the angel to wake up in expectation of His reappearing  
and to keep wakeful.  
 “Strengthen the things which remain.”  
 This probably refers to the celebration of ordinances  
and of worship which was still kept up, though languidly. The preaching was cold: the attendance at  
the Lord’s supper thin: the prayer-meeting lifeless  
and formal, and few were they who were present.  
 They “were about to die.” So cold were they, that  
there was talk of giving them up; so few would come,  
so few would take any part. *That word* “*about to  
die*” *expounds to us the Saviour’s previous word*, “*dead*.”  
 Under these circumstances, what was he to do? To  
establish and strengthen these things as best he might,  
by exhortation, and by diligence in his own person and  
example.  
 From whom then should the spirit of revival come,  
but from the Holy Ghost? Yet the angel was also to do  
his part: and here the Saviour calls for it. Hard was it,  
no doubt, to do even that, where there was either no  
answer from the saints, or but the very feeblest. But  
it was to be done. That he had suffered the fire to fall  
into the embers, without fresh fuel added, appears to  
have been his fault.  
 “For I have not found thy works fulfilled before my  
God.” “I have not found.” There was an eye  
silently examining the proceedings of the Church at  
Sardis. There was a vine-dresser, looking for fruit  
from the fig-tree in the garden. Here the Saviour does  
not complain so much of the positively bad, *as the lack  
of what is good*. It is not what He *does* find, which He  
blames, *but what He* “*has not found*.” At length His  
tongue speaks of the discoveries of His eye.  
 Again our view of the meaning of the deadness complained of, is confirmed. *How should one wholly dead  
strengthen what was about to die?* How should any