

Ephesians in Rev. 2 & 3

2:5

Remember means
a self-examination - inventory
of the stock. Check on your
self.

① Remove Lampstand: will disown them
(Intr Bible)

② $\pi\acute{o}\theta\epsilon\nu$, from what a height -
to realize that a decline has taken place or to
admit a lapse, is the first step & stimulus to
amendment. Once this is brought home to the
mind ($\mu\epsilon\nu\eta\mu\acute{o}\nu\epsilon\upsilon\epsilon$, a prolonged effort), ~~repentance~~,
repentance quick & sharp ($\mu\epsilon\tau\alpha\nu\acute{o}\eta\sigma\omicron\nu$, acc.) will
follow, issuing in a return to the first level
of excellence, i.e., to the initial charity (love
shown in deeds - 2 Jno 6, 8). The way to regain this
warmth of affection is neither by working up
 spasmodic emotion nor by theorizing about it,
but by doing its duties.

The present tense come emphasizes the
warning of the approach, while the future remove
~~to~~ denotes a result to follow from it.

not degradation but destruction is the
threat. A sickened sense of the obligation to
mutual love formed the cardinal sin at Ephesus,
to repent ~~to the~~ of this was the condition of

continued existence as a church; utility or extinction is the alternative held out to her. The nature of the invitation is left unexplained. (667) ②

③ Fallen = ἐκπέπτωκας - "has fallen out."

Remove - used by John only here & in 4:14 = signifies moving in judgment. (Vincent)

④ Keep remembering = this is the cure. [Remove the reproach or be removed] - Present durative imperative: constant remembering is to be the constant impulse toward recovery.

Fallen - Perfect tense: the decline which still continues.

a noble past w/ an ignoble future -

(Our ~~past~~ future is in our past)

many are ready to boast of their past as an excuse for their sloth in the present, but thus only condemn themselves.

The next two imperatives are ringing, peremptory accents: "repent (completely) & do (decisively) the first works!" as was done in the first love during the days gone by.

Luther: our whole life is to be a constant or ceaseless repentance.

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The evidence of true repentance is: "do the first works." Repentance w/out amendment is pretense & not genuine.

But if not - or else: This is the Lord's warning threat. It is sent now while there is still time to repent. [The case isn't terminal, or inoperable - There is a cure].

If it remains impenitent, Ephesus shall be rejected by the Lord as no longer being one of his Churches. Its glorious place shall know it no more. (The place w/ remain, but the power will be gone - fan still flowing but fire has gone out). The day of grace which was unused shall come to its end.

Whatever organization may be left in Ephesus, the light of Ephesus as a Church shall go out entirely; whatever it may call itself, it will no longer be accepted by the Lord as being His Church. Many a Church of today that is located in still flourishing cities is removed from its place in the Kingdom. First, the lamp goes dim, finally it goes out. (Lenski)

- ⑤ Fallen = the first pervasion of love is regarded as a height, from which the Church had declined.
- Repent = quickly & effectually
- Do ... = the works which sprung from that true first love; those resume.
- (Alford)

- ⑥ Remember: to correct any departure from & the first step is to go back to the place of departure. So often, spiritual defection comes from forgetting that which once was known.

Repent: they were to have a different attitude toward & & resume that fervent love which once they had.

Do first works: a true love for & is always manifested in the works which it produces.

The Church was faithful in many tasks, ~~for~~ yet these did not in themselves reflect a true love for &. [Visitatin = tell how few came, shame & have many - but would it reflect a love for & or - phisn? - loyalty to pastn - so what he asks - or love to & = w/out being asked, begged, etc.]

They were not merely bondslaves of X bound by legal obligation, but they were those whose hearts had been given to the Saviour.

⑨ - wherever there is a closed heart there is a knocking X.

— we have, like some lazy servant, thought that if we didn't answer the knock, the knocker would go away when he was weary. But we have miscalculated the elasticity & the unfailingness of that patient X's love.

— deafened our ears to the knocking, steeled ourselves.

— In that thought of the suppliant waiting for admission there is the explanation for us all of a great many misunderstood facts in our experience. That narrow that darkened your days & made your heart bleed — flensing — unrest — stings of conscience — knocking of X

of Samuel, hard voice of D, thought it was only grey-bearded priest.

— Responsibility of opening = If you had liked you could've open the door. — "ye will not come to me that ye may have life."

