

# (Revelation Thoughts From the Book) 2. the Letters to Ephesus

by Roy Hession

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*Roy Hession's sermon explores the letter to the church of Ephesus, emphasizing the need for repentance and the importance of enduring faith amidst trials.*

**Duration:** 51:15

**Scripture:** Revelation 2:1

**Topics:** "Ephesus", "First Love", "Repentance"

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## Description

Roy Hession emphasizes the message to the church of Ephesus from Revelation, where Jesus acknowledges their hard work and perseverance but rebukes them for leaving their first love. He explains that this departure is not about losing love but abandoning it, urging the church to remember their initial passion for Christ and to repent. Hession highlights the importance of enduring faith, intolerance of evil, and the need for spiritual leaders to maintain their love for Jesus and for others. He calls for a return to the foundational works of repentance and faith, reminding listeners that revival begins with rediscovering their first love for Christ.

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## Transcript

Will you turn to the second chapter of the book of Revelation, and we're going to read the letter that Jesus sent through John to the first of the seven churches, unto the angel of the church of Ephesus write, These things saith he that holdeth the seven stars yet in his hand, who walketh in the midst of the seven golden candlesticks. We've seen Jesus doing just that in the former chapter, and here that little bit is picked up and applied to the Jesus who is speaking to this church, and that pattern, as I've said, follows on from church to church. I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil.

And thou hast tried them which say they are apostles and are not, and hast found them liars. And thou hast borne, and hast patience, and for mine name's sake hast labored, and hast not fainted, not grown weary. Great things to have said about that leader of the church, and about the church itself.

Nevertheless, Jesus says, I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works, or else I will come unto thee quickly, and will reprove thy candlesticks out of his place, except thou repent. But this thou hast, that thou

hatest the deeds of the Nicolaitines, perhaps someone who's got a self-pronouncing Bible will help me afterwards, and tell me how that's meant to be pronounced.

My Bible is not a self-pronouncing one, I have to make a judicious guess. What I usually do is I make it with great aplomb, so that everybody thinks the way in which I read a complicated Old Testament name is the authentic way. Ministers I suggest you do the same, but of course by far the best is to have a self-pronouncing Bible, and you can work it out from there.

Well, I've always had difficulty with that particular name, I haven't always break down halfway through. We continue, anyhow the deeds of these fellows, which also says Jesus I hate. He that hath an ear, let him hear what the spirit saith unto the churches.

To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God. Amen. And so ends that first letter, the first of the seven.

We shall of course telescope several of them into one message, but this morning that is the passage in front of us. May I just remind you that yesterday we saw the vision which John saw of the Lord Jesus Christ. He saw one like unto a son of man, and I pick out this three of the things which he saw about him, his eyes were as a flame of fire, his feet like burnished brass, and out of his mouth there proceeded a two-edged sword.

And he saw this Jesus walking in the midst of the candlesticks. And that first chapter tells us quite clearly of what those candlesticks is a picture. It's a picture of the seven churches, seven candlesticks, seven churches.

Candlesticks giving light to all around an adequate picture of a group of Christians meeting in a certain place. And then John saw that in his hand he had seven stars. And the last verse of that previous chapter tells us quite clearly what those seven stars are.

The seven stars are the angels of the seven churches. Now what is meant by the angels of the seven churches? I believe that is meant to indicate the ministers or the spiritual leaders of those particular churches. Seven candlesticks, and in his hand the seven stars.

Those of us in Christian leadership would do well to remember we're but a little star in his hand. We're not the big shots that feel resentful when people don't do what we say they ought to do. We're only a star in his almighty hand.

On the other hand, what an encouragement for us. Dear, hard-pressed, sometimes discouraged minister or worker for God, you're in his hand. As a Negro spiritual says, he's got the whole wide world in his hand.

And he's got you, brother, in his hand. And you are the object of his special care. And he's determined to encourage you, to cause you to grow.

And he wants to be positive towards you. He wants, dear one, to grant you, as it says in Psalm 20, the desires of your heart. God is so positive.

His characteristic word is not the word that you think is characteristic of him. Most of us feel his characteristic word is, no, no, it isn't. He wants to say, yes, yes, and ultimately to grant you the desires of his heart.

You are a precious star in his hand. And the seven letters are addressed in the first place, not to the church, but to the angel, the leader, or perhaps the spiritual leaders in that church. And, of course, through them, ultimately to the whole church.

