

## CHAPTER 12

### The Use of Ps 62:13 in the Book of Revelation

It is generally held that in the book of Revelation John does not quote the OT but alludes to it.<sup>1</sup> This is also true of John's use of Ps 62 in Revelation. John alludes to Ps 62 (Ψ 61) three times (2:23; 20:13; 22:12) in the context of eschatological judgment on the basis of works. What is remarkable is that when he mentions the idea of the judgment of individuals according to works, he intentionally alludes to Ps 62:13 (Ψ 61:13) in Revelation. This shows that Ps 62 (Ψ 61:13) is important for John.

It is possible to view Rev 18:6 as another possible allusion to Ps 62. However, the verbal similarity is very slight.<sup>2</sup> Furthermore, the OT tradition of the punishment of Babylon such as in Jer 27:29 LXX seems to lie behind Rev 18:6.<sup>3</sup> Thus, we shall exclude Rev 18:6 and focus on Rev 2:23, 20:13 and 22:12.

In the following discussion, the issue of whether Ps 62:13 is used in these three places (2:23; 20:13; 22:12) will be examined in detail on the basis of verbal agreement, conceptual similarity and thematic parallel, and then the interpretation of Ps 62 (Ψ 61) will be presented. We will start with the clearer uses of the psalm in Rev 2:23 and 22:12, since the lexical connections are much stronger than in Rev 20:13. After establishing that John employs Ps 62 (Ψ 61) in Rev 2:23 and 22:12, we will treat Rev 20:13. It will be argued that the reason why John alludes to Ps 62 in these three places is that the criteria of vindication and condemnation in Ps 62 (Ψ 61) are the standards of judgment which John wants to mention in the Book of Revelation.

<sup>1</sup> Steve Moyise, "The Psalms in the Book of Revelation" in *The Psalms in the New Testament*, 231.

<sup>2</sup> Rev 18:6 Ἀπόδοτε αὐτῇ ὡς καὶ αὐτὴ ἀπέδωκεν καὶ διπλώσατε τὰ διπλά κατὰ τὰ ἔργα αὐτῆς. Ψ 61:13 Σὺ ἀποδώσεις ἐκάστῳ κατὰ τὰ ἔργα αὐτοῦ. Ps 62:13 (HB) וְלִי־אֲדַנִּי חֶסֶד כִּי־אֶחָה תְּשַׁלֵּם לְאִישׁ כְּמַעֲשָׂוֹ

<sup>3</sup> G. K. Beale, *The Book of Revelation* (Grand Rapids: Eerdmans, 1999), 900-901.

## 1. Ps 61:13 (LXX) in the Message to the Church in Thyatira

### 1.1. The Use of Ψ 61:13 in Rev 2:23

Ψ 61:13 is used in Rev 2:23 in the context of Christ's warning against Jezebel, the false prophetess in Thyatira. This section will discuss whether Ψ 61 is used in the message to Thyatira and then examine the contribution of the use of Ψ 61:13 not only to the messages to Thyatira but also to those to the other churches in Rev 2-3.

As for the source text(s) that John uses in Rev 2:23, many commentators have argued that John alludes to Jer 17:10 here. David Aune argues in favor of Jer 17:10 as the source text because two expressions of 'knowing one's heart and mind' and 'repayment according to one's deeds' are present only in Jeremiah 17:10.<sup>4</sup> Similarly G. K. Beale also contends that Jer 17:10 stands behind Rev 2:23. He supports this view by arguing that the context of Jer 17:10 is related to a punishment of or warning to people within the Israelite community who practice idolatry out of economic motives.<sup>5</sup> According to him, the context of Rev 2:23 also has to do with warning against members within the church. To evaluate this view, it is necessary to compare these texts:

Rev 2:23

καὶ τὰ τέκνα αὐτῆς ἀποκτενῶ ἐν θανάτῳ. καὶ γινώσκονται πᾶσαι αἱ ἐκκλησίαι ὅτι ἐγὼ εἶμι ὁ ἔραυνῶν νεφρούς καὶ καρδίας, καὶ δώσω ὑμῖν ἐκάστῳ κατὰ τὰ ἔργα ὑμῶν