— into our emptiness will be come by his fulness — badness, life — unfulfillment, rightness.

Rev 2:6

① He that hath ears: Tho the message is directed to the Church as such thru its pastor, the individual is urged to respond to the exhortation & warning. So it is ever that I speak to the ones who will hear. (Walwood)

② Everyone has an ear, in fact two. I gave everyone an ear so that he may hear. Hence the guilt when one who has an ear does not hear. you who have an ear have no excuse. If you do something to your ear so that, hearing, you do not hear when the Lord speaks (Matt 13:15) you stand self-condemned.
— The Lord always speaks so that he shall be heard effectively. (Lenski)

③ a stringent demand for attention (ECT)

["I'm talking to you!" - often when warning, etc, we say "I mean you!" - to get their attention, make certain they listen. We, reading about these churches, may get idea this is a historical problem, removed from us, etc - but to counteract that, X says, "I'm talking to you - everyone that hears this message - that reads this letter - to Ephesus & at bottom of letter: "So whom it may Concern.""]

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Or Else = expect sudden judgment - Remove the
Church as a testimony for X (Walvoord)

"If that hath an ear..." Every letter closes w/
those words.

- 1- It individualizes the message of the letters. "This means you." All these things are meant for you.
- 2 - generalizes the message. It means that the message of these letters was not confined to those people 1400 yrs ago, but that thru them the Spirit is speaking to every man.

Exegesis of Lev. 3:20

ἴδου - interjection, behold! lo! (Souter)

Imperative mood of εἶδον, to see, calling attention to what may be seen or heard or mentally apprehended in any way.

Kin to ἴδε, but in middle voice - an aorist or point tense, marking a definite point of time.
(Vine)

ἑστηκα - (ἵστημι) ① transitively, denotes to cause to stand, to set. In middle voice, to take one's stand, place oneself - Lev. 18:15 -
② Intransitively, in the 2nd aor. & perf. active, to stand, stand by, stand still -
metaphorically, to stand firm.
(Vine)

ἐπὶ - Prep. Root meaning; upon - ① w/ genitive case, emphasizing contact ② w/ locative case, emphasizing position ③ w/ accusative case, emphasizing motion or direction (Robertson & Dana's Greek Grammar)
↑ up to, to, over

In 3:20 it is w/ accusative -

κρούω - I beat a door w/ a stick, to gain admittance. (Souter)

The Assistance of X — to strike, knock, used in N.T. of knocking at a door - figuratively, of opportunity in dealing w/ Q - Matt 7:7,8; Luke 11:9,10; 13:25

εἰσελεύσομαι - enter in, come in

ἄνοιξις - open

δειπνήσω - dine - ...ΠΥΟΥ - a dinner, an afternoon or evening meal (Foster)

- to sup (said of taking the chief meal of the day), dinner or supper, taken at or towards evening. (Vine)

① He grants them intimate fellowship w/ himself & takes the lead in the matter. To eat w/ a person meant, for an Oriental, close confidence & affection.

The immediate threat of 3:16 is balanced by the urgency of 3:20

Voice, implying that the voice is well-known. To pay attention to it, in spite of self-engrossment & distraction, is one proof of the moral abutness which means repentance.

→ Cf. me enthroned X of vs 21 & the appealing of vs 20. (E67)

urgent

② The construction w/ the prep. of motion after ἑστῆκα, is perhaps owing to the idea of motion conveyed in the verb - "I have placed myself."

The vivid description of X standing at the door is introduced, to bring home to the lukewarm + careless Church the truth of His constant presence, which she was so deeply forgetting. His knocking was taking place partly by the utterance of these very rebukes, partly by every interference in judgment + in mercy. Whenever His hand is heard, He is knocking at the door. But not only His hand - but voice.

"Who is there?" "It is I" is an answer the soul may often hear, if it will enquire the reason of an unexpected knock at the door of its slumbers.
(It was you all the time)

Hear, open = ἀκούω

- a striking testimony to the freedom of the will to receive or reject the heavenly guest -

→ We open the door to X, when we admit Him,
his is what it means & involves → His voice, His commands, His example, to a share in our inner counsels, + sources of action.

