A scene from a movie showing a Roman soldier in armor standing behind a man with a long white beard sitting at a desk writing. The man is looking down at his work with a focused expression. The soldier is holding a spear and looking towards the camera. The background is a stone wall.

“Therefore write the things which you have seen, and the things which are, and the things which will take place after these things” – Revelation 1:19

“To the angel of the church in Ephesus...” –

Revelation 2:1.



Essential Truth:

**Every congregation is
'colored' by the culture
in which it exists.**

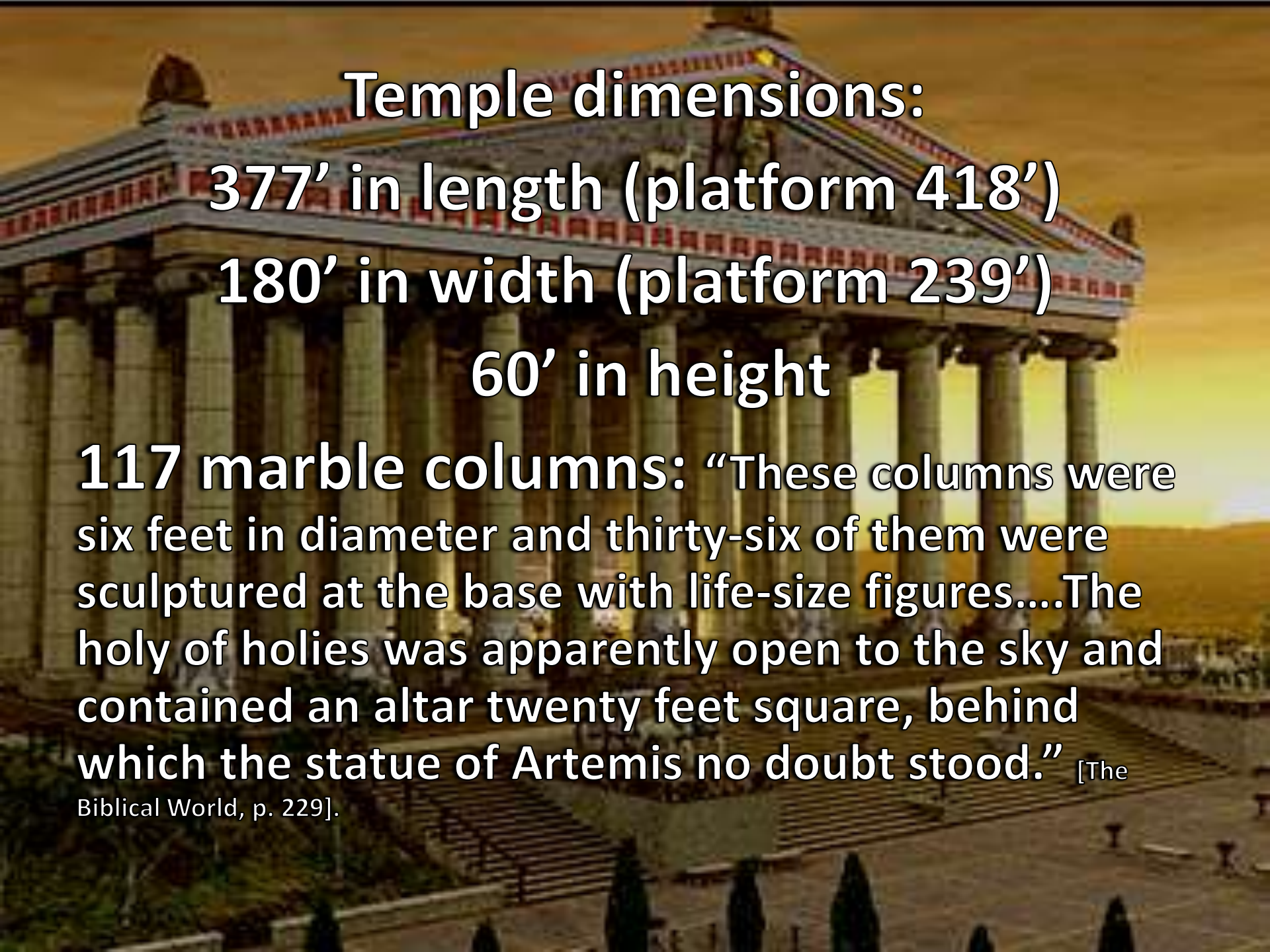
THE LETTER:

