with the former expression, this ean hardly  
stand. We must therefore take the other  
view,—“strengthen those thy remaining  
few graces, which in thy spiritual deadly  
slumber are not yet quite extinct”): **for I  
have not found thy works complete in the  
sight of my God** (up to the mark and measure  
of being acceptable to Him: i.e. not  
wrought in that living faith which alone  
renders human works acceptable to God,  
by uniting them to Him on whom the Father  
looks with perfect approval. Düsterdieck  
well observes, “The express reference  
to the absolute rule of all Christian morality  
is here put the more strongly and  
strikingly, because this church had *among  
men* a name that she lived.” The **my** binds  
on the judgment of Him who speaks to that  
of God). {3} **Remember** [**therefore**] **how** (not  
subjective, “*with* what manner of reception,”  
but objective, “after what sort:” as  
in Eph. iv. 20; 1 Cor. xv. 11) **thou hast received**  
(perfect tense; said of the permanent  
deposit of doctrine entrusted) **and heardest**  
(merely past tense: said of the act of hearing,  
when it took place), **and keep** (what  
thou hast received and heardest: keep, as  
an abiding habit), **and repent** (the command  
is of a quick and decisive act of amendment).  
**If therefore** (the **therefore** is hardly  
because it is assumed, in the present evil  
state of the Sardian church, that the exhortation  
will be in vain: far rather, because  
repentance is so grievously needed.  
And it follows on the plain declaration  
which has been made of that present evil  
state; coming forcibly and unexpectedly  
where we should rather have looked for  
*“But if”*) **thou dost not watch** (shalt not  
have awaked and become watchful, before  
the time about to be indicated in the threat  
which is coming), **I will come as a thief**(these words do not here refer to our Lord’s  
final coming, but to some signal judgment  
in which He would overtake the Sardian  
church. Just as the formula derived from  
the great truth of the suddenness of His  
second coming is frequently applied to His  
final judgment in Jerusalem, so is it to  
other His partial and special advents to  
judgment in the case of individuals and  
churches), **and thou shalt not know at  
what hour I will come upon thee. {4} Nevertheless**  
(notwithstanding this state of  
apathy even to spiritual death) **thou hast**(belonging to thee as members. Notice as  
Bengel remarks, that these few had not  
separated themselves from the church in  
Sardis, notwithstanding its degraded state)  
**a few names** (“men who may be counted  
by name:” compare Acts i. 15; ch. xi. 13,  
note. The term would hardly be used except  
of a limited number) **in Sardis, which  
have not defiled their garments** (literally,  
did not defile: the past tense is from the  
standing-point of the future day presently  
introduced, as so commonly when life is  
looked back on from the great time of  
retribution. The meaning of the figure  
[which occurs also in Jude 23] has been  
variously given. There can be little doubt  
that the simpler and more general explanation  
is the right one: viz. who have not  
sullied the purity of their Christian life  
by falling into sin): **and they shall walk  
with me in white** (the white here is not to  
be identified with the undefiled garments  
which they now wear: it is a new and  
glorious hue of victory: see ch. vi. 11; vii.  
9; xix. 8. The allusion which some have  
imagined, to their priesthood,—because  
when a judgment was held by the Sanhedrim