So often the spiritual state of the leader is reflected in the spiritual state of the whole church. Now, we've read the first of these seven letters this morning. But before looking more closely at it, I want to take a broad look at all seven, extending through chapters two and three.

I ought to have suggested to you yesterday that you might like to do a bit of homework in these days by reading through these chapters. It's not very much, but I'm sure you would find it helpful to have done your own reading through these two chapters. You must take it from me, if you haven't done so, that there's a special atmosphere about these messages to the churches.

The whole atmosphere gives me to feel that the churches of those days were suffering churches, sometimes persecuted churches, and all of them on the eve of a far greater persecution and trouble that was to come. For Scripture again and again tells us of a time of unprecedented tribulation that is to fall upon the church and both the world shortly before our Lord returns. Jesus talked about it, a time of trouble which has not been since the beginning of the world, nor ever shall be.

Daniel speaks of it in Old and New Testaments, and it's alluded to in this chapter. It is known as the Great Tribulation. And I have the sense that these people, though they've already suffered and already been persecuted, they're on the eve of something far greater, and they're going to be subjected to infinitely more intense pressures, and the temptation to apostatize, and deny Jesus Christ under that pressure is going to be great.

And of course, as you turn the pages of this great book of Revelation, you see what's coming. In fact, I get the feeling of the church behind the iron curtain. That's the nearest approach, as far as I can see, to the situation of these seven churches.

And I want to say, as I understand it, the real church today is not the church that meets in great convocation, is not the ecumenical councils that pass up to their respective governments resolutions about South Africa, and Rhodesia, and all sorts of other contemporary issues. That's not the church. What in the world has the church got to do with that? The church is not called, firstly, to deal with contemporary issues.

Let the politicians deal with that. We're called to deal with eternal issues. What's the use of all these social benefits if those partake of them still go to hell? Our work is not to make, necessarily, the far country a better place for prodigals, but to bring them out of it altogether, and to become part of a new body, a new race, a holy priesthood.

And the strange thing is this, that when the church keeps to its real job, as an incidental by-product, it has all sorts of by-product effects on its social environment, but it loses everything if it starts concentrating on that. Certainly, the church behind the iron curtain has no power to pass up any such resolutions to their governments. It's enough for them just to survive, and be faithful to Jesus, and go through it with Father in Siberia, perhaps to die there, with their own selves subjected to harassment, and denied advancement, and to go through with it just for the love of Jesus.

If you want to find the church, you find it there, behind the iron curtain, or perhaps in Uganda, and other such places. If we have something other in experience than what they have, that, I want to tell you, is an

unexpected and uncovenanted bonus. And it may not last long.

The church of Jesus Christ of true blue has always been a suffering church. This vile world is no friend to grace. And I have the impression that sort of atmosphere, as I read this, I heard Solzhenitsyn with my own ears on the radio, as trendy ecclesiastics, with way out advanced leftist ideas.

He said, Communism will use you, but when at last it does come, you will be the first to walk the Gulag archipelago. And we might be the second, for Jesus' sake. Now, as we look over these seven letters, and if you haven't had the opportunity to go through them afresh, you'll have to take my word for certain things, there's a certain poetry and symmetry about them.

I want to tell you, God's a poet. All his ways of pleasantness, and all his power to speak, he's the God of infinite beauty and balance. And you find beautiful symmetry and poetry in these seven letters to these churches.

Each one begins with, Thus saith, and then it picks up an aspect of Jesus, which has been alluded to in the first chapter. Meaning, I think, that they needed to see that particular aspect of Jesus. Each one of these letters then goes on to say, I know thy works.

Every seven, one of them. Beautiful repetitiveness about them. And in saying, I know thy works, it's always a word of sympathy, of understanding, and of appreciation.

Oh, yes, Jesus appreciates. So much that grace has done as this. He's not unmindful to forget your labor of love, etc., etc., as it says in Hebrews.

And as Jesus sends his message to his hard-pressed dear one, he says, I know your works. And although he's got something else to say to them, never forget, I appreciate. My heart is with you.

And it's good for us to realize that too, though sometimes he has something deep and searching to say to us. He knows our works. He knows your love, your devotion.

I'm thinking of that word, the dead flies, in Proverbs, or as it Ecclesiastes, cause the ointment of the apothecary to send forth a stinking savor. It doesn't mean the ointments are completely wrong. It's a beautiful ointment, it's just those dead flies.

Sometimes when he starts pointing out dead flies, and when other Christians sort of realize our need, oh, you'll say it's hopeless. God thinks me no good, and my brothers wipe me off. No, no, no, no, no, just a dead fly, that's all.

