

## **CHAPTER 5 — EPHESUS / THE DAUGHTER OF BABYLON**

Ephesus represents the first spiritual era of the Church Age. It stands at the “head” of the prophetic body, corresponding typologically to the head of gold in Daniel 2. This chapter keeps the literal meaning of Christ’s message intact while recognizing how the traits He identifies in Ephesus echo patterns already established in Scripture, particularly those associated with the Daughter of Babylon as spiritually reflected in Israel’s history. This connection is not a new doctrine—it is the observation of parallels that emerge when Scripture interprets Scripture.

### **I. FULL KJV TEXT — REVELATION 2:1–7**

*1 Unto the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst*

*of the seven golden candlesticks;*

*2 I know thy works, and thy labour, 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:*

*3 And hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted.*

*4 Nevertheless I have somewhat against thee, because thou hast left thy first love.*

*5 Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.*

*6 But this thou hast, that thou hatest the deeds of the Nicolaitans, which I also hate.*

*7 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.*

## **II. TIME-OF-DAY POSITION – THE TIME PRIOR TO SUNRISE OF DAY ONE**

If the Church Age spans two prophetic “days” (2 Pet. 3:8; Hos. 6:2), the era of Ephesus stands near the close of the night portion of the first day. Before the full light of the risen Christ spreads through the world, the dawn begins quietly—with a faithful remnant responding to the gospel.

In this symbolic framework:

- the world is still largely in spiritual darkness,
- Israel is largely asleep spiritually,
- and the new covenant light is only beginning to break.

Ephesus reflects this transitional moment.

Darkness remains, but dawn is coming.

This typological placement aligns with the traits often associated with the Daughter of Babylon — a figure that thrives in confusion, mixture, and darkness—conditions still lingering in the earliest era.

### **III. METAL OF THE IMAGE – GOLD (THE HEAD)**

Daniel 2 begins with the **head of gold**, representing Babylon under Nebuchadnezzar. Gold signifies:

1. purity
2. nobility
3. kingship
4. and preeminence

The Ephesus era likewise stands closest to Christ, who is the Head of the body (Col. 1:18).

Nebuchadnezzar is called “a king of kings” (Dan. 2:37), while Christ is “KING OF KINGS” (Rev. 19:16). The contrast between these two “heads”—one earthly and mortal, the other heavenly and risen—frames the spiritual struggle depicted in this chapter.

#### **IV. THE FAITHFUL WOMAN IN EPHESUS — THE ELECT REMNANT**

Christ begins His message by commending the faithful believers in this era:

- they labor,
- they endure,
- they test false apostles,
- they reject evil,
- they refuse to faint.

This faithful group forms the early remnant of the New Covenant—those responding to Christ in the first generation of the Church. Their

obedience marks the beginning of the restored “daughter of Zion,” the spiritual lineage of promise described earlier in Galatians 4.

This is the living, vibrant body among whom Christ walks.

## V. THE UNFAITHFUL DAUGHTER – THE DAUGHTER OF BABYLON

In prophetic typology, Ephesus mirrors traits associated with the **Daughter of Babylon**—a corporate spiritual identity that appears in Jeremiah 50–51 and Isaiah 47. In the literal text, ‘Daughter of Babylon’ refers to Babylon’s own offspring, “Babylon hath been a golden cup... the nations have drunken of her wine...” Jeremiah 51:7; in typological application, the captivity produced spiritual patterns that later appeared in Israel.

This parallel emerges through several features mentioned in Christ’s letter:

# **1. “Thou hast tried them which say they are apostles, and are not.”**

Babylon in Scripture is associated with:

- confusion,
  - deception,
  - false claims to authority,
  - and spiritual mixture,
- 2 Corinthians 11:13  
“false apostles, deceitful workers...”,
- Isaiah 47:1  
“O virgin daughter of Babylon...”,
- Jeremiah 51:7  
“golden cup...”,
- Galatians 4:26  
“Jerusalem which is above is free, which is the mother of us all.”.

The testing of false apostles echoes the Babylonian pattern of counterfeit power.

*“thou hast tried them which say they are apostles, and are not, and hast found them liars” These men stood before the Judge, Christ himself!*

This is a typological alignment, not a doctrinal identity; Ephesus is not called ‘Daughter of Babylon’ in the text, but the spiritual patterns overlap.

## **2. “Thou hast left thy first love.”**

Jeremiah and Isaiah reveal that Israel’s earliest departure from covenant fidelity occurred during and after the Babylonian captivity.

Although Israel physically returned to her land, much of Babylon’s influence remained inwardly.

Leaving the first love reflects:

- covenant estrangement,
- substituted affection,
- and misplaced loyalty.

These are signature traits of the Daughter of Babylon, spiritually applied to an early church that had begun drifting from the fullness of devotion to Christ.

### **3. “I will remove thy candlestick...”**

Jesus warns that failure to repent would result in the removal of their candlestick—loss of visible witness.

Historically:

- the Babylonian empire collapsed, leaving its people spiritually fatherless;
- Israel, in rejecting Christ, lost her role as the visible light-bearer;
- only Christ can restore, adopt, and give life (John 14:18).

These parallels allow the Daughter of Babylon theme to illuminate the spiritual conditions of the Ephesus era without altering the text itself.

## **VI. THE FATHER OF THE DAUGHTER – BABYLON**

The Daughter of Babylon arises from Israel's unfaithfulness during the exile. Prophets such as Haggai, Zechariah, and Ezra document the lingering influence of Babylon on the returned community. Spiritually, this ancient “father” casts a long shadow over the early Church era:

- confusion of authority,
- mixture of practices,
- remnants of old loyalties,
- and a struggle between true and false teachers.

These traits surface in Christ’s warnings to Ephesus, providing a meaningful parallel while respecting the literal message of Revelation 2.

## **VII. THE KING OVER THE DAUGHTER – NEBUCHADNEZZAR**

Nebuchadnezzar—the head of gold, and “a king of kings” (Dan. 2:37)—ruled the empire that shaped Israel during the captivity. After Nebuchadnezzar’s death, Babylon’s throne weakened and decayed spiritually...

By contrast:

- Christ died and rose again,
- He continues as the living Head of the Church,
- and He adopts the spiritually orphaned (John 14:18).

This contrast highlights the difference between the kingdom that produced the Daughter of Babylon and the kingdom Christ establishes through His Church.

## **VIII. SUMMARY OF EPHESUS**

The era of Ephesus marks the golden beginning of the Church:

- doctrinally strong,
- spiritually discerning,
- laboring with patience,
- but cooling in affection.

Beneath this literal message lies a spiritual pattern:

the earliest era reflects themes associated with the Daughter of Babylon—confusion, mixture, declining affection, and the need for repentance and restoration.

These parallels set the stage for the progression of the seven churches and their corresponding prophetic patterns in the chapters that follow.