Ψ 61:13

ὅτι τὸ κράτος τοῦ θεοῦ καὶ σοὶ κύριε τὸ ἔλεος ὅτι σὺ ἀποδώσεις ἐκάστῳ κατὰ τὰ ἔργα αὐτοῦ

Ps 62:13 (HB)

וְלִךְ־אֲדַנִּי חֶסֶד כִּי־אֶתְהַלֵּךְ וְלֹא־יִשְׁכַּח כִּמְעַשְׂהוּ

Jer 17:10 (LXX)

ἐγὼ κύριος ἐτάζων καρδίας καὶ δοκιμάζων νεφρούς τοῦ δοῦναι ἐκάστῳ κατὰ τὰς ὁδοὺς αὐτοῦ καὶ κατὰ τοὺς καρπούς τῶν ἐπιτηδευσμάτων αὐτοῦ

Jer 17:10 (HB)

אֲנִי יְהוָה חֶקֶר לֵב בַּחַן כְּלִיּוֹת וְלֶחֶם לְאִישׁ כְּדַרְכּוֹ כִּפְרִי מַעַלְלָיו

<sup>4</sup> David E. Aune, *Revelation 1-5* (Dallas, TX: Word, 1997), 206-207.

<sup>5</sup> Beale, *The Book of Revelation*, 264-265. Also, Beale and Sean M. McDonough, "Revelation" in *Commentary on the New Testament Use of the Old Testament* (Grand Rapids: Baker Academic, 2007), 1095.

It is more probable that Rev 2:23 is the combination of two texts: Jer 17:10 (LXX) and Ψ 61:13.<sup>6</sup> The occurrence of two words νεφρούς and καρδίας along with the concept of God's omniscience clearly supports the view that John uses Jer 17:10 in Rev 2:23ab. However, the last part of Rev 2:23 does not show any affinity with Jer 17:10. Rather, Ψ 61:13 is used in Rev 2: 23c.

To begin with, the verbal similarity between Ψ 61:13 and Rev 2:23c is striking. Firstly, τὰ ἔργα is absent from Jer 17:10 (LXX) while it is present in the psalm text. Rather τὰς ὁδούς and τοὺς καρπούς in Jer 17:10 (LXX) show that Jer 17:10 does not stand behind Rev 2.23c. Secondly, the grammatical construction advocates the strong affinity between Rev 2.23c and Ψ 61:13. That is, the phrase under consideration in Jer 17:10 starts with the infinitive (τοῦ δοῦναι) whereas in Rev 2:23c the conjunction introduces an indicative, just as the clause 'God will repay each one according to works' in Ps 61:13 LXX is in the form of the indicative. Moreover, the tenses in Ψ 61:13 and Rev 2.23c are in the future. To sum up, the verbal agreement indicates that John alludes to Ψ 61:13 here in Rev 2:23c.

In the second place, we have to take into account the author's motive for changing some words in the original text.<sup>7</sup> Some may assert that the two main verbs in Rev 2:23c and Ψ 61:13 are significantly different. In Rev 2:23c, John uses δίδωμι whereas the psalm text reads ἀποδίδωμι. This potential objection is not critical for two reasons. Firstly, Rev 2:23c has strong verbal agreement with Ψ 61:13 except for the verb. For this reason, Dale A. Brueggemann suggests that along with Ps 62:13 (Ψ 61:13) John echoes Ps 28:4 (Ψ 27:4): δὸς αὐτοῖς κατὰ τὰ ἔργα αὐτῶν.<sup>8</sup> Furthermore, he argues for Jer 17:10 as clearly being alluded to here while maintaining that several psalms (Ψ 7:10; 25:2; 27:4 and 61:13) are echoed. However, it is more likely that the combination of the words underlined (δώσω ὑμῖν ἐκάστῳ κατὰ τὰ ἔργα ὑμῶν) relates Rev 2.23c closely to Ψ 61:13. Secondly, it is likely that John prefers the verb δίδωμι to ἀποδίδωμι in order to express the promises to the overcomers. When he refers to the prom-

<sup>6</sup> J. Fekkes (*Isaiah and Prophetic Traditions in the Book of Revelation*, 283-284) indicates that "combination of two or more texts by analogy" is "one of John's favourite techniques, which involves the bringing together of different texts on the basis of common subject matter (i. e. thematic analogues) and/or vocabulary (e. g. catchword)."

