

# Messages to the Seven Churches of Asia

***Spoken directly to the Churches by Christ Himself, many Profound Subliminal Messages come through to those "who have the ears to hear".***

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## ∞ COMMENTARY ∞

- [1] **The Revelation of Jesus Christ**, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John:  
[2] Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw.  
[9] I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.  
[10] I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet,  
[11] Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the **seven churches which are in Asia**; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.  
[12] And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks;  
[13] And in the midst of the seven candlesticks one like unto **the Son of man**, clothed with a garment down to the foot, and girt about the paps with a golden girdle.  
[14] His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire;  
[15] And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters.  
[16] And he had in his right hand seven stars: and out of his mouth went a sharp twoedged sword: and his countenance was as the sun shineth in his strength. *A description of Christ in His semi-glorified state!*

### Revelation 1

[18] I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death. *This can be no other than the Resurrected Christ. He has the keys of the grave and death. Suggesting, not that He causes our physical deaths, (we all die) but that He holds the keys to remove us from our graves (in a resurrection) or to sentence those deserving to eternal Death.*

[19] Write the things which thou hast seen, and the things which are, and the things which shall be hereafter; *Here, Jesus is explaining that what messages He's about to deliver are both contemporary, typical AND prophetic. So, these messages to the seven Churches are also prophetic.*

[20] The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches. *Revealing*

*that there are seven Angels assigned to directly involve themselves with the conduct of each of these seven contemporary / prophetic ages. There are seven distinct, separately administered Churches, which are represented by independent candlesticks, standing on their own base. Not like the seven-branched menorah as in the Old Testament priesthood period in which all seven candleholders (lamps) branched off of a common base. One candlestick can be removed, (and in some cases was removed) without affecting the integrity of the others. Further, it suggests that the various ages do not blend into or effectively "pass their baton" to their successor. Such an idea was once posed.*

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### Revelation 2

[1] Unto the angel of the church of **Ephesus** write; These things saith he that holdeth the seven stars (angels) in his right hand, who walketh in the midst of the seven golden candlesticks (Churches);

*Jesus Christ's PERSONAL presence within each of these Eras should be awe inspiring. There is also an Angel specifically assigned to be the go-between overseeing Messenger. What does this say to those preeminent ministers who seek to make themselves the focal personality within a segment of the Church? These angels are IN His right hand, where He is AT His (and our) Father's right hand.*

[2] I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: *This church typifies the era recognized as the Apostolic Age of the Church. It exemplifies the condition of the first called, under severe persecutions from both their Jewish counterparts and the Roman government. They STILL HAD the awareness of their responsibility to monitor the quality and conduct of their apostles and leadership, for which they're highly commended. Also for their fidelity to the Faith once delivered, which was beginning to fade as time progressed. Their 'first love' wasn't just an emotion, it was reflected in their fulfillment of their mandate to be pillars and grounds of the Truth. It was the fading interest in doing so that constituted the loss of their 'first love'.*

[3] And hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted. *The earliest were among the best. As the first generations were succeeded by another, that degree of "love" wasn't as strong. These "labored" for the Work, they didn't leave it to just the ministry, which also was commendable. As we have seen in our generation, the ministry alone can't be trusted to maintain the diligence necessary in preserving true doctrines. Many are obvious hirelings, concerned more for their paycheck and position than a strict adherence to the Truth!*

[4] Nevertheless I have somewhat against thee, because thou hast left thy first love. *Their original diligence wasn't holding. Constant pressures from peripheral religions in time took their toll. Apostasy gained traction, a subject pointedly addressed in the next Church Era.*

[5] Remember therefore from whence thou art fallen, and repent, and do the first works; *Here we*

*see love reflected in their works! ... or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent. In this statement we see that their candlestick was individual, set upon its own base. It wasn't a branch on a candelabra (or menorah) but a single stand-alone candle-stick which could be removed (negating their legitimacy as being one of His) removable without affecting any of their contemporaries or successors.*

