

**Revelation, Chapter 2, Greek Text – Westcott-Hort,
Interlinear English -G.T. Emery**

To The Church in Ephesus

2 Τῷ ἀγγέλῳ τῷ ἐν Ἐφέσῳ ἐκκλησίας γράψον·
To the envoy of the in Ephesus church let you write;
Τάδε λέγει ὁ κρατῶν τοὺς ἑπτὰ ἀστέρας ἐν τῇ δεξιᾷ αὐτοῦ,
These things he says the holding the seven stars in the right of him,
ὁ περιπατῶν ἐν μέσῳ τῶν ἑπτὰ λυχνιῶν τῶν χρυσοῦν·
the walking in midst of the seven lampstands the golden;
2 Οἶδα τὰ ἔργα σου καὶ τὸν κόπον καὶ τὴν ὑπομονὴν σου,
I have known¹ the works of you and the labour and the endurance of you,
καὶ ὅτι οὐ δύνη βαστάσαι κακοὺς, καὶ ἐπίρασας τοὺς λέγοντας ἑαυτοὺς
and that not are able to bear evil ones, and you tested the (ones) saying themselves
ἀποστόλους καὶ οὐκ εἰσὶν, καὶ εὔρες αὐτοὺς ψευδεῖς,
apostles and not are, and did find them lying,
3 καὶ ὑπομονὴν ἔχεις, καὶ ἐβάστασας διὰ τὸ ὄνομα μου, καὶ οὐ κεκοπίακες.
and endurance you have, and did bear because of the name of me, and not have wearied.
4 ἀλλὰ ἔχω κατὰ σοῦ ὅτι τὴν ἀγάπην σου τὴν πρώτην ἀφήκες.
But I have against you that the love of you the first you did abandon.
5 μνημόνευε οὖν πόθεν πέπτωκας, καὶ μετανόησον
Let you be mindful therefore whence you have fallen, and repent
καὶ τὰ πρῶτα ἔργα ποιήσον· εἰ δὲ μὴ, ἔρχομαι σοὶ καὶ κινήσω τὴν
and the first works let you do; if but not,² I am coming to you and will remove the
λυχνίαν σου ἐκ τοῦ τόπου αὐτῆς, ἐὰν μὴ μετανοήσης.
lampstand of you out of the place of it, if not you should repent.
6 ἀλλὰ τοῦτο ἔχεις, ὅτι μισεῖς τὰ ἔργα τῶν Νικολαϊτῶν, ἃ καὶ γὰρ ἐγὼ μισῶ.
But this you have, that you hate the works of the Nicolaitans,³ which I also hate.
7 ὁ ἔχων οὖς ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις·
The having an ear let him hear what the Spirit says to the churches;
τῷ νικῶντι δώσω αὐτῷ φαγεῖν ἐκ τοῦ ξύλου τῆς ζωῆς,
to the overcoming I will give to him to eat out of the tree of the life,
ὅ ἐστιν ἐν τῷ παραδείσῳ τοῦ θεοῦ.
which is in the paradise of the God,

To the Church in Smyrna

8 Καὶ τῷ ἀγγέλῳ τῷ ἐν Σμύρνῃ ἐκκλησίας γράψον·
And to the envoy to the in Smyrna church let you write;
Τάδε λέγει ὁ πρῶτος καὶ ὁ ἔσχατος, ὃς ἐγένετο νεκρὸς καὶ ἔζησεν·
These things says the first and the last, who became dead and lived (again).

1 'I have known and still know' – when John wants a specifically present tense he tends to use γινώσκω the perfect οἶδα allows, as Robertson describes, a situation 'where the universal knowledge passes into field of special observation'.

2 'or else'.

3 Nicolaitanes - The church at Ephesus (Rev. 2:6) is commended for hating the "deeds" of the Nicolaitanes, and the church of Pergamos is blamed for having them who hold their "doctrines" . They were seemingly a class of professing Christians, who sought to introduce into the church a false freedom or licentiousness, thus abusing Paul's doctrine of grace (comp. 2 Pet. 2:15, 16, 19), and were probably identical with those who held the doctrine of Baalam (q.v.), Rev. 2:14.