Get that out of you, everything's just fine. And so it is that Jesus, I appreciate the ointment of the apothecary. In some cases has to say, however, there are some dead flies.

But that doesn't mean that I don't appreciate, and know, all you've been already through. How much, how certainly must he say this to our hard-pressed brethren, behind the iron curtain, or under some other authoritarian regime. Then, in each letter, there comes a word of exhortation.

In five cases, it's a word of correction. In two, a word of encouragement. But both the correction, and even the encouragement, are urgent.

Even the two churches above which he's got to say no word of correction. But only encouragement. There's an urgency about that encouragement.

That they might hold fast that which they have. That no man take their crown, that they don't give in to the pressures that are upon them. With regard to the five cases, where it is a word of correction, in three of them you have a phrase repeated.

Nevertheless, although I appreciate so much, I have somewhat against thee. And although that phrase isn't repeated in the other two, it's implied. And so you have this poetry, this repetition of things.

And certainly it is true that in all five, where Jesus has to give a word of correction, he always gives them the answer. And the answer is, repent. Five times! Repent! Repent! Repent! Repent! Who in the world said the message of repentance was not for our saints? Here it is, to saints indeed! And to five of the seven churches, the great call from Jesus was to repent.

I remind you, that when the people, hearing Peter's word on the day of Pentecost, were convicted in their heart, they said, men and brethren, what shall we do? And I remind you that Peter said, repent. And whenever you find yourself in a jam, you say, what in the world are we going to do? Will you remember that Peter said, repent? Yes, that flat town on the way home, and you can't get the jack out of the luggage, what in the world are we going to do? Well, Peter said, repent. What in the world are we going to repent of? I didn't know, but look at your spirit, and it'll go so much better when you repent of your worry and fuss and blaming somebody else.

Yes, this great word of repentance comes to each, five at least, of these churches. And will you please, there's no bones about it. In two cases, it's repent, or else.

That is, repent, or else, 2.8, 2.16. I want to tell you, it's of tremendous importance that we respond to today, in these days, to this message of repentance, or else. It could be the turning point in our lives. On the other hand, it could be, if we don't repent, the pathway to problem after problem.

Jesus makes no bones about it, repent, or else. And in one place, there's a most interesting one, it's in chapter three, verse nineteen, Be zealous, therefore, and repent. We're told to be zealous in soul winning, zealous in witnessing, zealous in the service of our church.

All of which is right and proper, but Jesus says, if you're going to be zealous in anything, be zealous first in repentance. Be zealous in repenting. I don't know, I know some of my brothers, I can't see where I am myself, just as well, but I know some of my brothers, they seem to be gluttons for repenting.

As one of my dear brothers, he was with us last week on the team, he's a very prominent man in certain circles. He's at it the whole time, because he needs to all the time, and I get challenged. He's zealous in repenting, not that he gets his peace from repentance, you don't.

When you've done all the repenting in the world, you still haven't got peace, that comes by the blood. I see the word, I hear the words of love, I gaze upon the blood, I see the mighty sacrifice, and I have peace with God, but you don't see that mighty sacrifice, same as you repent. So, as I say, this is poetry.

First, each letter has this aspect of Jesus, a different one. Each letter contains the words, I know thy works. Each letter has a word of excitation, either of correction or encouragement.



And even if everything didn't hit you, something did. Well, mention that. And they'll help you.

He said, that's funny. Whenever I touch on that theme, I seem to have a reaction. I better explore that more.

And that's the way in which a ministry, by the way, develops. For my sake, I've seen certain things have certain effects. I say, I didn't realize there was so much in it.

And so I begin to go along that line. And things develop. That's all, by the way.

Now the three qualities, summing them up really, which Jesus commended in that church and its leader, was first of all, the beautiful quality of endurance. I know thy labor and thy patience. Authorized version.

Whenever you come across this word, patience, in the New Testament, in the authorized version, it invariably means endurance, or patient endurance. The word, hypomany, in the Greek. Stickability.

Submitting to all the trials, but pressing on, nonetheless, regardless. And when the Lord showed me, when I was having a hard time ministering in an area in America where we were stuck for six weeks, preaching twice a day, and people following us round from church to church, so I couldn't repeat myself in six weeks. Oh, I found it hard.

And we wished, we felt, and it wasn't all that encouraging, it was sort of set up. And, you know, Jesus said to me, and to Pam, you have need of patience, from Hebrews. And then we had a study together on that word, patience, and we found the word, it was, you have need of endurance.

