

Seventh Letter

Laodikeia

The Lukewarm Assembly

Hazon (Revelation) 3:14–22

“And to the messenger of the assembly in Laodikeia write, ‘The Amēn, the Trustworthy and True Witness, the Beginning of the creation of Elohim, says this: I know your works, that you are neither cold nor hot. I would that you were cold or hot. So, because you are lukewarm, and neither cold nor hot, I am going to vomit you out of My mouth. Because you say, ‘Rich I am, and I am made rich, and need none at all,’ and do not know that you are wretched, and pitiable, and poor, and blind, and naked. I advise you to buy from Me gold refined in the fire, so that you become rich; and white garments, so that you become dressed, so that the shame of your nakedness might not be shown; and anoint your eyes with ointment, so that you see. As many as I love, I reprove and discipline. So be ardent and repent. See, I stand at the door and knock. If anyone hears My voice and opens the door, I shall come in to him and dine with him, and he with Me. To him who overcomes I shall give to sit with Me on My throne, as I also overcame and sat down with My Father on His throne. He who has an ear, let him hear what the Spirit says to the assemblies.”’

1- Name of Assembly

Hazon (Revelation) 3:14a

“And to the messenger of the assembly in Laodikeia write,

Laodikeia (Laodicea), meaning “human rights,” was originally a Greek city named Diospolis, or “City of Zeus.” Under Roman control, it grew into a wealthy, influential trade hub connecting the Middle East and Ephesus. It became famous for its soft black wool, a medical eye salve, and, notably, its lukewarm water brought in from hot springs.

The wealth and comfort of the city seeped into the spiritual life of the Assembly. They were proud, self-reliant, and believed their prosperity meant they had Elohim’s Favor. It was a mindset that said, “We have everything we need.” But Yeshua saw something else, not riches, but spiritual poverty.

Their belief system mirrored the modern-day prosperity gospel: name it, claim it, bless it, frame it. Yet this was empty religion built on human pride, not holiness. They judged their worth by material success, not by faithfulness to the Torah or dependence on YHWH.

Laodicea was also close to Colossae, and Rabbi Sha'ul (Paul) wrote to them both, as seen in Colossians 4:16: "And when this letter is read among you, see that it is read also in the assembly of the Laodikeians, and that you likewise read the letter from Laodikeia."

In the timeline of church history, Laodikeia represents our modern age, a time from the early 1900s until now. It's an age marked by human-centered values, where the rights of the rebellious are sometimes defended more than the rights of the righteous. We live in a generation that celebrates comfort, success, and personal rights but often forgets holiness, repentance, and reverence for Elohim.

The message to Laodikeia is one of the most urgent and sobering in all of Revelation, not because of persecution or suffering, but because of complacency. Apathy. Lukewarm faith. And unless they change, unless *we* change, the warning is clear: Yeshua will not keep lukewarm believers in His mouth. He will spit them out.

But even in that warning, there is mercy. Yeshua is still standing at the door, still knocking, still waiting for someone, anyone, to open and let Him in.

2- Character Description of Y'shua

Ḥazon (Revelation) 3:14

"The Amēn, the Trustworthy and True Witness, the Beginning of the creation of Elohim, says this:"

Yeshua reveals Himself here with three powerful titles: the Amēn, the Trustworthy and True Witness, and the Beginning of the creation of Elohim. These aren't just lofty titles; they tell us something vital about who He is.

He is the Amēn, the unshakable truth, the final word, the One who seals every promise of Elohim. He is the Trustworthy and True Witness, the One whose testimony is always reliable. He speaks what is right. He reveals what is hidden. And He is the Beginning of creation, not as someone created, but as the source of creation itself. Everything was made through Him, as John wrote:

Yohanan (John) 1:1-3 "In the beginning was the Word, and the Word was with Elohim, and the Word was Elohim. He was in the beginning with Elohim. All came to be through Him, and without Him not even one came to be that came to be."

He is not only the start of creation but the faithful One who will bring it to completion. Revelation 1:5 calls Him "the faithful witness, the firstborn from the dead, and the ruler of the sovereigns of the earth." And *Ḥazon (Revelation) 19:11* describes Him again as the One called "*Trustworthy and True,*" who judges in righteousness.