<sup>7</sup> G. K. Beale, *The Use of Daniel in Jewish Apocalyptic Literature and in the Revelation of St. John*, (Lanham, MD: University Press of America, 1984), 308. "Perhaps another criterion for validity is that of showing a convincing motive for the author to have composed his work in the manner claimed."

<sup>8</sup> Brueggemann, "The Use of the Psalter in John's Apocalypse," 46.

ises, John uses the verb δίδωμι in Rev 2 (vv7, 10, 17 (2x), 26, 27). John seems to translate the Hebrew verb (נָתַן) into the Greek verb (δίδωμι) to express both warning and encouragement.<sup>9</sup> In other words, John uses δίδωμι to state the promises to overcomers in the first half of the messages to the seven churches in chapter 2. Therefore, John probably uses the same verb δίδωμι here in Rev 2.23c in the context of exhortation and warning to the readers and audience of the Book of Revelation.

The last potential, but relatively strong objection to our argument, may be that John does not allude to Ψ 61:13 but Prov 24:12 (LXX) in Rev 2:23c. These two texts show a strong verbal similarity as shown below:

Ψ 61:13

ὅτι τὸ κράτος τοῦ θεοῦ καὶ σοὶ κύριε τὸ ἔλεος ὅτι σὺ ἀποδώσεις ἑκάστῳ κατὰ τὰ ἔργα αὐτοῦ

Prov 24:12 (LXX)

ἐὰν δὲ εἴπῃς οὐκ οἶδα τοῦτον γίνωσκε ὅτι κύριος καρδίας πάντων γινώσκει καὶ ὁ πλάσας πνοὴν πᾶσιν αὐτὸς οἶδεν πάντα ὃς ἀποδίδωσιν ἑκάστῳ κατὰ τὰ ἔργα αὐτοῦ

Consequently, it is necessary to discuss the possibility of Prov 24:12 being employed here. Most of all, the distinction between the two concepts of ‘parallel’ and ‘dependence’ is useful in this discussion about the source text.<sup>10</sup> In other words, similarity between two texts does not always guarantee the dependence of one text on another text. In terms of dependence, it is more likely that John depends on the Psalms rather than Proverbs because in the book of Revelation, one of John’s favorite OT sources is the Psalms whereas John hardly uses Proverbs.<sup>11</sup> According to H. B. Swete, John uses Proverbs only twice (Rev 3:14b and 3:19).<sup>12</sup> Therefore, it is considerably more likely that John depends on Ps 61:13 (LXX) rather than Prov 24:12.

However, John’s frequent use of the Psalms does not necessarily exclude the use of Prov 24:12 in Rev 2.23. Nonetheless, the criteria of

<sup>9</sup> Cf. Muraoka, *Hebrew/Aramaic Index to the Septuagint*, 151. Muraoka notes that the Hebrew verb was translated into several Greek words and this verb was also rendered by either ἀποδίδοναι or διδόναι. This observation, although it is not a strong argument, suggests that John of Patmos could render the Hebrew verb in the same way.

<sup>10</sup> S. Sandmel, “Parallelomania,” *JBL* 81 (Mar 1962), 1-13.

<sup>11</sup> G. K. Beale, *John’s Use of the Old Testament in Revelation* (Sheffield: Sheffield Academic Press, 1998), 60-61. He notes that “Roughly more than half the references are from the Psalms, Isaiah, Ezekiel and Daniel...”

<sup>12</sup> H. B. Swete, *The Apocalypse of St. John* (London: Macmillan, 1906), cxxxviii.

conceptual agreement and thematic parallel evince that John uses  $\Psi$  61:13 in Rev 2:23c. Firstly, conceptual similarity supports John's use of  $\Psi$  61:13 rather than Prov 24:12. Judgment according to works in Rev 2:23 refers to both vindication and punishment, as we shall discuss below. Prov 24:12 is about the punishment of the wicked. By contrast,  $\Psi$  61:13 can be understood as being concerned with twofold judgment: vindication and punishment. Accordingly, the conceptual similarity to Ps 62:13 suggests that Rev 2:23 is dependent upon  $\Psi$  61:13 rather than Prov 24:12 (LXX). This observation also makes it less likely that  $\Psi$  27:4 (Ps 28:4) is employed in Rev 2:23 because the psalm text is solely related to punishment of the wicked.