- 1. Ray Summers: "Loyal but Lacking."**
- 2. "The Honeymoon is Over."**

THE CITY

The first and greatest city of Asia Minor

1. Site of greatest harbor in Asia. William Ramsay: “...the vanity fair of the ancient world.”
 - a. Port at Rome had greater number of ships.
 - b. City located at mouth of Meander Valley.
2. Politically: a free city.
3. Religiously: center of Artemis worship.



Temple dimensions:
377' in length (platform 418')
180' in width (platform 239')
60' in height

117 marble columns: “These columns were six feet in diameter and thirty-six of them were sculptured at the base with life-size figures...The holy of holies was apparently open to the sky and contained an altar twenty feet square, behind which the statue of Artemis no doubt stood.” [The

Biblical World, p. 229].

A classical painting depicting an ancient Greek city square. In the background, a grand temple with a pediment and columns stands on a raised platform. In the foreground, a large, ornate fountain with multiple water jets is visible. Several figures in classical attire are scattered throughout the scene, including a man on horseback and a group of people near the fountain. The overall style is that of a 19th-century historical painting.

4. Citizenry: Multi-ethnic with six predominant groups:

a. Descendants of original settlers.

b. Original colonists from Athens.

c. Three additional Grecian influences.

d. Jews.

THE CHURCH

1. The problem: *“But I have this against you, that you have left your first love”*

– Revelation 2:4.

2. History of the Ephesian church:

a. Acts 19:1

b. Acts 19:2 – 5

c. Acts 19:6

d. Acts 19:7

e. Acts 19:8

(1) Acts 19:9

(2) Acts 19:10 “...all who lived in Asia heard the word of the Lord, both Jews and Greeks.”