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⁹ οἶδα σου τὴν θλίψιν καὶ τὴν πτωχείαν, ἀλλὰ πλούσιος εἶ,
I have known⁴ of you the tribulations and the poverty, but rich you are,
καὶ τὴν βλασφημίαν ἐκ τῶν λεγόντων Ἰουδαίους εἶναι ἑαυτοὺς,
and the evil speaking from the saying Jews to be themselves,
καὶ οὐκ εἰσὶν ἀλλὰ συναγωγή τοῦ Σατανᾶ.
and not are but a synagogue of the Satan.

¹⁰ μὴ⁵ φοβοῦ ἃ μέλλεις πάσχειν. ἰδοὺ μέλλει βάλλειν ὁ διάβολος
Not be afraid things which you are about to suffer. Behold is about to throw the Devil
ἐξ ὑμῶν εἰς φυλακὴν ἵνα πειρασθῆτε, καὶ ἔχητε θλίψιν ἡμερῶν δέκα.
out of you⁶ into prison in order that you may be tried, and you may have⁷ affliction days ten.
γίνου πιστὸς ἄχρι θανάτου, καὶ δώσω σοι τὸν στέφανον τῆς ζωῆς.
Let you become faithful unto death, and I will give to you the crown of the life.

¹¹ ὁ ἔχων οὖς ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις.
The having an ear let him hear what the Spirit says to the churches.
ὁ νικῶν οὐ μὴ ἀδικηθῆ ἑκ τοῦ θανάτου τοῦ δευτέρου.
The overcoming certainly not may be hurt by the death the second.⁸

To The Church in Pergamum

¹² Καὶ τῷ ἀγγέλῳ τῆς ἐν Περγάμῳ ἐκκλησίας γράψον·
And to the envoy of the in Pergamum church let you write;
Τάδε λέγει ὁ ἔχων τὴν ῥομφαίαν τὴν δίστομον τὴν ὀξεῖαν·
These things he says the having the sword the two mouthed the sharp;

¹³ Οἶδα ποῦ κατοικεῖς, ὅπου ὁ θρόνος τοῦ Σατανᾶ,
I have known⁹ where you you dwell, where the throne of the Satan,
καὶ κρατεῖς τὸ ὄνομα μου, καὶ οὐκ ἠρνήσω τὴν πίστιν μου καὶ ἐν
and you hold fast the name of me, and not did deny the faith of me and in
ταῖς ἡμέραις Ἀντιπᾶς ὁ μάρτυς μου ὁ πιστὸς [μου],
the days of Antipas the martyr¹⁰ of me the faithful [of me],
ὃς ἀπεκτάνθη παρ' ὑμῖν, ὅπου ὁ Σατανᾶς κατοικεῖ.
who was killed beside you, where the Satan dwells.

¹⁴ ἀλλ' ἔχω κατὰ σοῦ ὀλίγα, ὅτι ἔχεις ἐκεῖ κρατοῦντας τὴν διδαχὴν Βαλαάμ, ὃς
But I have against you a little, because you have holding the teaching of Balaam,¹¹ who

4 See note 1.

5 Codices Sinaiticus & P (St. Petersburg) 10th century have μηδὲν

6 ie 'some'.

7 C. Sinaiticus has ἔξετε – you will have.

8 Christians who hear will escape eternal punishment – Daniel 12:3 3And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.

9 and know now

10 **An'tipas** (*like the father*), martyr at Pergamos, and according to tradition the bishop of that place. (A.D. before 100.) and burned to death in a brazen bull.