Let us run with patience, with endurance, not quitting, not turning back. And this was a bunch that had that quality in a high degree. Please turn the cassette over now, do not fast wind it in either direction.

Jesus endured, same word in the Greek, the cross, and they did too, bless their hearts. And then they were intolerant of evil. Thou canst not bear them which are evil.

And whereas we must love the sinner, we must never tolerate the sin, and never make excuses for it in the company of the saints. And these were a people who had standards. Those of you who are Londoners have seen the notice advertising the evening standard.

Everybody needs standards. But not everybody's got them, and not always every church, but they had. They weren't going to compromise with sin and laxity and permissiveness.

And furthermore, they were watchful of doctrine. And thou hast tried them which say they are apostles, and hast found them liars. They spotted the phony teachers that came by.

And this is in accordance to the will of God. Not that there should be hardness, but that we should guard the flock, and be concerned that they should be fed with the pure bread of heaven. And yet, in spite of all these good things that Jesus said of them, he then has to say nevertheless, I have somewhat against thee, because thou hast left thy first love.

Now I believe that that verse is one of the most misquoted verses of the Bible. At least it was, before all the other versions gained currency. But it's a strange thing that although we read our revised standard version in our living Bible, when it comes to the prayer meeting, most people speak to God in the words of the authorized version.

Of course, I imagine there will be a younger generation who haven't read the authorized version. But most of us misquote this verse. And we talk about losing our first love.

That is not what Jesus said of them. He says, I don't charge you with losing your first love, but, listen, with leaving your first love. And the revised standard version has got it clear.

You've abandoned it. If you think you've lost your first love, that enthusiasm, that joy you used to have, you'll be struggling and striving to regain it, in this direction or that direction, doing more, praying more. But, man, you haven't lost your first love.

You've left it. And there's all the difference in the world. There was a time when I thought I'd lost my first love and the power.

And my only answer was to strive and struggle. But, you know, it was a big day for me when I had to admit I'd left it. This was the beginning of what I might call revival coming to my life.

I hated to confess I'd left it. And God began to show me the places where I'd left it. Well, one good thing was I could do something about it.

When I lose a thing, I'm not at all sure that I can find it. Oh, by the way, I must tell you this. Someone yesterday handed me a watch, wristwatch.

I think it was found at the swimming pool. And I was rather tardy in taking it to the office. But it's there waiting for you.

You didn't lose it. You left it. And maybe you have very wisely gone back to it.

But someone found it and it wasn't there. It's very good, you folks, taking things to the office when you find something. But, on the other hand, it can be a bit embarrassing.

We may put a Bible down for a moment or two and the next moment it's being taken to the office. Well, if in doubt, go to the office. But first of all, go back to the place where you left it.

Remember, you've left it and not lost it. And Jesus says, what you've done is you have left your first love. And that is something culpable.

If a mother loses a child in a big department store, she's desperate. And you can't altogether blame her. It isn't all that culpable.

But if a mother leaves and abandons her child and that home, philanthropic home perhaps, the next morning opens its door and there's a little baby left on the doorstep. It's left there. How much more culpable to leave than to lose.

And what Jesus has to say to us is something pretty culpable. You have left, left our first love. In spite of all that they were doing, in the midst of their service, they had left their first love.

And then I think this text is somewhat misquoted because usually the love we've left is thought to be an emotion, an enthusiasm, something we had at the beginning. And the something is a sort of emotion. I wonder if that is really the meaning of it.

Left thy first love. Who was your first love? Here's a little bit of a heartbreak situation. And boy and girl have been going together.

And it looks as if it's going to develop into a beautiful relationship. But something happens. That was the first girl he ever fell in love with.

But he's left her for somebody else. Well, I'm not saying it's always wrong. You must be sure you're the right one.

And there's bound to be a bit of heartbreak en route. But she was his first love and he's left her his first love. Who was the one you loved first? Jesus.

You loved him. Because he first loved you. And this charges us with having left him our first love.

You get something very similar in Jeremiah chapter 2. And here's God's message through Jeremiah to Israel. I remember thee, the kindness of thy youth, the love of thine espousals, when thou wentest after me in the wilderness, in the land that was not so. You didn't see no care that it was a wilderness.

It was enough to be following me. Oh, the love of thine espousals. Israel was holiness unto the Lord, and the firstfruits of his increase.