[6] But this thou hast, that thou hatest the deeds of the Nicolaitans, which I also hate. *A very revealing commendation! When we understand what this phenomenon is, it's sobering. Churches tend to do the very thing Jesus instructed them NOT to do, not to establish a hierarchy, (Mark 10:42-45) where the power to decide and control all things gravitates to an elite class, leaving the membership to either submit to their dictates, or be thrown out. Nicolaitan effectively means "to conquer the people". When such a system exists, the people are cut away from their God commended mandate to monitor the teachings and conduct of their servant class. (Minister means: Servant!) Under such a system, apostate teachings can readily be imposed. We see in the opening commendation the inclination to examine and oversee their ministry, but it was that inclination that was fading as time passed. Few in the Churches today are inclined to do that, being generally ignorant of the Word. To begin with, they exhibited hatred of that corruptible ecclesiastical system, found in the Catholic Church, even being praised as "government being the ONLY thing they have right" by a late era leading ministry. (It is the apostate ministry that should be thrown out, but under a Nicolaitan System, there is no real mechanism by which to do so. The system tends to be self-protecting. To escape such a situation, it is the true Saint who must leave, which reflects the candlestick removal situation.)*

[7] He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God. *We may also see in this statement that the reverse would be true. Failing to Overcome would result in being 'cut-off' from access to the Tree of Life. While this is*

addressed to “the Churches”, it is directed primarily to the **INDIVIDUAL** within them who is cautioned to remain diligent in overcoming.

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[8] And unto the angel of the church in **Smyrna** write; These things saith the first and the last, which was dead, and is alive; *If there was any doubt as to WHO is speaking here, “the ONE Who was dead”, but has been resurrected from the dead, WHO also is the “first and the last”, little other identity possibilities are defendable. The term “first and last” (Isa.41:4; 44:6; Rev.22:13) is uniquely applied to the Son. His having been dead speaks volumes. The Father was never dead!*

[9] I know thy works, and tribulation, and poverty, (but thou art rich) *Here, wealth is measured differently than we might expect! ...and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan. A profound consideration: imposters posing as True Brethren. Do these have a literal modern counterpart in the Messianic (kabbalah) persuasion? That’s a possibility, though it could also include people who only profess to be disciples. (Rom.2:29)*

[10] Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; *apparently, a reference to another time, mentioned in Revelation 6:11, where in the last days a similar situation will exist. ...and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life. Those tried in such extreme ways are assured of high position in God’s Kingdom. This crown is not just some ornate hat! It also speaks to the validity of these early Saints in being especially worthy of being placed into high office.*

[11] He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death. *Here, as in Ephesus and Pergamos, hearing is mentioned before overcoming. Beginning with Thyatira, the order is reversed. Is there a particular reason for this?*

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*Note: We see two distinctions between the first three churches messages: One in the order*

*reversal of hearing and overcoming; the other being the admonition to ‘hold fast until I come’ spoken to the third fourth and fifth churches. No doubt there is a specific reason for this.*

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[12] And to the angel of the church in **Pergamos** write; These things saith he which hath the sharp sword with two edges; *It appears that persecution is being referred to as become more lethal by this point. It is reflected in the spiritual realm by Christ wielding a sword also in a discerning way. (One that cuts both ways.) It refers to either a warning to us to remain faithful to the Word and/or as a resource which we can employ against the physical threats and doctrinal infiltrations, both personal and organizational. The sword being wielded by the church at this point was losing its sharpness, illustrated by what we read next.*

[13] I know thy works, and where thou dwellest, even where Satan's seat is: *By now, the spiritual environment was becoming fully infiltrated, on a spiritual level. ...and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth. Despite extreme physical jeopardy, the faithful stand out.*

[14] But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication. *Apparently, certain elements from the religious world around them have made inroads into their belief system: elements that had ancient roots. (The book of Colossians speaks to this: the inclusion of the ‘elementals of the world’, effectively Gnosticism. Modern denominations grossly mis-identify what the book is referring to.) Are these two things literal or figurative? Gnostic teachings (restored under Protestantism) could well represent these.*