11 Balaam - lord of the people; foreigner or glutton, as interpreted by others, the son of Beor, was a man of some rank among the Midianites (Num. 31:8; comp. 16). He resided at Pethor (Deut. 23:4), in Mesopotamia (Num. 23:7). It is evident that though dwelling among idolaters he had some knowledge of the true God; and was held in such reputation that it was supposed that he whom he blessed was blessed, and he whom he cursed was cursed. When the Israelites were encamped on the plains of Moab, on the east of Jordan, by Jericho, Balak sent for Balaam "from Aram, out of the mountains of the east," to curse them; but by the remarkable interposition of God he was utterly unable to fulfil Balak's wish, however desirous he was to do so. The apostle Peter refers (2 Pet. 2:15, 16) to this as an historical event. In Micah 6:5 reference also is made to the relations between Balaam and Balak. Though Balaam could not curse Israel, yet he

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ἔδιδασκεν τῷ Βαλάκ βαλεῖν σκάνδαλον ἐνώπιον τῶν υἱῶν Ἰσραὴλ,
began teaching the Balak to throw an entrapment before the sons of Israel,
φαγεῖν εἰδωλόθυτα καὶ πορνεῦσαι.
to eat things sacrificed to idols and to commit immorality.

¹⁵ οὕτως ἔχεις καὶ σὺ κρατοῦντας τὴν διδαχὴν Νικολαϊτῶν ὁμοίως.
In this manner have also you holding the teaching of Nicolaitans likewise.

¹⁶ μετανόησον οὖν· εἰ δὲ μὴ, ἔρχομαι σοὶ ταχύ καὶ πολεμήσω μετ'
Let you repent therefore; if but not,¹² I am coming to you quickly and will fight against
αὐτῶν ἐν τῇ ῥομφαίᾳ τοῦ στόματος μου.
them with the sword of the mouth of me.

¹⁷ ὁ ἔχων οὖς ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις. τῷ νικῶντι
The having an ear let him hear what the Spirit says to the churches. To the overcoming
δώσω αὐτῷ τοῦ μάννα τοῦ κεκρυμμένου καὶ δώσω αὐτῷ ψῆφον λευκὴν,
I will give to him of the manna the having been hidden and I will give to him a pebble¹³ white,
καὶ ἐπὶ τὴν ψῆφον ὄνομα καινὸν γεγραμμένον, ὃ οὐδεὶς οἶδεν εἰ μὴ ὁ λαμβάνων.
and upon the pebble a name new having been written, which no one knew except the receiving.

To the Church in Thyatira

¹⁸ Καὶ τῷ ἀγγέλῳ τῷ ἐν Θυατείροις ἐκκλησίας γράψον·

And to the envoy of the in Thyatira¹⁴ church let you write;
Τάδε λέγει ὁ υἱὸς τοῦ θεοῦ, ὁ ἔχων τοὺς ὀφθαλμοὺς [αὐτοῦ] ὡς φλόγα
These thing says the Son of the God, the having the eyes [of him] as a flame
πυρρός, καὶ οἱ πόδες αὐτοῦ ὅμοιοι χαλκολιβάνῳ·
of fire, and the feet of him like burnished brass;¹⁵

¹⁹ Οἶδα σου τὰ ἔργα καὶ τὴν ἀγάπην καὶ τὴν πίστιν καὶ τὴν διακονίαν καὶ τὴν
I have known of you the works and the love and the faith and the ministry and the
ὑπομονήν σου, καὶ τὰ ἔργα σου τὰ ἔσχατα πλείονα τῶν πρώτων.
steadfastness of you, and the works of you the last more than the first.

²⁰ ἀλλὰ ἔχω κατὰ σοῦ ὅτι ἀφεῖς τὴν γυναῖκα Ἰεζάβελ, ἣ λέγουσα ἑαυτὴν προφητιν, καὶ
But I have against you that permit the woman Jezabel¹⁶ the calling herself a prophetess,

suggested a mode by which the divine displeasure might be caused to descend upon them (Num. 25). In a battle between Israel and the Midianites (q.v.) Balaam was slain while fighting on the side of Balak (Num. 31:8). The "doctrine of Balaam" is spoken of in Rev. 2:14, in allusion to the fact that it was through the teaching of Balaam that Balak learned the way by which the Israelites might be led into sin. Balaam was constrained to utter prophecies regarding the future of Israel of wonderful magnificence and beauty of expression (Num. 24:5-9, 17).

¹² 'otherwise'.

¹³ Also in Acts 26:10.