f. Acts 19:11 – 12

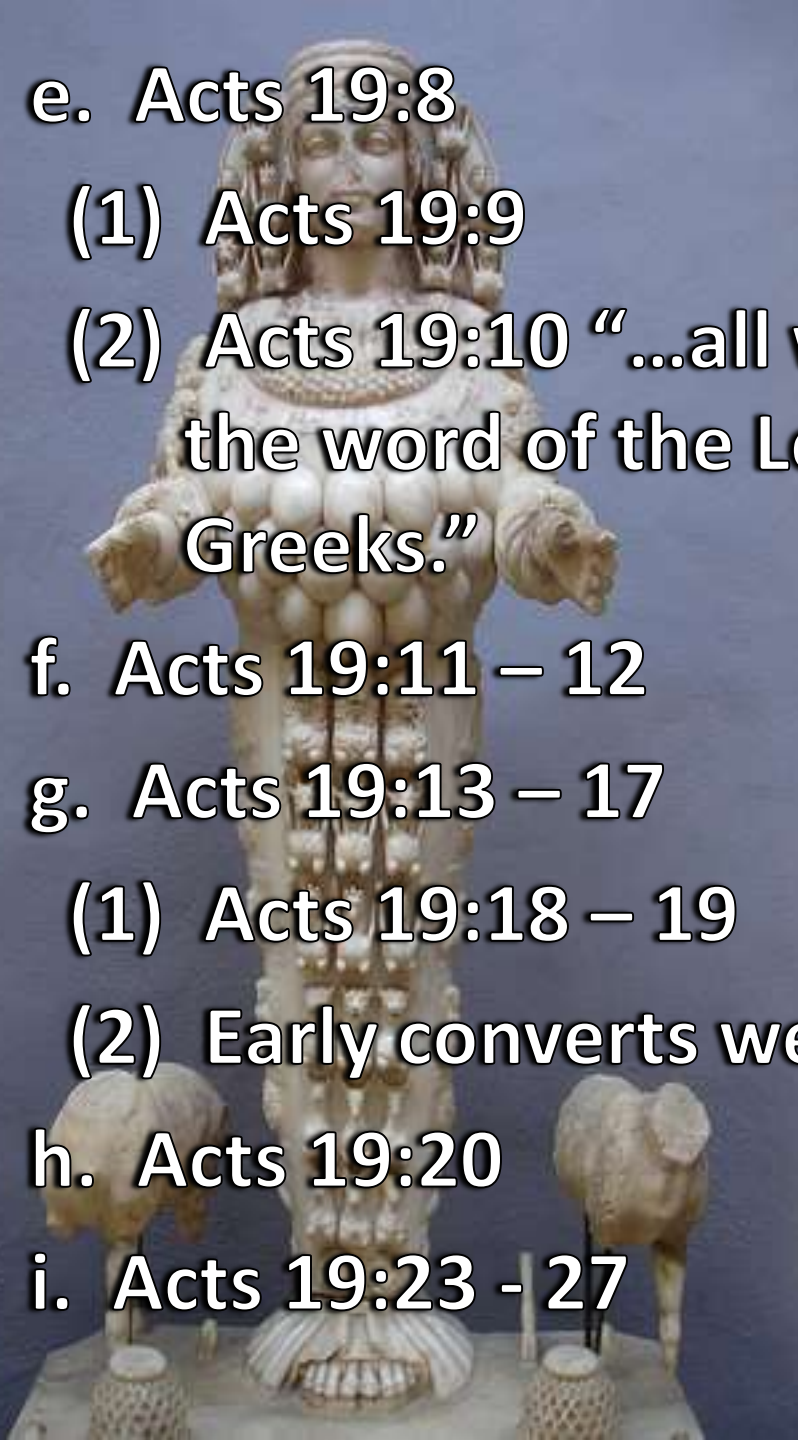
g. Acts 19:13 – 17

(1) Acts 19:18 – 19

(2) Early converts were ‘on fire.’

h. Acts 19:20

i. Acts 19:23 - 27





j. Acts 20:17 – 38

k. Ephesians 1:15 – 16 (c. A.D. 64 – 65)

3. The portrait of the church:

a. Loving

b. Going

c. Growing

d. Dynamic

e. After but fifteen years they have
“fallen;” “left your first love.”

THE LETTER TO EPHESUS

A. “To the angel of the church in Ephesus” –

Revelation 2:1(a).

B. “The One who holds the seven stars in His right hand, the One who walks among the seven golden lampstands” – Revelation 2:1(b).

1. This “one” holds the destiny of the church by his authority.
2. This “one” investigates the congregation regarding its condition.
3. The spiritual status of the church is under scrutiny.

C. The endorsement of the Ephesians – Revelation 2:2 – 3 in very favorable language: “I know:”

1. “your deeds” = an active group.

2. “your toil” = hard working group.

