. And you might remember that at the transfiguration of Christ, recorded in Matthew 17 and verse 2, it says that 'Christ's raiment was white as the light' and you can't get anything whiter than that. Imagine being arrayed in garments that are as white as the light,



shining glorious garments! And let us remember also, that white was the basic colour of the curtains in the tabernacle, through which the way was open into the Most Holy Place, and the presence of the Shekinah glory, so we can connect the colour 'white' with the divine glory that is to come, and appropriately also, this colour was prominent in the garments of the priests. And when the High Priest entered the Most Holy Place, on the day of Atonement, he was to be clothed in nothing but white garments, according to Leviticus 16 and verse 4. And Ezekiel tells us in chapter 44 and verse 17 and 18, that the priest who will serve in the temple of the kingdom age, will be similarly attired in garments of 'white'. And that is the HOPE of those faithful brethren and sisters at Sardis.

And you see, those are the most wonderful words of all here, they are found at the end of this verse, when the Lord says very simply, but what a wonderful verdict and a judgment when He says, 'for they are worthy'. And you see, while in that ecclesia there were many who were prepared to compromise the faith, there were many who were prepared to weaken their stand on the faith, so that the Lord says, 'you've got a reputation for being an active and virile ecclesia, but as far as I'm concerned, you're dead, because you have let go of those things that you should be holding onto tightly, because they are so precious'; but of these faithful brethren and sisters, He says, 'for they are worthy', and what it means is, that the star eldership of that ecclesia could not recognize the faithful brethren and sisters in their own ecclesia, and in other ecclesias around them too! They know that they would have been an object of some kind of ridicule, because they stood firm for those things they knew were right. They weren't hard to get on with; they weren't difficult brethren and sisters; it was simply that they knew the truth and they were going to hold on to it, and they were not going to be persuaded to, in any way, DEMEAN THAT WHICH CHRIST HAD GIVEN THEM. And so, what we learn here, when the Lord says, 'for they are worthy', is that He had an ability to discern the true state, and the true spiritual condition of those brethren and sisters, which other members in their own ecclesia, could not do.

And so, if we are all striving with the same principle, 'as the few names, even in Sardis, which had not defiled their garments, and they shall walk with Me in white, for thou art worthy'. And in the times in which we are living today, in these most difficult and pressurized times, in a difficult social environment, when things are becoming more and more difficult day by day, we need to strength one another, having firstly endeavoured to strengthen ourselves. We need to be willing to receive strength from our brethren and sisters, and the encouragement that we can give to one another. And so, these are the true riches and the priceless things that are to be found IN CHRIST. And through the things that He has delivered into our hands, we can edify one another; we can enlighten one another; we can comfort one another; we can encourage one another; we can satisfy the spiritual needs of one another; and we can help to transform each other more and more into the likeness of those faithful brethren and sisters in Sardis, who had not defiled their garments.

And so, in that regard brethren and sisters, we now have the emblems before us, which represent to us, the One who gave that verdict, and He said, 'that they shall walk with

Me in white; for they are worthy'. And may it be that when He comes, He will find that verdict will apply to ourselves, and as we conclude our consideration, ever so briefly, of this ecclesia in Sardis, this morning, and the fact that those faithful brethren and sisters were there, as a wonderful example for us to follow, to recognize them, in their loyalty to Christ, and their faithfulness to Christ, we can put these words together that the Lord gives here in verse 4, and add them on to the final words that were addressed to that ecclesia. An ecclesia that was dead and had every chance of coming alive, so long as they could be influenced by those who had not defiled their garments.

And so we put verse 4 together with verse 6, and this is the concluding message for us today. '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 THE ANGELS. THEY HAVE NOT DEFILED THEIR GARMENTS, AND THEY SHALL WALK WITH ME IN WHITE, FOR THEY ARE WORTHY. AND HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE ECCLESIAS'.