They held fables, and the endless genealogies of the  
aeons. They were guilty of profane babblings, and  
blasphemy. They set up contrasts, or “Antitheses,”  
between the Old Testament and the New, rejecting the  
former. They refused marriage, and certain articles of  
food: probably wine, and animal food; practising  
austerities of various kinds. They denied the resurrection, explaining it away.

7. “He that hath an ear, let him hear what the Spirit saith to  
the churches.”  
  
 The Lord foresaw, that the churches, as corporate  
bodies, would not answer to the demands of God.  
Therefore He *addresses Himself* to *each individual* of  
them. Where the mass was a ruin, there might be  
individuals who maintained their Christian position.  
Hence the Lord, at the close of each admonition to the  
whole, lifts up His voice to each. The churches, *as  
bodies, are judged now in this dispensation. The members of them are to give account hereafter*. If impenitent,  
the lamp was (in this dispensation) to be removed; but  
the individual was to be requited in resurrection; as  
the promise proves.

“To him that overcometh I will give to eat of the tree of life,  
which is in the paradise of God.”

*No promises* are made, throughout these epistles, to  
*the Church, as a unity*. The churches are *nowhere* in  
Revelation dealt with *as a unit*, to be rewarded alike.  
Nor are even the members of *each several Church* set  
upon the same level of reward. There were “*a few*  
names in Sardis” that should *receive a prize* at the  
hand of Christ, when the rest were accounted unworthy  
of it. The maintenance of our dispensational position  
of witness, or not, is that whereon the reward to each