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## Write, Therefore, What Is Now 2:1 to 3:22



Immediately following the vision of **Jesus** in the midst of **the seven golden lampstands**, there are seven messages given to seven churches. **Christ's** presence in the midst of these churches tells us that **He** knows everything about them. **He** doesn't merely stand in the midst of the churches; **He walks among the seven golden lampstands (2:1 CJB)**. **He** examines them from every angle. No praiseworthy quality, or embarrassing imperfection can escape **His** notice. **He** is aware of their every thought, intention, and motive, caring enough for their present and future well-being that **He** will encourage and correct them. There is a chiasmic structure to this section, where the message of the first letter is parallel to the second letter, and so on.

**A Someone like a son of man . . . His eyes were like blazing fire and His feet were like bronze glowing in a furnace (1:13-15).**

**B And out of His mouth came a sharp double-edged sword (1:16).**

**C I AM the First and the Last. I AM the Living One; I was once dead and behold I AM alive for ever and ever (1:17-18).**

**D The mystery of the seven stars that you saw in My right hand and of the seven golden lampstands (1:20).**

**D To Ephesus . . . These are the words of Him who holds the seven stars in His right hand and walks among the golden lampstands (2:1).**

**C To Smyrna . . . These are the words of Him who is the First and the Last, who died and came to life again (2:8).**

**B To Pergamum . . . These are the words of Him who has the sharp, double-edged sword (2:12).**

**A To Thyatira . . . These are the words of the Son of God, whose eyes are like blazing fire and whose feet are like burnished bronze (2:18).**

Whenever we see the number **seven** in the Scriptures, it is the number of completion (**to see link click [Ag - The Importance of the Number Seven in the book of Revelation](#)**). So here, we have a complete picture of the Church. There are four different applications to this picture.

First, there is the **local application**. These were **seven** actual churches that existed in the first century. **Jesus** knew these communities well and **He** wrote to them to meet their needs. They are mentioned in a half-moon circle. If you started at **Ephesus** and proceeded north on the main trade route to **Smyrna** and **Pergamum**, then swinging east and south you could come to **Thyatira**, **Sardis**, **Philadelphia** and **Laodicea** in that exact order.

Secondly, there is a **universal application**. These **seven** churches describe all churches, and each element, good or bad, is also present, to some degree in each one. No matter what part of history you come to, all **seven** churches will be represented, and will continue to exist until the Rapture.

Thirdly, there is a **personal application**. These churches describe **seven** different varieties of believers in each one.

Fourthly, there is a **historical application**. While all **seven** types of churches always exist, one type dominates a particular era of Church history. As a result, these **seven** letters present a prophetic picture of the **seven** historical periods that the believing community will develop. Those churches were chosen, first, because of the particular meaning of their names, and second, because of the situation of that particular community that will also be characteristic of a certain period of

Church history. If the letters or the parables were to be put in any other order than they are now – they would not fit the flow of Church history.

The **seven** letters all follow a basic outline containing seven parts. They are (1) the description of **Christ**, (2) the **church**, (3) the **city**, (4) the **commendation**, (5) the **concern**, (6) the **command**, and finally (7) the **council**. Not all **seven** letters have all seven points of the outline, nor are they necessarily in that order. But this is the basic structure of each letter.

*Dear Heavenly **Father**, How amazing that **You** know the future in such detail, and the details of each person's heart. No one can fool **You** by saying they love **You**, when really they love themselves the most. **You** so long to reward **Your children (John 1:12, 3:3; First John 3:1,3)** who truly love **You** and fill their lives with thought and deeds of love for **You**. Praise **You** that **You** have given talents/gifts to each of **Your children** that they can use to **Your** glory. We desire to use what **You** have given us in a wise way to bring you great honor and glory. We look forward to hearing **You** say: **Well done, good and faithful servant! You were faithful with a little, so I'll put you in charge of much. Enter into your master's joy (Mt 25:21, 23)! We love You!** In the name of **Your** holy **Son** and the power of **His** resurrection. Amen*