a. Luke 5:5

b. Mark 6:48

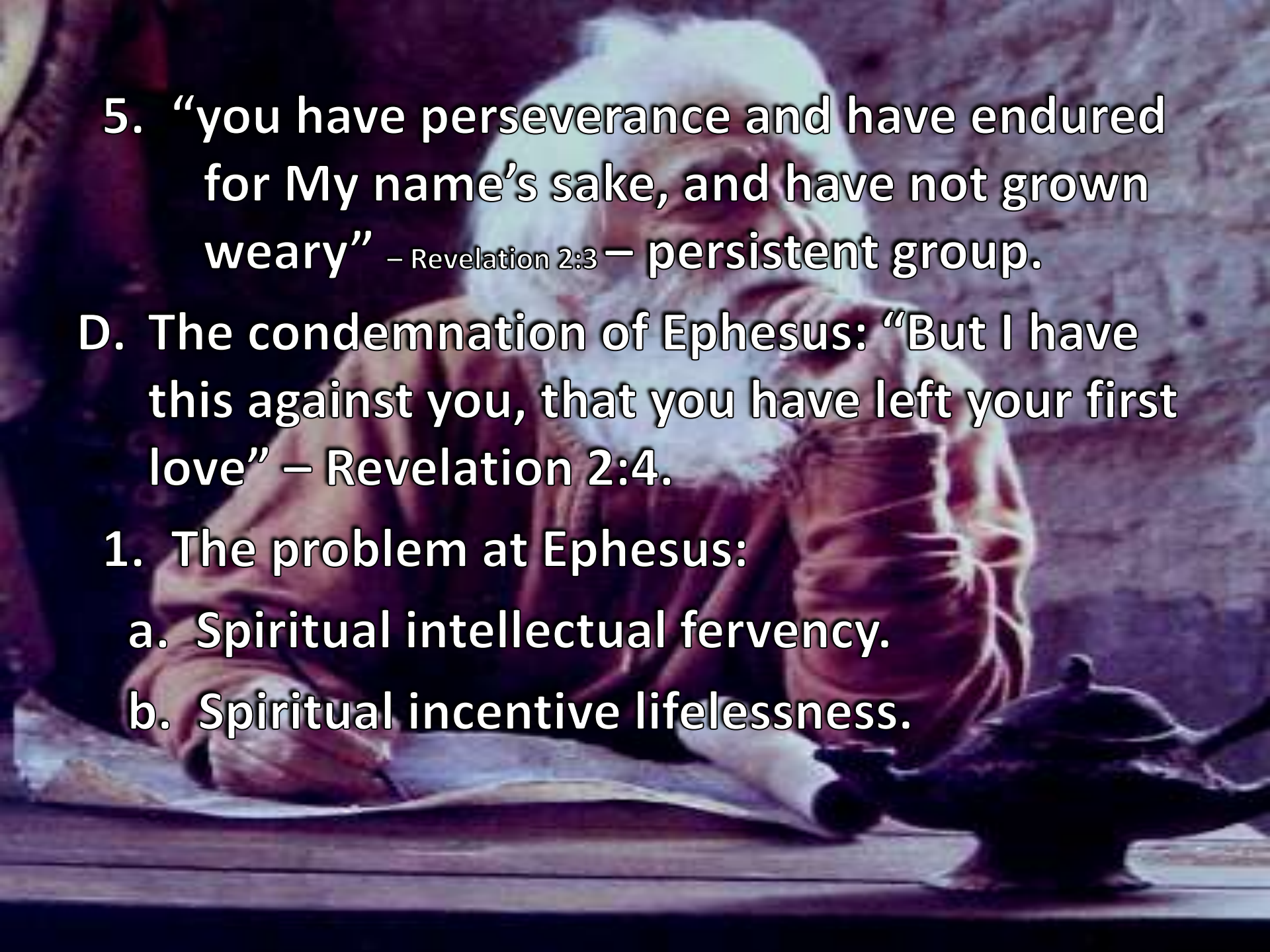
3. “your perseverance” = steadfast group.

a. υπομονη = lit. ‘hyper alone.’

b. υπο – hyper; μονη – alone.

4. “you cannot tolerate evil men, and you put to the test those who call themselves apostles and are not, and you found them to be false” – intolerant group.

REVELACION



5. “you have perseverance and have endured for My name’s sake, and have not grown weary” – Revelation 2:3 – persistent group.

D. The condemnation of Ephesus: “But I have this against you, that you have left your first love” – Revelation 2:4.

1. The problem at Ephesus:

a. Spiritual intellectual fervency.

b. Spiritual incentive lifelessness.

E. The correction for Ephesus:

1. Correction #1: “Therefore **remember** from where you have fallen” – Revelation 2:5(a).

a. Question: How does one get home after having left home?

b. Answer: Luke 15:11 – 32.

c. Correction #1 answers question: “Can you fall in love again?”