Secondly, the thematic parallel between the broad contexts of  $\Psi$  61 and Rev 2:23 indicates that John uses the psalm in Rev 2:23. Many commentators agree that Prov 24:10-12 is one thematic unit.<sup>13</sup> On the one hand, the context of Prov 24:12 (Prov 24:10-12) deals with two themes: (1) admonition to avoid doing injustice (vv10-11) and (2) God's omniscience and judgment according to deeds (v12). On the other hand the context of  $\Psi$  61 has to do with several themes. (1) Verses 9-12 express God's power in contrast to human transitoriness; (2) verse 13 is concerned with God's loving kindness shown to the faithful through his twofold judgment according to works; and (3) vv 8-10 concern the psalmist's admonition to trust only in God, not in human power and wealth. Admittedly, the theme of God's omniscience is present in Prov 24:12 and Rev 2:23. However, as our earlier discussion showed, the concept of God's omniscience in Rev 2:23ab is drawn from Jer 17:10 (LXX).

By contrast, the thematic parallel between  $\Psi$  61:13 and Rev 2:23 is clearly present. Firstly, the message to the church in Thyatira and  $\Psi$  61 share the theme of loyal adherence to God/Christ. The message to Thyatira includes a warning against Jezebel, the false prophetess who led the members of the church astray, so that they committed acts of immorality and ate food sacrificed to idols (v20). The problem with the church in Thyatira was unfaithfulness to God. Accordingly, the message to this church includes an admonition to repent so as to be faithful to the Lord, and also contains a warning of imminent judgment coming upon the unrepentant. The theme of trusting only in God in spite of persecution in  $\Psi$  61 is very similar to the theme of being loyal to Christ ('hold fast to what you have' in v 25) in the face

<sup>13</sup> Roland E. Murphy, *Proverbs* (Nashville, TN: Thomas Nelson, 1998), 180-181; R. N. Whybray, *Proverbs* (Grand Rapids, MI: Eerdmans, 1994), 346-368; David A. Hubbard, *Proverbs* (Dallas, TX: Word, 1989), 372-374.

of false teaching which encourages compromise in Rev 2:18-29. Secondly, the theme of warning against trust in power and riches is also found in Ps 61 (LXX) and the message to Thyatira. As we discussed earlier, Ψ 61 clearly warns people not to trust in human power and worldly riches because they are not reliable. Instead, the psalmist encourages people to trust in God as the real source of power and wealth. The message to Thyatira also is closely related to a similar warning. As we shall maintain below, the false prophetess probably encouraged the believers in Thyatira to compromise with the imperial cult for economic reasons. The thematic parallels enhance our view that John uses Ψ 61:13 in Rev 2:23.

To sum up, despite the possible objections to our argument for John's use of Ψ 61:13 in Rev 2:23, it is probable that Rev 2:23 conflates two texts from the OT: Jer 17:10 and Ψ 61:13. It is interesting that the same combination of these two texts (Jer 17:10 and Ps 62:13) was found in the *Apostrophe to Zion* (11Q5 22:10), as previously discussed. Verbal, conceptual and thematic similarities support the view that John uses Ψ 61:13 in Rev 2:23c.

## 1.2. The Unique Place of Rev 2:23 in the Seven Messages

Rev 2:23 is remarkable because it includes the reference to "all the churches" and sums up the seven messages. Firstly, the chiastic structure of Rev 2-3 shows that Rev 2:23 is placed in the central point in the prophetic messages to the seven churches of Asia. John alludes to Ps 61:13 (LXX) in the message to Thyatira, which is the longest among the messages to the seven churches. According to the 27<sup>th</sup> Greek edition of Nestle-Aland, the message to Ephesus is 7 verses (147 words); Smyrna, 4 verses (108 words); Pergamum, 6 verses (147 words); Sardis, 6 verses (143 words); Philadelphia, 7 verses (194 words); Laodicea, 9 verses (197 words), respectively, but Thyatira, 12 verses (219 words). Furthermore, the message to Thyatira is the fourth of the seven messages, which means the message is located in the middle of the messages to the seven churches in Asia. In other words, John uses Ψ 61:13 in the middle of the chiastic structure in which the seven messages are composed: ABCDCBA. Accepting and developing Kiddle's suggestion, G. K. Beale tries to show a chiastic structure of the messages to the seven churches.<sup>14</sup>

<sup>14</sup> Martin Kiddle, *The Revelation of St. John* (London: Hodder and Stoughton, 1940), 17-20. Beale, *The Book of Revelation*, 226. Beale, *John's Use of the Old Testament in Revelation*, 302-303.