[15] So hast thou also them that hold the doctrine of the Nicolaitans, which thing I hate. *More than just doctrinal elements, the hierarchal configuration as well had been brought into their belief system.*

[16] Repent; or else I will come unto thee quickly, and will fight against them with the sword of my

mouth. *We are now given a better understanding of the intent of the opening statement. There will be subtle ‘interventions’ in churches where necessary. We may not realize when it happens. This, of course, would happen in those ministries which are redeemable. Those adamantly unrepentant would have their candlestick removed! (As what happened to one modern entity.)*

[17] He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it. *This speaks to the often subtle nature of His dealings with His ecclesia. Manna: ongoing sustenance; white stone: a vote of inclusion; new name: assignment into the Family of God. (See Revelation 14:1)*

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[18] And unto the angel of the church in Thyatira write; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass; *Another of the several places where a physical description of Christ’s appearance is given. (See Daniel 10:6 & Rev. 1:15)*

[19] I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first. *Unlike Ephesus, this church’s works were increasing as time went on, but not without certain improper allowances.*

[20] Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols. *Apparently, a prominent leader was infecting the church’s teachings with prophecies that were seductive. Accommodation of ‘daughters of the Whore’ was also a prevalent activity that was a serious problem. The commendations alongside the condemnations suggests that there were two different efforts ongoing contemporaneously. The same faults given in Pergamos reinforce the premise that Protestantish teachings were taking even deeper root at this point.*

[21] And I gave her space to repent of her fornication; and she repented not. *How soon this situation rendered this church compromised is an interesting question. It likely set the stage for*

*the next.*

[22] Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds. *There was a contingent who, like her, was unrepentant to the degree that severe trials were brought to bear. The reference to ‘adultery’ reinforces the idea that pagan (gnostic) teachings were being embraced by certain of their leadership.*

[23] And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works. *Deeds have consequences. What was being done brought to bear appropriate consequences. The point is that we must each be responsive to the reins by which we are being directed, even if the main body is remiss.*

[24] But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you none other burden. *We can realize from this that the warnings do not apply to all members unilaterally.*

[25] But that which ye have already hold fast till I come. *Here we see an admonition unique to just these three churches: Thyatira, Sardis and Philadelphia. Is it posing that a remnant of this church will remain functional in its mission right up to the second coming?*

[26] And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: *A promise to these overcomers of millennial rulership.*

[27] And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father. *We might wonder if the ‘breaking to pieces’ is accomplished by those given power over the nations, or is the reference to Christ alone? Is the ‘he’ in verse 26 the same ‘he’ as in verse 27?*

[28] And I will give him the morning star. *It would appear the ‘he’ (him) is the overcomer, not Christ in this instance. Who is the ‘morning star’? (See Revelation 22:16)*

[29] He that hath an ear, let him hear what the Spirit saith unto the churches. *Stated in reverse order of previous church messages. These have ‘heard’ first, and must overcome to the end,*

*suggesting that they are well-established by this point. Does this reversal reflect the suggestion that remnants of these three remain in existence thru to the Second Coming?*

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### Revelation 3

[1] And unto the angel of the church in **Sardis** write; These things saith he that hath the seven Spirits of God, and the seven stars; *Another reflection back to the introduction given in Chapter 1. Christ is in control of His Church, and very much aware of their spiritual condition.* ...I know thy works, that thou hast a name that thou livest, and art dead. *By this point, it seems that the congregations are more form and less substance. They know the right name, but are not living up to it.*

[2] Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. *While a few essential things are still embraced, they are woefully under-performed in actuality. These beliefs / practices appear on the brink of extinction.*

[3] Remember therefore how thou hast received and heard, and hold fast, and repent. *Apparently, they had a good beginning, but gradually lost the foundation once in place.* 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. *Not being appropriately watchful (we are admonished to watch) important events could and apparently will overtake them without them seeing the onset. Might this also allude to the Second Coming? Does it just represent their loss of spiritual legitimacy?*

[4] 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. *This suggests only a pitiful few are faithful to their calling, being self-maintained from the contamination common among them. Walking in white alludes to their being raised into Spirit form at the Second Coming.*

[5] 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. *Further*

*indication of the Promise made in the previous verse.*

[6] He that hath an ear, let him hear what the Spirit saith unto the churches.