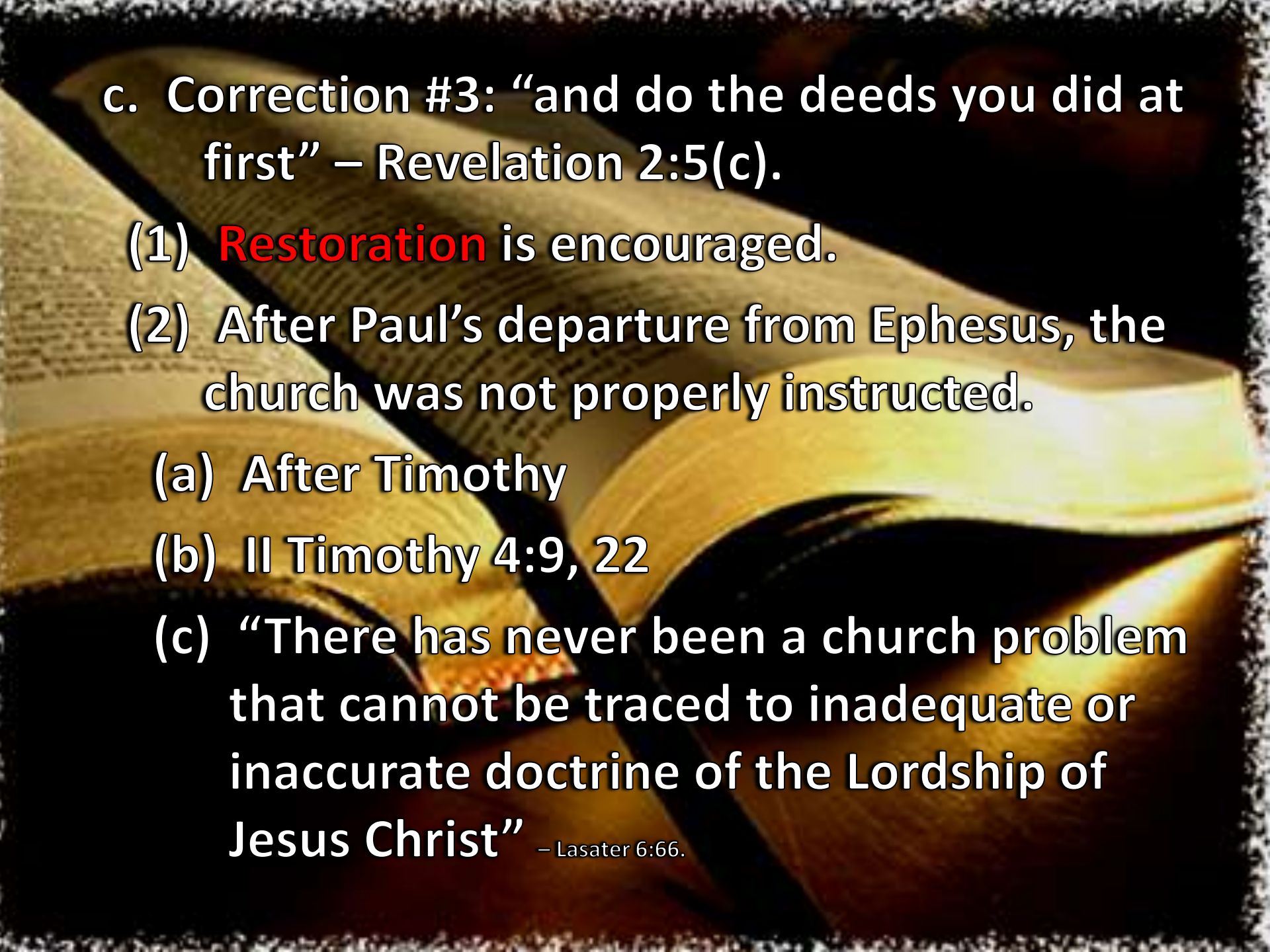
2. Correction #2: “and **repent**” – Revelation 2:5(b).

a. “Repent” involves concept of “commitment.”

(1) Commitment to readiness for change.

(2) Commitment to return to former conduct.

b. “Repent” is change of mind and reorientation.

An open book with yellowed pages is shown from a high angle. The text is overlaid on the book. The background is dark and textured.

c. Correction #3: “and do the deeds you did at first” – Revelation 2:5(c).