According to his discussion, the three messages to the churches in Pergamum (2:12-17), Thyatira (2:18-29) and Sardis (3:1-6) are placed in the middle of the chiasmic structure. These three churches are composed of the faithful and the unfaithful, whereas the second church (Smyrna) and the sixth church (Philadelphia) consist of only the faithful. He argues that the first church (Ephesus) and the last church (Laodicea) are in danger of losing their identity as churches. Commenting on the first and the last messages, Kiddle suggests that “the churches of the third group addressed by John were in danger of losing their very claim to be called Christian through their lack either of a spirit of charity, or of zeal and true spirituality. The first and last of the seven letters are devoted to this problem – the problem of all those communities who were drifting towards rejection, through an incomplete grasp of the Christian faith.”<sup>15</sup> In brief, John alludes to Ps 61:13 (LXX) in the central messages, according to the chiasmic structure. Moreover, the significance of Ps 61:13 (LXX) is confirmed by the fact that it is placed and used in a very remarkable, general statement, i. e. Rev 2:23, which address not only the church at Thyatira but also all the churches:

καὶ τὰ τέκνα αὐτῆς ἀποκτενῶ ἐν θανάτῳ. καὶ γνώσονται πᾶσαι αἱ ἐκκλησίαι ὅτι ἐγώ εἰμι ὁ ἔραυνῶν νεφροὺς καὶ καρδίας, καὶ δώσω ὑμῖν ἑκάστῳ κατὰ τὰ ἔργα ὑμῶν.

The phrase αἱ ἐκκλησίαι makes Rev 2:23 stand out because of the conspicuous reference to the churches in Rev 2:23b (καὶ γνώσονται πᾶσαι αἱ ἐκκλησίαι ὅτι ἐγώ εἰμι ὁ ἔραυνῶν νεφροὺς καὶ καρδίας).<sup>16</sup> Every reference to the churches (in the plural) in the seven messages is placed in the concluding part (2:7, 11, 17; 3:6, 13, 22) with the admonitions to hear. However, in the message to Thyatira, the reference to the noun ‘church’ in the plural form occurs twice: in the concluding section (2:29) and 2:23b in the middle of the message to Thyatira.<sup>17</sup> In terms of the conditions of each church, it is possible to summarize the place of Rev 2:23 and Ψ 61:13 in the seven messages as follows:

<sup>15</sup> Kiddle, *The Revelation of St. John*, 20.

<sup>16</sup> Beale, *John’s Use of the Old Testament in Revelation*, 303.

<sup>17</sup> The reference to ‘the churches’ occurs with an exhortation to hear in Rev 2:29, which we can find in the other messages. However, the reference to the churches in Rev 2:23 is unique in that (1) the reference does not accompany the admonition to hear and (2) the reference is placed in the middle of the message, not in the concluding section.

- A. The first message to Ephesus: a community with the lack of love (v5)
- B. The second message to Smyrna: a faithful community
- C. The message to Pergamum: a mixed community
- D. The message to Thyatira: a mixed community
  - In the middle stands the very conspicuous statement (Rev 2:23)
    - (All the churches will know that I am he who searches... and I will give each one of you according to your deeds)*
- C. The message to Sardis: a mixed community
- B. The sixth message to Philadelphia: a faithful community
- A. The last message to Laodicea: a community with the lack of zeal (v15-16)