Yeshua doesn't speak just to give warnings. He speaks because He is Truth itself. He is the Ruler of all creation, and He has every right to speak into the condition of this Assembly.

His words carry weight. His titles aren't just theology; they are the very foundation of reality. When He speaks, the heavens listen. When He knocks, we must answer. Because the One standing at the door is no ordinary guest. He is the Beginning and the End, the Truth and the Judge, and the faithful Redeemer of all who overcome.

3- Recognition

This is the only letter of the seven where Yeshua gives **no praise**. Not a word of encouragement. Not even a single line of recognition for something good.

He doesn't say, "*You have a few who remain faithful,*" like He did with Sardis. He doesn't say, "You've endured," as He told Philadelphia. Nothing.

This Assembly had become so self-satisfied, so blinded by their own comfort and wealth, that there was **nothing commendable** to point to. And Yeshua, who is the faithful and true Witness, spoke the truth without softening the blow.

It is a chilling silence. And that silence speaks volumes.

4- Shortfalls

Hazon (Revelation) 3:15-17

"I know your works, that you are neither cold nor hot. I would that you were cold or hot. So, because you are lukewarm, and neither cold nor hot, I am going to vomit you out of My mouth. Because you say, 'Rich I am, and I am made rich, and need none at all,' and do not know that you are wretched, and pitiable, and poor, and blind, and naked.

The Assembly at Laodikeia is portrayed as deeply compromised, comfortable, self-reliant, and spiritually blind. They thought they were rich and had no need of help. But in truth, they were spiritually poor and naked, completely unaware of their true condition.

They were indifferent to the teachings of the Torah and to Yeshua Himself. False teachings, compromise, and moral decay had crept in quietly, disguised by comfort and prosperity.

Yeshua's use of the word "vomit" isn't random. The Greek word "**emeo**" refers to something so unpleasant, so revolting, that it must be expelled. This is what their lukewarm faith had become to Him, repulsive.

This takes us back to Yeshua's own words in *Mattithyahu (Matthew) 7:21-23*, where He warns that not everyone who calls Him "*Master*" will enter the Kingdom, only those who do the will of His Father. Many will be rejected because of their lawlessness, their Torahlessness.

We can understand three kinds of believers here:

Those great in the Kingdom, who teach and obey Torah. Those small in the Kingdom, who love Elohim but don't yet fully understand Torah. And then the deceived, who know the truth but reject it, living in compromise.

The Assembly in Laodikeia had embraced the third category. Their gospel was centered on wealth, comfort, and cultural acceptance. In doing so, they diluted the truth, excused sin, and replaced YHWH's standard with their own.

Yeshua is calling for them, and for us, to wake up, repent, and return to Him with fire in our bones and truth in our hearts.

5- Corrective Action

Hazon (Revelation) 3:18

“I advise you to buy from Me gold refined in the fire, so that you become rich; and white garments, so that you become dressed, so that the shame of your nakedness might not be shown; and anoint your eyes with ointment, so that you see.”

The Assembly at Laodikeia, despite its worldly affluence, was blind to its spiritual impoverishment and insensitivity to its own miserable condition. The wealth and comfort of earthly possessions had led to a false sense of security and spiritual complacency.

To remedy this dire situation, Y’shua offers a profound solution: “buy from Me gold refined in the fire.” This metaphor signifies the need for true spiritual wealth, which comes not from material accumulation but from sacrificial giving and enduring hardship for the sake of the Kingdom of YHWH. It calls for a commitment to serving Messiah Y’shua and living according to His Torah Teachings.

This call to action includes investing in heavenly treasures rather than earthly ones. The Assembly is urged to focus on true salvation and the Grace of YHWH, as reflected in *Yeshayahu (Isaiah) 55:1* and *Qorintiyim Bět (2 Corinthians) 5:3*. The emphasis is on dedicating resources and efforts to the Gospel rather than clinging to material wealth. True spiritual vibrancy and a genuine relationship with YHWH require releasing the grip on worldly possessions and committing to the work of the Kingdom *Luqas (Luke) 9:23*.

