

“To the Angel of the Ephesian Ecclesia write these things saith he who holds the Seven Stars in the right hand, walking in the midst of the seven Lightstands which are golden. I have known thy works and thy labour, and thine awaiting, and that thou art not able to endure wicked men; and hast tried them who assert that they are Apostles, but are not, and hast found them liars; and thou hast suffered and hast patient endurance, and hast laboured on account of my Name, and hast not tired out.

“But I have against thee that thou hast forsaken thy first love. Remember, then from whence thou hast fallen and change thy mind, and do the first works; but if not, I come to thee speedily, and I will remove thy lightstand out of its place, except thou change thy mind.

“But thou hast this, that thou hatest the works of the Nicolaitans, which I also hate. He that hath an ear let him hearken to what the Spirit saith to the Ephesians. To him that overcomes, to him I will give to eat of the Wood of the Life, which is in the midst of the paradise of the Deity.”

Eureka Volume 1 Chapter 2 section 1 To the Angel of the Ephesian Ecclesia to 7 The Paradise of the Deity.

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The section in Eureka begins with the statement that “The Ephesian Ecclesia was the Body of Christ in the city of Ephesians”. This demonstrates the understanding of our pioneer Brother Dr Thomas, who defines the One Body as visible and discernible. He then adds “Thus was the One Body created in Ephesus”. There is no subsequent exposition written later where he changes his mind on this doctrine. Geographical Ecclesias are representative of the One Body in the aggregate, they are a body of Christ, 1 Corinthians 12v27, just as those at Corinth were.

There are different ways at looking at the seven epistles, Dr Thomas reasons that they are prophetic anticipation of the declension of the early church away from the Truth. However, the apostacy started in the Apostolic era, 2 Thessalonians 2v7, and the seven Ecclesias are actually types of different states of local meetings within the Truth not out of it. Ephesus was the transition from the Apostolic age, leading into the epoch of the first seal as he expounds more fully later on in Eureka.

Here is a possible breakdown of Ecclesial types and situations.

Complacent, persecuted, compromised, reticent, hypocritical, unappreciated, affluent.

Taking this alternative view, the Ephesian Ecclesia seems to represent an Ecclesia with a degree of **complacency**, that was in danger of total censure and loss of their status as being the One Body in Ephesus, as Christ threatened to “*remove thy lightstand out of its place*”. This is not talking of relocating to another city, but of being disfellowshipped for transgression and unacceptable behaviour. We must ensure that we are not found in such a vulnerable position within our Ecclesias. They had fallen from a position of grace and needed to repent – to change their minds – or Jesus would cut them off. This is a concerning warning right at the start of the Book, the very first example of an early

Ecclesia with a divine comment. There is opportunity to repent, there is always, opportunity to repent, whilst we are living. Only death shuts the door to repentance, no one can repent for you, once you are dead your thoughts perish, it is too late!

Dr Thomas does outline the important point that the angels in this section are not celestial angels but terrestrial ones. They are the messengers of the Ecclesias, so servile elders, not authoritarian elders. They are plural in number as we shall see as the details of the various epistles are examined and scrutinised. There was no single leader in any Apostolic Ecclesia, each was set up with a multiple number of elders as Titus 1v5, where it does not say – ordain an elder in every city - but “*ordain elders in every city*”.

The epistle starts with a reminder that Christ has the seven angels in his right hand and walks in the midst of the seven golden candlesticks. The essential issue is that these are believers under both scrutiny and also special care, from their Lord and master, King Jesus who reigns enthroned in heaven with the Father. They have both privilege and also responsibility and are to be judged for their choices.

The angel is held responsible for the entire lightstand. If he does not repent the whole witness at Ephesus will be removed. This is called sin by association. The other believers at Ephesus were expected to read the epistle and require change in their eldership, if they did this then they would not be so easily dismissed or cut off. If they ignored the warning Jesus gave either because they did not care to update themselves or because they were too busy doing other things that was on them. They would not be condemned merely because they were at Ephesus but because there was an expectation to get involved with the things that matter to God and they did not do so. It is also true in similar contexts in other ages, such as our own, because the principles of God do not change.

There is always a commendation, the angel at Ephesus **hated** the deeds of the Nicolaitanes. These errorists were those who were authoritarian, literally – victory over the people. They set themselves over others and ruled by decree and coercion, not by example and compassion. Jesus also hated their deeds, not the persons themselves. He would punish them however if they refused to abandon their evil works. This is an example of where Jesus and his followers were required to hate the deeds but not the doer, in context, something we neglect at our peril, we must judge others but only God can condemn them, with that authority being delegated also to the Son.

In addition, they could not bear those who were evil but put them on trial and branded them for what they were – liars. If only those who claim to follow Christ today would copy these faithful elements from the eldership at Ephesus. Instead, there is a moral weakness that those claiming to be on the side of good refuse to censure evil.

The angel had not been slack! He had been busy and had worked hard to further the name of the Lord. Why then was there any criticism at all? The main issue raised by the Lord was the departure from correct motivation – “*thou hast left thy first love*”. (Left or relaxed thy first love) We can only challenge people on their motivation, we cannot accuse them of being at fault in this regard. It is only heaven’s prerogative to judge the heart, the believers can only judge actions. Having revealed this to everyone – *hear*

what the spirit saith to the Ecclesias - there was an expectation of action following from any such revelation.

How can it be seen that motivation is altered in order for this to be judged? Was Jesus going to “*come unto thee quickly*” in the immediate timeframe of the first century, or was this speaking of future judgment? If future judgement then how can Jesus do this quickly as it is some two thousand years future, and the lightstand at Ephesus has already been long abandoned, as the city is no more, and the truth long since died out there! It must therefore be speaking of judgement in context of the first century. Accordingly, it must be understood that Jesus would come in some way to remove the Ecclesia, and here the understanding of the multitudinous provides a good explanation. The believers in the first century were the then present extension of Christ and they were expected to enforce the requirement to remove the lightstand if the evidence of repentance was not demonstrated. Jesus was not saying that he would personally come down from heaven to do this!

There is always a reward held out for each of the seven Ecclesias. To Ephesus there is a promise of eating “*of the wood of the life which is in the midst of the paradise of God.*” This shows the many trees that will grow from the One Life. The many trees are the brethren and sisters of Christ, and the One life is the life of Jesus which is so precious to God and to others also who have come to appreciate and value it for what it is, eternal life and fit for the restoration of the Edenic paradise but on the basis of new inhabitants whom God has blessed by putting them there. Unlike Adam and Eve in the first garden, they will eat of that tree and by continuing to eat of it, will live forever, and will not die because they have become immortal with Jesus to join God the underived spirit.

We should seek to apply these lessons to ourselves especially if we want to enjoy this reward which God in His grace has not restricted just to the believers at Ephesus but unto all who hear what the spirit says unto the Ecclesias!