¹⁴ Thyatira

a city of Asia Minor, on the borders of Lydia and Mysia. Its modern name is Ak-hissar, i.e., "white castle." Here was one of the seven churches (Rev. 1:11; 2:18-28). Lydia, the seller of purple, or rather of cloth dyed with this colour, was from this city (Acts 16:14). It was and still is famous for its dyeing. Among the ruins, inscriptions have been found relating to the guild of dyers in that city in ancient times. A centre of Nicolaitan vigour and idolatry and immorality.

¹⁵ Daniel 10:6.

¹⁶ Jezebel

chaste, the daughter of Ethbaal, the king of the Zidonians, and the wife of Ahab, the king of Israel (1 Kings 16:31). This was the "first time that a king of Israel had allied himself by marriage with a heathen princess; and the alliance was in this case of a peculiarly disastrous kind. Jezebel has stamped her name on history as the representative of all that is designing, crafty, malicious, revengeful, and cruel. She is the first great instigator of persecution against the saints of God. Guided by no principle, restrained by no fear of either God or man, passionate in her attachment to her

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διδάσκει καὶ πλανᾷ τοὺς ἐμούς δούλους πορνεῦσαι καὶ φαγεῖν εἰδωλόθυτα.
teaches and and leads astray the of me slaves to commit immoral acts and eat idol sacrifices.

²¹ καὶ ἔδωκα αὐτῇ χρόνον ἵνα μετανοήσῃ, καὶ οὐ θέλει μετανοῆσαι ἐκ
And I gave to her time in order that she might repent, and not she wishes to repent out of
τῆς πορνείας αὐτῆς.
the immorality of her.

²² ἰδοὺ βάλλω αὐτήν εἰς κλίνην, καὶ τοὺς μοιχεύοντας μετ' αὐτῆς εἰς θλίψιν
Behold I throw her into a couch, and the committing adultery with her into affliction
μεγάλην, ἐὰν μὴ μετανοήσουσιν ἐκ τῶν ἔργων αὐτῆς,
great, if not they should repent out of the works of her,

²³ καὶ τὰ τέκνα αὐτῆς ἀποκτενῶ ἐν θανάτῳ. καὶ γνώσονται πᾶσαι αἱ ἐκκλησίαι ὅτι ἐγώ
and the children of her I will kill with death. And they will know all the churches that I
εἰμι ὁ ἐραυνῶν νεφροὺς καὶ καρδίας, καὶ δώσω ὑμῖν ἐκάστῳ κατὰ τὰ ἔργα
I am the searching kidneys¹⁷ and hearts¹⁸, and I will give to you to each according to the works
ὑμῶν.
of you.

²⁴ ὑμῖν δὲ λέγω τοῖς λοιποῖς τοῖς ἐν Θυατείροις, ὅσοι οὐκ ἔχουσιν τὴν διδαχὴν ταύτην,
To you but I say to the rest to the in Thyatira, as many as not have the teaching this,
οἵτινες οὐκ ἔγνωσαν τὰ βάθη τοῦ Σατανᾶ ὡς λέγουσιν· οὐ βάλλω ἐφ' ὑμᾶς ἄλλο
who not knew the depths of the Satan as they say; Not will I thrust on you another
βᾶρος·
burden;

²⁵ πλην ὃ ἔχετε κρατήσατε ἄχρις οὗ ἂν ἦξω.
nevertheless what you have let you hold fast until which time I might come.

²⁶ καὶ ὁ νικῶν καὶ ὁ τηρῶν ἄχρι τέλους τὰ ἔργα μου,
And the overcoming and the keeping until end the works of me,
δώσω αὐτῷ ἐξουσίαν ἐπὶ τῶν ἔθνων,
I will give to him authority over the nations,

²⁷ καὶ ποιμανεῖ αὐτοὺς ἐν ῥάβδῳ σιδηρᾷ,
and he will shepherd them with a rod of iron,
ὡς τὰ σκεύη τὰ κεραμικὰ συντρίβεται,
as the vessels the of clay¹⁹ are broken to pieces,²⁰

²⁸ ὡς κἀγὼ εἴληφα παρὰ τοῦ πατρὸς μου, καὶ δώσω αὐτῷ τὸν ἀστέρα τὸν πρωῖνόν.
as I also have received from the Father of me, and I will give him the star the morning.

