



DISCIPLE-AT-HOME

REVIVAL | PART FOUR | Asleep at the Wheel

I encourage you to read the entirety of this letter to Sardis (Revelation 3:1-6)

- *What rebukes in this letter stand out to you?*
 - *What aspects of their situation seem relatable?*
 - *Which parts of their situation seem foreign?*
1. The church in Sardis doesn't get any commendation - Jesus pronounces them "dead". **In your church experience, what comes to mind when you think of that label of a "dead" church?**
 2. Jesus used the "dead" terminology to describe spiritual death in a few places in the Gospels. Read these verses, **Matthew 8:22; Luke 15:32. What are the elements of spiritual death captured in those passages?**
 3. God sometimes gives us the equivalent of spiritual defibrillation. These are moments in life where we've become complacent or off track and something happens that shocks us back to our spiritual life. Paul's experience on the way to Damascus changed the course of his life. Even this letter to Sardis is intended by Jesus to be that sort of moment. **Can you think of moments in your life where you have sensed God that could be described this way?**
 4. Jesus says that the disciples of Sardis had "unfinished" deeds. In other words, there were aspects of their spiritual remodel that had been left undone. **Can you think of specific elements of your spiritual walk where you keep procrastinating?**
 5. We often have great intentions but lack the corresponding actions. The trouble is that we judge our discipleship by our intentions and Jesus judges us by the actions that result from good intentions. (**Matthew 21:28-31**). Can you think of places in your spiritual walk where your intentions and actions aren't in sync?

File this in the "things-Patrick-couldn't-fit-into-the-sermon-but-are-still-fascinating" (well, at least to Patrick) category. There are some interesting linguistic connections in this letter. There is a word that pops up throughout this letter (really, throughout all these letters) but it's hidden by the various ways it's translated. 3:1 "You have a reputation (name)..." 3:4 - "You have a few people (names)..." 3:5 - "I will not blot out the name..." and later "...will acknowledge the name..."

I believe Jesus is driving home the point that these people were cruising on their perceived "goodness". Jesus is reminding them that the only person to whom our "name" really matters, is himself.