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[7] And to the angel of the church in **Philadelphia** write; These things saith he that is holy, he that is true, *Is His holiness reflected in these being addressed here?* ...he that hath the key of David, *apparently a Key understanding within this genre, knowing His lineage, and where its physical remnant is located: the Throne that He will one day occupy! (Jer. 23:5; Isa. 9:7)* ...he that openeth, and no man shutteth; and shutteth, and no man openeth; *These have an 'open door' for proclamation of the Gospel, followed by a 'closed' period, but then ultimately it being left 'open' in the final stage. We should note that in the final situation, that 'door' is left open!*

[8] I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name. *As a result of their relatively small amount of 'strength', faithfulness to the Word, and respect for His Name, these are allowed an opportunity that prior churches were not. That would involve throwing off the many gnostic (Protestantish) teachings and re-establishing teachings faithful to the Word. These descriptions suggest the condition we've seen within the Church of the modern era.*

[9] Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee. *It appears the 'faux Jews' are found in association with this group also. If it suggests elements of the "Hebrew Roots" type persuasions, it then would represent a warning as it regards our faithfulness to the True Way! While these may be in line for salvation, the others clearly are shown a higher regard.*

[10] Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. *This assurance is hard to miss in being a reference to a particular point in time: the Great Tribulation, which we know precedes the Second Coming and the First Resurrection. Are these the people who*

*are most active at that point in time? Claims have been made, but perhaps a more specific identity is found among a wider representation. A major claimant went Nicolaitan and then went apostate, casting serious doubt on the original claims. Only scattered unaffiliated remnants carry on at present thru a re-opened 'door' including widespread media methods not available in the previous 'open door' situation.*

**[11]** Behold, I come quickly: hold that fast which thou hast, that no man take thy crown. *This statement is unique among these seven messages. Is it declaring that the Second Coming occurs within this group's active timeframe? There is need here also to 'hold fast' (the third time this is stated) until His Second Coming. The use of the term 'quickly' (or presently) suggests that there will not be the long wait that was the case for the previous five.*

**[12]** Him that overcometh will I make a pillar in the temple of my God, *These steadfast true disciples are to be set in particularly conspicuous places in His millennial Temple. ...and he shall go no more out: suggesting there was a situation where it was necessary to 'go out' in order to 'stay in' the True Church. ...and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, named and assigned to the ruling Family and Headquarters City ...which cometh down out of heaven from my God: and I will write upon him my new name. Of the generation of both the Father and Son by name. We see here three references to their naming.*

**[13]** He that hath an ear, let him hear what the Spirit saith unto the churches.

*Preface: It's been the long-standing premise among fundamentalist scholars that these seven 'churches' represent and describe seven successive church eras down thru time from the Day of Pentecost in Acts 2 to the Second Coming. With that understanding, it is also alleged that this seventh church's message describes its condition in the final generation, a premise which exhibits a high degree of credibility, when considering the spiritual conditions of the so-called faithful and true churches today. Also commonly held, is the belief that all seven 'eras' will have been*

*concluded at the time of the Second Coming. However, certain statements given to this particular church poses further intriguing considerations. Let's remember that all seven of these messages, though addressed originally to actual historic congregations, have application to any congregation, and also to any individual at any time. This also has general acceptance.*

**[14]** And unto the angel of the church of the Laodiceans write; *This name suggests 'the people need to decide', which is how it's loosely translated from the Greek. They are non-committal where they should be positive one way or the other. Their spiritual assessment beginning in verse 15 affirms the same. These things saith the Amen, the faithful and true witness, The Amen statement usually adds affirmation by the people to the Word given. It indicates a certain finality to a declarative statement, such as is seen in Revelation 1:8. Does this suggest a point of finality? ...the beginning of the creation of God; A unique and enigmatic statement, especially considering the previous 'Amen' identification. But, what is or has begun to be 'created' here? Physical Creation was completed long ago. This 'creation' apparently represents something NEW! Is it referring to something God has created or is it a reference to "god beings" being created from beings that were not God before? In other words, Christ was the 'firstborn' into the god-kind from the physical state by the resurrection from the dead. (Rom.8:29) Is God creating something or is it that new members of the God-family are being created? (Jas. 1:18) As stated, it would seem to identify Christ as the One first 'created' in this manner by the flesh-to-spirit 'conversion' process.*