Furthermore, the Assembly must clothe itself with the righteousness of Y’shua, as described in Revelation 19:8, to cover its covetousness and avoid exposing its spiritual deficiencies. Clear vision is also essential: the Assembly needs to see and embrace the Truth of YHWH’s Torah to understand its true spiritual condition and align its life accordingly.

In summary, Y’shua calls the Laodicean Assembly to a transformative shift from worldly affluence to spiritual richness, emphasising sacrifice, righteousness, and dedication to the divine teachings of Torah.

6- Challenge

Hazon (Revelation) 3:19-20

“As many as I love, I reprove and discipline. So be ardent and repent. See, I stand at the door and knock. If anyone hears My voice and opens the door, I shall come in to him and dine with him, and he with Me.”

The Assembly at Laodikeia is not beyond redemption, but they are at a breaking point. Yeshua’s words here are filled with love, but it is a love that corrects. It is the kind of love that disciplines, like a good father correcting his child, not out of anger, but out of desire to restore.

Yeshua says, “I reprove and discipline.” He doesn’t give up on them. He doesn’t walk away. He confronts them with truth because He wants them to return. He wants them to be zealous, burning with urgency, and to repent, to turn back completely.

And then He gives this beautiful picture: “*See, I stand at the door and knock.*” He’s not kicking it down. He’s not forcing His way in. He’s knocking, waiting, calling. This isn’t just a personal invitation; it’s a collective call to the Assembly. Yeshua wants back in.

The Laodikeians had shut Him out with their self-reliance, their pride, and their spiritual blindness. But He hasn’t walked away. He’s still there. Still knocking. Still hoping someone will open the door.

And if they do, if *we* do, He promises fellowship: “*I shall come in to him and dine with him, and he with Me.*” This is more than a visit. It’s a covenant meal. It’s reconciliation. Restoration. Intimacy with the King of Kings.

It’s not too late for Laodikeia. And it’s not too late for us. But the door must be opened from the inside. That’s the challenge, and the hope.

7- Reward

Ḥazon (Revelation) 3:21-22

“To him who overcomes I shall give to sit with Me on My throne, as I also overcame and sat down with My Father on His throne.” He who has an ear, let him hear what the Spirit says to the assemblies.”

To the one who overcomes, who turns from complacency and returns to Yeshua with zeal and truth, a breathtaking promise is given: to sit with Him on His throne. What an honour. What a transformation. From being lukewarm and self-deceived to being seated in royal authority beside the King Himself.

This isn’t a reward for the proud or the comfortable. It’s for the one who hears, repents, and endures. Yeshua says He overcame, and now He invites us to walk that same path, to conquer the flesh, the world, and every false security.

And this promise stretches into the Olam Haba, the world to come. During the Messianic Age, the faithful will rule with Yeshua, as Ḥazon (Revelation) 20:4 reveals. As *Kēpha Aleph (1 Peter) 2:9* says, “*we are a royal priesthood*”. This isn’t just a nice saying; it’s a destiny.

The Assembly at Laodikeia had the most sobering warning, but also one of the greatest promises. Yeshua hasn’t given up on them. And He hasn’t given up on us. Let the one who has an ear, hear. Truly hear. And respond.

Summary of the Letters to the Seven Assemblies

As we come to the end of these seven letters, one thing is clear: Yeshua is not looking for perfect people, but for faithful ones. These letters are not just ancient messages; they are

living words, searching the heart of every believer today. Whether suffering like Smyrna, holding fast like Philadelphia, or struggling like Laodikeia, each Assembly is called to return to its first love, to endure, to wake up, to repent, to conquer.

Yeshua walks among the lampstands. He sees. He knows. He corrects, but always with the purpose of restoration. He warns, but He also woos. He offers promises that reach into eternity for those who overcome, not by strength alone, but by clinging to Him, the True and Faithful Witness.

And in every letter, we hear it again: “He who has an ear, let him hear what the Spirit says to the assemblies.” The question is not whether He is speaking, the question is, are we listening?

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