Secondly, Rev 2:23 is unique because the verse sums up the seven prophetic messages which deal with Christ's omniscience and his repayment to both the faithful and the unfaithful. Two points support this proposal. In the first place, the view that Rev 2:23 sums up the seven messages is confirmed by the main concept of Christ's omniscience. In all the messages to the seven churches, Christ introduces the prophetic messages by using a typical phrase οἶδα + the situations of each church (2:2, 9, 13, 19; 3:1, 8, 15). In Rev 2:23 this concept of Christ's knowledge is summarized in the clause ἐγώ εἰμι ὁ ἔραυνῶν νεφροὺς καὶ καρδίας. The verb οἶδα usually introduces the good works of each church rather than accusations. In many places, the accusations are often introduced by ἀλλά (2:4, 14, 20).<sup>18</sup> However, the verb also introduces not only the good works of each church but also the sins of the churches. In the messages to Sardis and Laodicea, the verb is used in the context where Christ says that he knows the deeds i. e., the weakness of the church in Sardis (3:1) and the deeds of the church in Laodicea (3:15). This points out that the verb οἶδα deals with Christ's omniscience about the situations of each church in Asia Minor. Accordingly, this notion of Christ's knowledge is summed up in the clause ἐγώ εἰμι ὁ ἔραυνῶν νεφροὺς καὶ καρδίας in Rev 2:23. In the second place, the idea of recompense mentioned in the seven messages is frequently expressed with the verb δίδωμι (2:7, 10, 17, 26, 28; 3:21). In the seven messages, the verb is closely related to the eschatological promises to the victors. The concept of recompense is predominant in the seven messages. Moreover, the verb δίδωμι is also connected to the condemnations elsewhere in Revelation (16:19; 18:7). So this verb has to do with both vindication and condemnation in Revelation. This indicates that in Rev 2:23 the repayment according to deeds in the seven messages is summed up in the sentence δώσω ὑμῖν ἐκάστω κατὰ τὰ ἔργα ὑμῶν.

<sup>18</sup> The only exception is Rev 3:4 in which the good works of the church in Sardis are introduced with ἀλλά.



Moreover, the examination of the unique character of Rev 2:23 shows that the verse deals with not only the condemnation of Jezebel and her followers but also the vindication of the faithful. This point indicates that the repayment according to each one's deeds in Rev 2:23 is not necessarily limited to the punishment of Jezebel and her associates in the Thyatiran church.

### 1.3. Worldly Riches, Human Power and Ψ 61 in the Message to Thyatira

There is continuity between Ψ 61 and John's use of this psalm in Rev 2:23 in that both texts have in common the concept of the judgment of individuals and the similar criteria according to which Christ will repay each one. The use of Ψ 61 indicates that John implicitly admonishes the believers in Thyatira to be loyal to God and to abstain from compromise with Roman power and earthly riches.

A brief discussion of the Roman imperial cult and commercialism is essential for the understanding of the prophetic message to Thyatira and of other messages to the churches in Asia Minor in Rev 2-3.

#### (1) The Imperial Cult and Materialism as a Background

It is generally agreed that John of Patmos criticizes the Roman imperial cult and commercialism in Revelation.<sup>19</sup> Admittedly, some have proposed different social settings for the book of Revelation. Royalty and Knight maintain that the book of Revelation reflects the inner conflict between Christian communities and leaders rather than conflict between the Roman Empire and Christians.<sup>20</sup> Yet, according to the majority opinion of scholars, the book of Revelation was written "during the reign of Domitian around 95 AD."<sup>21</sup> Revelation was composed in response to the imminent expectation of Christian conflict with Rome.<sup>22</sup> According to Kraybill, "pressure from the imperial

<sup>19</sup> Swete, *The Apocalypse of St. John*, lxxiv-lxxxix. M. Eugene Boring, *Revelation* (Louisville, KY: John Knox, 1989), 13-20. Bauckham, *The Climax of Prophecy*, 343. J. Nelson Kraybill, *Imperial Cult and Commerce in John's Apocalypse* (Sheffield: Sheffield Academic Press, 1996), 29.

<sup>20</sup> Robert M. Royalty, *The Streets of Heaven: The Ideology of Wealth in the Apocalypse of John* (Macon, GA: Mercer University Press, 1998), 28. Jonathan Knight, *Revelation* (Sheffield: Sheffield Academic Press, 1999), 28.

<sup>21</sup> Beale, *Revelation*, 4.