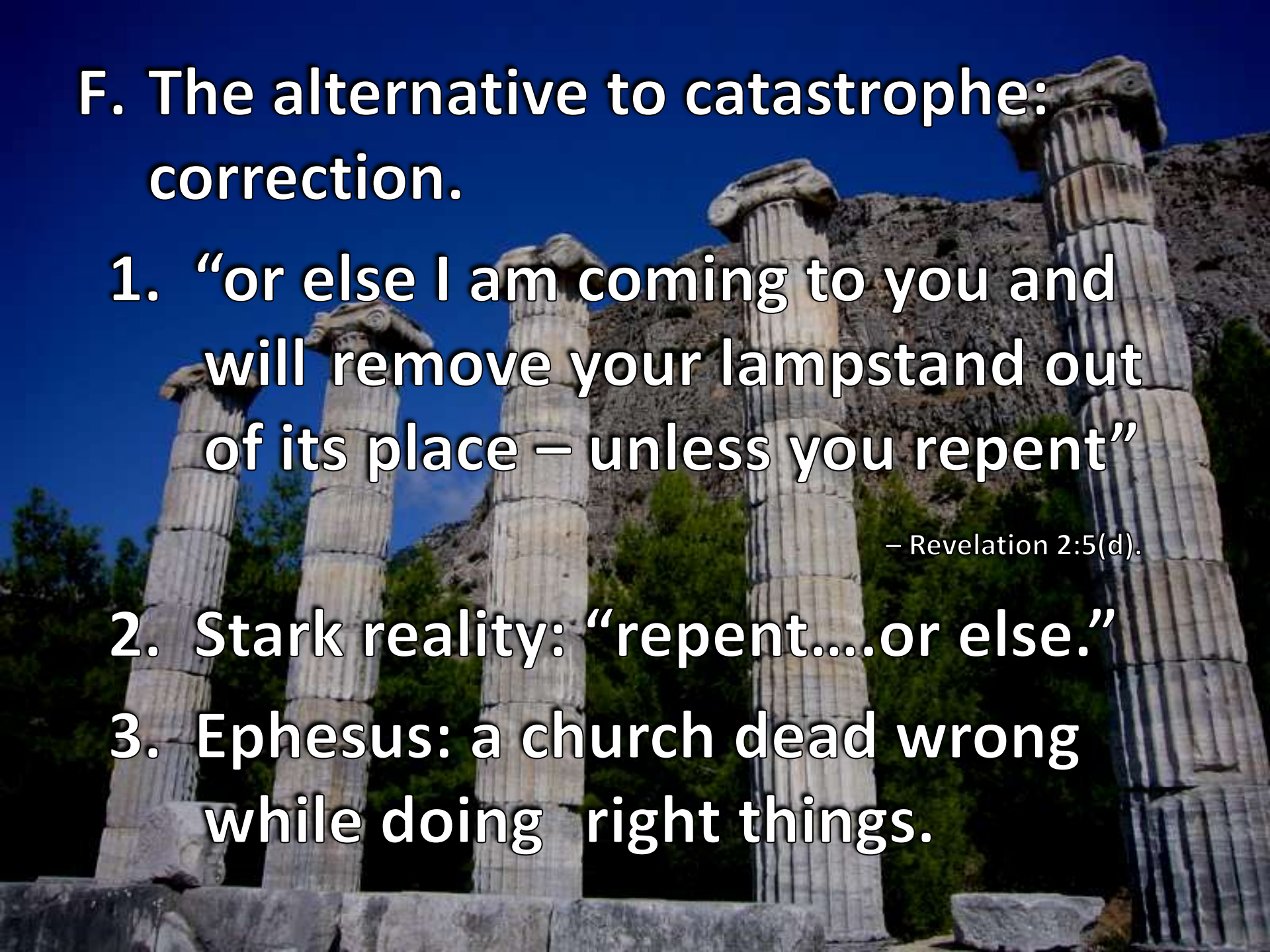
(1) **Restoration** is encouraged.

(2) After Paul’s departure from Ephesus, the church was not properly instructed.

(a) After Timothy

(b) II Timothy 4:9, 22

(c) “There has never been a church problem that cannot be traced to inadequate or inaccurate doctrine of the Lordship of Jesus Christ” – Lasater 6:66.