Verse 5. What iniquity have your fathers found in me, that they are gone far from me, and have walked after vanity, and are become vain? I have somewhat against me, that thou hast left, not lost, left me thy first love. It is not some thing that we have lost. It is someone, perhaps you don't realize it in unsuspected ways, whom we have left.

Don't worry about the thing, the feeling, the experience that doesn't seem to be with you. Let's see that we've left him. And then I think it also means a third thing, not only left, not lost, not only a person, but I do believe it does include an attitude.

Left thy first love. Because we left him, we've left a loving attitude to other people. We love people, and certain people.

We love the world, it seems. But latterly, could it be true that we've left our first love? We've become hard, censorious, blaming, resentful, and that in the midst of the spiritual battle. So I have this against thee, that thou hast left thy first love.

Years ago, when I was in America, a pastor of a certain Baptist denomination who'd had a great fight for the Bible and for the clear-cut biblical position and had separated themselves from the other denomination and formed a new one based on the Bible, one that had appeared to prosper, he said, you know, we've won our fight for the Bible, but in the process, we've left love. And brother, we need to be revived again. I don't know what it's over, how it's happened, but that's what Jesus says.

I have this against thee, thou hast left me, thy first love. And there's one sure way of leaving it, by not loving the other fellow. Have you ever thought of that verse, that chapter, 1 John 4? Twice it says, God is love.

And we all interpret it meaning, God is love for me. But if you look at 1 John 4 carefully, you will see the context is, God is love for the other fellow. And if you don't love him too, you don't know God, you're out of touch with him.

But if you dwell in love for the other fellow, God dwelleth in you, for God is love for the other fellow. And perhaps there's no more easy way to leave our first love, by some such thing, an attitude to another person. It's quite a searching thing, not to say, am I criticised, are you criticised, but just this, do you love that brother? You could perhaps excuse yourself, you aren't criticising him, you aren't this, frankly, you don't love him.

And that's one matter at least, in where we may have left our first love. It could be in the intrusion of self. And self has come into our service.

Oh, what a battle I personally have had these days, in all sorts of things, in my heart, the intrusion of self. Wanting to make my own suggestions, hoping it looks all right, and people think well, and say, ah, a ding-dong battle. And if I'm not repenting of that, and allow that thing to activate me, there's a place at least, where Jesus has to say, you've left me your first love.

And of course we can do it. Even in our staunch attitude of defence for the truth, we can be woefully lacking of love. They are men, whom God loves in spite of their sin, and they're wrong.

We have to stand. But we're to speak the truth in love. But so often, we speak the truth in resentment.

You won your point. Feel satisfied. And yet Jesus sometimes has to say, nevertheless, I have somewhat against thee.

Thou has left thy first love. I believe the way to find again our first love, and by the way, that's revival. Do you know what revival is? Simply finding again our first love, Jesus.

That's revival for the one. And by the way, how many people have got to be revived, before you call it a revival? I want to tell you, that if ten thousand people get revived at the same time, it's not going to make any difference to your revival. One man, finding Jesus again, whom in unsuspected ways he's left, that's revival for that man.

May God add to the number, but let's not think it isn't revival, until something extraordinary happens. I think of that difficulty as admitting, that we've left him, and not lost him. I'm thinking of a lovely illustration, that story when the boy, Jesus, went up to Jerusalem with his parents, at the Passover, and he stayed behind, to ask and answer questions, of the doctors there.

And his parents, went on their way, not knowing he wasn't with them. And they went through three stages, I think. First of all, they supposed him to be in the company.

Oh, it's all right, I know he's not actually here, but he's somewhere in the company. And you know, the fact that you don't think you've left your first love, doesn't mean you haven't, that I haven't. You may be in the first stage.

Supposing him to be in the company, when there's no evidence to that fact. And the second stage was, they sought him among their kin, so can acquaintance. Went up and down.

Is he with your family? Is he with your family? No. And they found him not. And will you notice, they never did find him again, until they realised, they'd left him.

As long as they thought they'd lost him, they didn't find him. It was only when at last they saw they'd left him, and they went back again to Jerusalem, sorrowing, that at last they found him again, and their sorrow

was turned to joy. This is a wonderful picture of the message that Jesus said to this church.

Remember from whence thou art fallen, and repent. Go back again to that place where you've left him. And if you don't know wherein you've left him, ask God.

That was the situation with the folks in Malachi's day. Return unto me, says the Lord, and I will return unto you. But you say, wherein shall we return? We didn't know we'd gotten away.

And then God began to go down the line. Point for point. Return back again to Jerusalem.