**[15]** I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. *Detractors often present these Laodiceans as being 'cold' where in actuality, they are generally non-committal. There is a degree of religiousness among them, but without deep commitment: More of a go-with-the-flow demeanor toward it.*

**[16]** So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.

**[17]** Because thou sayest, I am rich, and increased with goods, and have need of nothing; and

knowest not that thou art wretched, and miserable, and poor, and blind, and naked: *A description of their spiritual condition that is perfectly logical in a prosperous (materialistic) world society. This indicates they are living in a prosperous world and know it. It affects where they place their dependence.*

[18] I counsel thee to buy of me gold tried in the fire, *reflecting spiritual refinement* ...that thou mayest be rich; *true spiritual wealth* ...and white raiment, that thou mayest be clothed, *If this were after the Second Coming, this would not be posed as a pending situation. They would already have been invested with the pure white garments of righteousness.* ...and that the shame of thy nakedness do not appear; *alluding to the intermediate state seen in 2<sup>nd</sup> Cor.5:4, having put off the physical garments of sinfulness but not yet having been re-clothed with those of righteousness.* ...and anoint thine eyes with eyesalve, that thou mayest see. *A state of self-blindedness. Those who place this entirely in the timeframe of the few years just prior to the Second Coming need to consider: Lukewarmness is not a likely condition in the face of severest persecution or imminent death. In this message, we see no reference to persecution, desperate deprivations or severest tribulation. (In fact, it describes the opposite.) We see no allusion to the desperate actions of Satan, who we know will be particularly focused on the remaining Saints in the end time. (Some try to read into the text great tribulation in the reference to 'gold tried in fire'. However, this refinement process is ongoing thru all ages.)*

[19] As many as I love, I rebuke and chasten: be zealous therefore, and repent. *We can know from this that the opportunity period to repent is open and ongoing.*

[20] Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. *While there are paintings that picture this scene, we need to take into account what it tells us. Not, as in the previous three messages, an admonition to 'hold fast 'til I come' is not there, but rather a picture of His presence at their door, knocking, having already come! It remains for them just to open up. It indicates He is present now!*

[21] To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

*A message to contemporary Christians, but also leaving the opportunity open for others to be named to positions of rulership on an ongoing basis. While these are apparently not 'pillars in the Temple' (suggesting a lesser assignment on account of being added later), nevertheless the Family remains open for later generations.*

[22] He that hath an ear, let him hear what the Spirit saith unto the churches. *This repeated benediction suggests each of these messages are applicable to any and all.*

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*Postnote: From what indication do we deduce that this church will mark the full end of the Church Age? While it's a widely held belief, let's ask ourselves this: In the millennial age, what will the spiritual responsiveness of its ongoing generations be? Would those people be as steadfast and as zealous as the more exemplary believers who experience poverty, severe trials persecutions and even martyrdom?*

*The ever present standing / knocking LORD suggests an immediate presence, offering ready access for fellowship to any who 'open up' to Him, as the post-advent age begins the first of those "whosoever wills" time periods. They are no longer under this "only whom the Father calls" situation (John 6:44), but within the open opportunity period presented a Holy Day season later, as in John 7:37-38 / Rev.22:17.*

*While it likely a Laodicean condition will begin before the Second Coming, it is here posed that this church age will continue on beyond the Second Coming, and that the un-persecuted, affluent people, living in a Satan-free religious society, will have the same tendency, to become lethargic and lackadaisical, as are so many in the present generation.*

*That being the case, these messages are appropriate for all time: for all ages of the redemptive plan of God, clear through to the time of Final Judgment!*