heathen worship, she spared no pains to maintain idolatry around her in all its splendour. Four hundred and fifty prophets ministered under her care to Baal, besides four hundred prophets of the groves [R.V., 'prophets of the Asherah'], which ate at her table (1 Kings 18:19). The idolatry, too, was of the most debased and sensual kind." Her conduct was in many respects very disastrous to the kingdom both of Israel and Judah (21:1-29). At length she came to an untimely end. As Jehu rode into the gates of Jezreel, she looked out at the window of the palace, and said, "Had Zimri peace, who slew his master?" He looked up and called to her chamberlains, who instantly threw her from the window, so that she was dashed in pieces on the street, and his horses trod her under their feet. She was immediately consumed by the dogs of the street (2 Kings 9:7-37), according to the word of Elijah the Tishbite (1 Kings 21:19).

Her name afterwards came to be used as the synonym for a wicked woman . Only here in the NT.

¹⁷ νεφροὺς, n.m. kidney, - used of innermost feelings thoughts and purposes, - only here in the NT.

¹⁸ Psalm 7:9; Proverbs 24:12; Jeremiah 11:20,17:10.

¹⁹ κεραμικὰ, adj, of clay, earthen, of a potter, - only here in the NT.

²⁰ Psalm 2:8, 9. Psalms of Solomon 17:23,24 ²³ ἐν σοφίᾳ δικαιοσύνης ἐξῶσαι ἁμαρτωλοὺς ἀπὸ κληρονομίας ἐκτρίψαι ὑπερηφανίαν ἁμαρτωλοῦ ὡς σκεύη κεραμέως.

²⁴ ἐν ῥάβδῳ σιδηρᾷ συντρίψαι πᾶσαν ὑπόστασιν αὐτῶν ὀλεθρεῦσαι ἔθνη παράνομα ἐν λόγῳ στόματος αὐτοῦ (See end note)

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²⁹ ὁ ἔχων οὖς ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις.
The having an ear let him hear what the Spirit says to the churches.

The Psalms of Solomon

From Wikipedia

One of the Pseudepigrapha, the Psalms of Solomon is a group of eighteen psalms (religious songs or poems) that are not part of any scriptural canon. They are distinct from, but may be modeled after or derived from the Book of Psalms of the Jewish and Christian Bibles, which are traditionally attributed to David rather than Solomon. The 17th of the 18 Psalms has a similarity to Psalm 72 from the Book of Psalms, which claims attribution to Solomon, and hence may be the reason that the Psalms of Solomon have their name. (An alternate view is that the psalms were so highly regarded that Solomon's name was attached to it to keep them from resting in the ash heaps of history.)

The Psalms of Solomon were referenced in Early Christian writings, but lost to modern scholars until a Greek manuscript was rediscovered in the 17th century. There are currently eight known 11th to 15th century manuscripts of a Greek translation from a lost Hebrew or Aramaic original, probably dating from the first or second century BCE. However, though now a collection, they were originally separate, written by different people in different periods.

Politically, the Psalms of Solomon are anti-Maccabee, and some psalms in the collection show a clear awareness of the Roman conquest of Jerusalem under Pompey in 63 BCE, metaphorically treating him as a dragon who had been sent by God to punish the Maccabees. Some of the psalms are messianic, in the Jewish sense (clearly referring to a mortal that happens to be divinely assisted, much like Moses), but the majority are concerned less with the world at large, and more with individual behaviour, expressing a belief that repentance for unintended sins will return them to God's favour.

There have been attempts to link the text both to the Essenes of Qumran, who separated themselves from what they saw as a wicked world, and alternately to the Pharisees in opposition to the Sadducees who generally supported the Maccabees.

Psalm Of Solomon 17:23,24 – Wesley Centre

(23) Wisely, righteously he shall thrust out sinners from (the) inheritance, He shall destroy the pride of the sinner as a potter's vessel.

(24) With a rod of iron he shall break in pieces all their substance,

Psalm 2:8,9 (Young)

2:8 Ask of Me and I give nations -- thy inheritance, And thy possession -- the ends of earth.

2:9 Thou dost rule them with a sceptre of iron, As a vessel of a potter Thou dost crush them.'