And the turning point is always when I realise I haven't lost my experience. I've left him. That's why the experience has faded and much else.

And I've left love for my brothers. And the message is, remember from whence thou art fallen. Fallen? I haven't fallen.

Well, God says you have. So have I. Remember the love you had for the other brothers. Remember that touch you had with Jesus.

And repent. And do the first works. They left the first love because they'd ceased to do the first works.

What were the first works? The first works when you were saved were repentance and faith in Jesus, the sinner's friend. But you've gone on to higher things, deeper truths, busy service. And you know it's only too possible for us to have ceased to do the first works.

And refining him again comes as we do those first works of repentance, putting things right. People say it's all right when you're saved you put things right. Don't do it afterwards, don't you? Whatever do we do when things go wrong? Go back to the cross.

Go back to Jesus. And if I've got to put it right with another, I just go and do it. And I find at the cross, I find him, my first love.

And that leads me to say that although it's a long way out sometimes from him. One thing leading to another. And it's gone on for a long time.

Although it's a long way out, it's not a long way back. Mind you, it might appear to be a long way back if you think you're going to get back by being good and being better and being nice to the people you've been nasty to. My, that's a long way.

How much of it have you got to do? Do you think you'll keep it up? You never get back that way. We get out by sin, but oh, we get back by the blood of Jesus. Got it? Out by sin.

And that can be a long progress. But it's a quick way back. For the blood of Jesus speaks of that work he finished for us on the cross.

You don't need to add any wonderful promises, just humble yourself where you are and you'll find the blood of Jesus has brought you right back into close relationship with him again. You have liberty to enter the holiest by the blood of Jesus. A quick way back.

Thank God for the quick way back. When we're convicted of the fact where we've left our first love. Years ago, I was listening to that Sunday morning hymn singing program of those Welsh choirs.

It's not in operation just now. Maybe it'll come back in due course. And they specialized in the oldest of the old Sankey hymns.

And they were singing one day a hymn, Only a Step to Jesus. Now you probably don't know that one, but it's one of the old timers. And I caught a lovely sentence.

Only a step from sin to grace. It's not only a step from sin to law, to being good, to becoming that really respectable Christian. It's many long steps and in the event you may not be able to take them.

But if the passage we're to take is a passage from sin to grace, and grace is the undeserved love of God for those that can't do anything for themselves, in the nature of the case, it's only a step. So thank God for that quick way back. It calls upon me to repent.

If there's any delay, it's probably in my willingness to put myself in the wrong again. But that done. Jesus said, I've done the rest.

It is finished was his cry. Finished every jot. Sinner, this is all you need.

Tell me, is it not? Only a step. And so here we are getting into these letters to the seven churches. Could you believe it? That this might be the letter to some dear persecuted group in another land.

And he loves them so much, he appreciates what grace has done in them and yet even there he has to be faithful. Nevertheless, in the business of it all, in the controversy, in this, that and the other, you've left your first love. And if he had to say that even to such dear ones, how much more is it more likely to be saying that to some of us.

But oh, thank God for that new and living way into the Holy of Holies which has been consecrated for us by the blood of Jesus. Repent. And remember it's all else.

I will remove thy candlestick. That's fear of service. Dear one, this could be this comes as a doorway into something gloriously new.

Or it could be the beginning of a further decline that will end. I'm not saying you'll lose your salvation if you've been truly saved, but you may well find yourself put on the shelf. Because here he spoke to you about something and you excused yourself.

You didn't get around to facing it out with him. Repent or else, I will remove your candlestick out of its place. But there's no need for that or else to do other than to spur us into action.

That's what he intends it to. He's not threatening us, he wants to give us a little extra push to the cross, to himself, where all is made good by the power of the blood of Jesus. Let us pray.

Lord Jesus, thank you for walking in the midst of the candlesticks. Not only in our conference, but in our churches back home. We've hearing thy word that there are places wherein we've left our first love.

Oh, may that word also be also heard in our churches back home. And may there be a great spirit of penitence. Even the most orthodox of us, not repenting of our stand for orthodoxy, but our attitudes, which so often have been wrong.

Even the busiest of us, not repenting of what we're doing, far from it. But Lord, we've grown hard, we've left love. Begin it with us, Lord.

And we pray thee, grant that this same revival you're giving us, shall come to our own dear places back home. We ask it in thy dear name. Amen.

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Audio: <https://sermonindex1.b-cdn.net/18/SID18659.mp3>

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