Sup... The imagery is taken from the usage of intimate hospitality. But whereas

Rw 3:20 - (4)

in these it would be merely the guest who would sup w/ the host who lets him in, here the guest becomes himself the host, because he is the Bread of Life, & the Giver of the great feast -

This blessed admission of X into our hearts will lead to His becoming our guest, ever present w/ us, & sharing in all our blessings - & which is even more, to our being ever in close union w/ Him, partaking of His fulness, until we sit down at His table in His Kingdom.
(Alford)

(3) He at whose door we ought to stand (for He is the Door, who, as such, has bidden us to knock), is content that the whole relation between Him & us should be reversed, & instead of our standing at His door, condescends Himself to stand at ours.

Voice = X not only knocks but speaks. The voice will very often interpret & make intelligible the purpose of the knock.

→ He w/ me = expresses the reciprocal relations of Himself & His followers. (Vincent)

④ The contrast between the sharp rebuke + the loving outreach is most impressive — the Lord of all standing outside a human life + asking for admission. The proud + stubborn sinner is still a possible host to G. The one who is the judge waits as a humble suppliant outside the human door.

— Intimate fellowship w/ X. This is the picture of the relation of the Xian to G as the Xian comes to him in Jesus X. There is warmth; there is sympathy; there is an understanding; there is fellowship. (Interp. Bible)

⑤ I am standing ... knocking. The moral that he should stand knocking at any man's door, be waiting to be let in. Here we have all the sweetness of His heavenly grace, all the gentleness of the gospel which seeks to win our souls.

→ "I am standing at the door" implies that it is HE who comes. He is not far off waiting for us to come to him. He sends His Gospel — "Go..." He does not ask the sinner to go to it. He stands at the door + keeps knocking as a friend asking entrance. The thought is over-whelming that the everlasting King comes from His

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Throne (V.21) to ask a beggar to receive him!

— These two tenses are not correlative & do not refer to a momentary standing & just a knock or two & then indignant departure if the door is not opened at once. He comes & will even wait

^{or} ^{will} ^{be} ^{knock?} knock again & again, It is the sinners pining face when the King stands & knocks.

Ἐὰν is the if of ~~expectancy~~ expectancy & contemplates that the King will be heard by the beggar & that the beggar will open the door.

The voice asking for entrance intensifies the knocking. In this (his voice) lies the power that moves the will to open the door.

— "I will come in & dine..." describes the fellowship that begins & continues; μετὰ is used twice in the sense of "in company company w/." Once the King is the host, & the sinner partakes of what the King provides, then the reverse is the case. This dining together is not postponed til we reach heaven, or until X comes back.

Voice = The efficacy lies in the Word alone.
(Linski)

⑦

⑥ what startling revelations lie within the company these words. First, He is excluded, they have everything in the Church at Laodicea except X, yet He waits, & for what? For one man to let Him in. He waits for a man.

I will first be His Guest — He shall be My Guest. I will sit at the table which his love provides & satisfy my heart. He shall sit at the table which my love will provide, & satisfy ~~his~~ his heart. (G. C. Morgan)

① The Pleading X X searching for sinful men, who did not want Him. dried bread

② the offering X — 3 meals in Greek — breakfast
midday meal — not a home (picnic snack)

Supper — the ~~so~~ main meal of the day. It was the supper that X would share w/ the man who answered the knock. This was no hurried meal, no visit in the passing, no hasty, conversational call; it was the meal where people lingered in fellowship together.

If a man will open the door, I will come in, & linger long w/ him.

③ Human responsibility — X does not break in; He must be invited in. Emmaus — Luke 24:28

"made as if He would go on."

⑧

Jesus will never force Himself on any man;
He must be an invited guest. (Barclay)

⑧ - Text presents X as being very near.

He is on the same quest in His exalted & glorified life as He was in the days of His flesh. He is our seeking Saviour. notice that He seeks aggressively.

There is a limit to His aggression, He stops in reverence before our personality. He does not violate our moral freedom nor does He crush our volitional choice. He stops at the door. He will do all in His power to gain our attention, attract our love, woo our hearts, but He never forces an entrance.

→ ☞ Sunshine must open shutters if it is to come in.

→ ☞ Dick Young Rules - X would not violate His choice.

Knocks at every heart - "not mine - I'm a bad man" - "Behold, I stand..."

"I'm not interested..." Behold, I stand at...

How? in a multitude of ways.

→ ☞ Hulman Hunt - "on the inside - we must own the