**F. The alternative to catastrophe:
correction.**

**1. “or else I am coming to you and
will remove your lampstand out
of its place – unless you repent”**

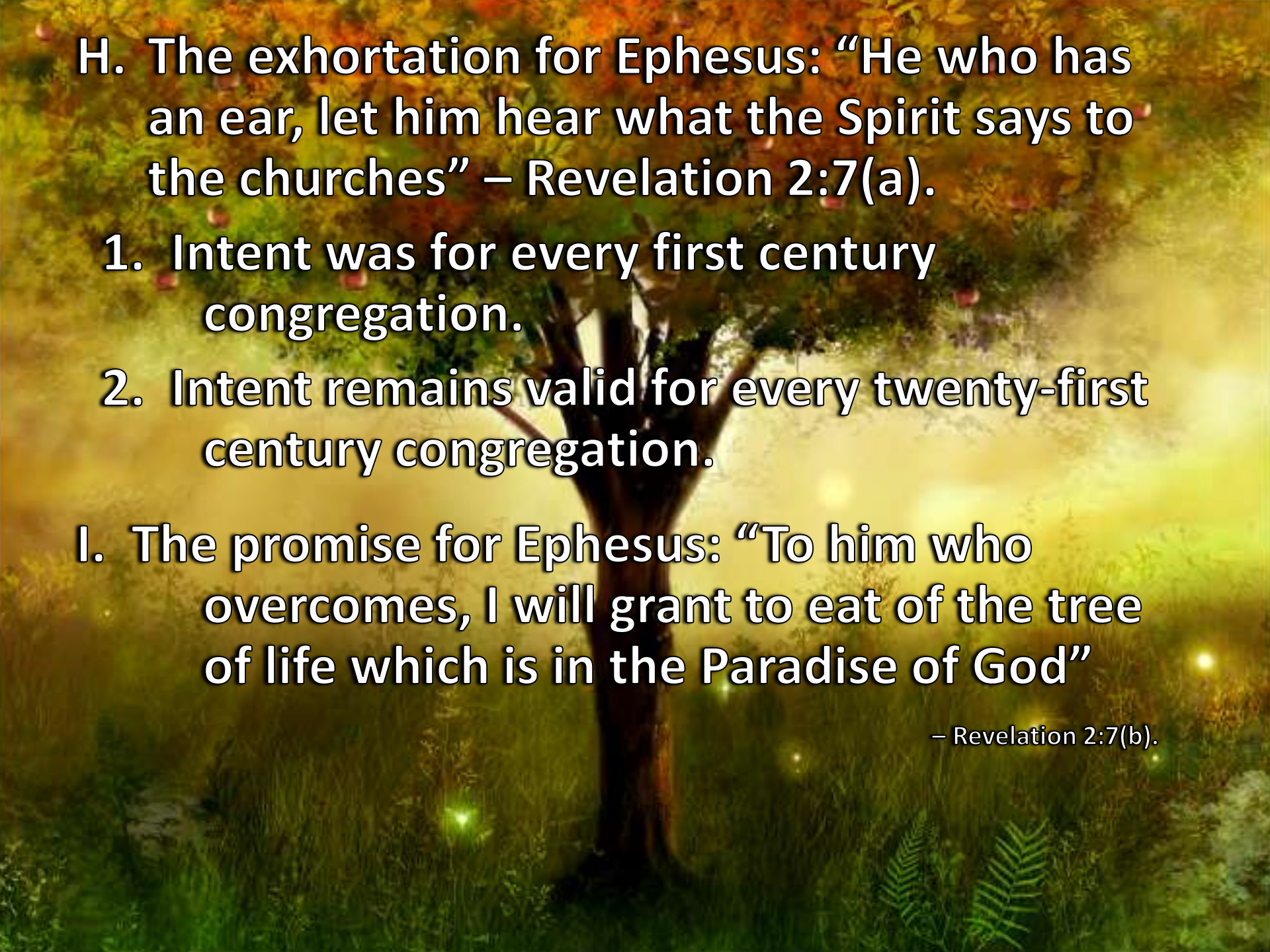
– Revelation 2:5(d).

2. Stark reality: “repent...or else.”

**3. Ephesus: a church dead wrong
while doing right things.**

G. The addenda for Ephesus: “Yet this you do have, that you hate the deeds of the Nicolaitans, which I also hate” – Revelation 2:6.

- 1. Question: Is it possible for a church to hate what Jesus hates and yet not love what the Lord loves?**
- 2. “Nicolaitans” = persons promoting ungodly compromises.**



H. The exhortation for Ephesus: “He who has an ear, let him hear what the Spirit says to the churches” – Revelation 2:7(a).

1. Intent was for every first century congregation.

2. Intent remains valid for every twenty-first century congregation.

I. The promise for Ephesus: “To him who overcomes, I will grant to eat of the tree of life which is in the Paradise of God”

– Revelation 2:7(b).