<sup>22</sup> Adela Yarbro Collins, *Crisis and Catharsis: The Power of the Apocalypse* (Philadelphia, PA: The Westminster Press, 1984), 74, 84. According to Collins, Christian conflict

cult lies at the center of John's concern."<sup>23</sup> John criticizes the Roman political claim to be equal to God, deifying Roman emperors and requiring Christians to pay homage to the emperors.<sup>24</sup> In this setting, John wrote the book of Revelation to the churches in Asia Minor, which were under sporadic pressure and were expected to suffer from more systematic pressure to accept and compromise with the ruler cult.<sup>25</sup> G. K. Beale succinctly summarizes the compromises of the churches in Asia Minor as follows:

The letters in Revelation suggest that Jewish Christians were tempted to escape persecution by seeking some form of identification with Jewish synagogues, which were exempted from emperor worship, and that Gentile Christians were tempted to compromise with trade guild cults and even the emperor cult in order to escape persecution.<sup>26</sup>

John wrote Revelation to show the real spiritual identity and final destiny of the Roman Empire and to awaken Christians to an understanding of the danger of compromise with Roman political power and materialism. Accordingly, Revelation is full of political symbols such as the 'throne' and 'city'. The term 'throne' in Revelation is symbolic language for power and sovereignty. In Rev 13, John's criticism of Rome is primarily political.<sup>27</sup> John's depiction of Babylon (Rome) and the New Jerusalem as 'cities' also have political connotations. As Kraybill notes, the Book of Revelation is filled with not only political symbols but also economic allusions. He argues that Revelation contains several explicit and implicit references to "economic (and related social) status at key points throughout the Apocalypse."<sup>28</sup> In Revelation, Rome is depicted as the beast from

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with the Roman Empire was a "perceived crisis" from the perspective of John, and thus it was not a primary issue in Revelation. Similarly, Thompson maintains that "the conflict and crisis in the Book of Revelation between Christian commitment and the social order derive from John's perspective on Roman society rather than from significant hostilities in the social environment" (Emphasis mine). Leonard L. Thompson, *The Book of Revelation: Apocalypse and Empire* (New York; Oxford: Oxford University Press, 1990), 175.

<sup>23</sup> Kraybill, (*Imperial Cult*, 26) appealing to Fiorenza, lists scholars who have argued that "Revelation reflects a political-religious conflict with the Roman Empire and a persecution of the church in Asia Minor under Domitian." (Fiorenza, Swete, Charles, Loisy, Beckwith, Allo, Carrington, Wikenhauser, Bonsirven, Behm, Brüt-sch, Feret, Boismard, Lohse, Cerfaux-Cambier, Caird, Visser and Kiddle-Ross.)

<sup>24</sup> Beale, *The Book of Revelation*, 5.

<sup>25</sup> Kraybill, *Imperial Cult*, 19. Beale, *The Book of Revelation*, 9, 15.

<sup>26</sup> Beale, *The Book of Revelation*, 13.

<sup>27</sup> Bauckham, *The Climax of Prophecy*, 343.

<sup>28</sup> Kraybill, *Imperial Cult*, 25-26.

the sea (Rev 13) and as Babylon the great harlot (Rev 18). While the former has to do with political image, the latter is an economic symbol.<sup>29</sup> In Rev 18, Rome is depicted as exploiting the people and nations under her control. Kraybill indicates that "all guilds at Rome and in the East had a religious character, often centered on the patron gods or goddesses of the association."<sup>30</sup> He adds, "By the late first or early second century, some form of the imperial cult also found expression in nearly every guild."<sup>31</sup> Some (if not all) members of the churches were also members of commercial associations. If they did not participate in the emperor worship, they may have been excluded from the economic activity sustained by the guilds or have faced a charge of disloyalty to Rome.<sup>32</sup> Some members of the churches, therefore, prompted by false teachers, compromised with the imperial cult, being afraid of the economic disadvantages.<sup>33</sup> To remedy this situation, John encouraged his readers "to be faithful to Jesus Christ despite increasing pressure to participate in the Roman imperial cult."<sup>34</sup>

Against this background, the seven prophetic messages can be best understood. The messages warn the unfaithful who compromised with the Roman political power because of economic motives. Thus, the conflict between the political power of the Roman Empire or emperors and the sovereignty of God is the main issue in Revelation.

Concerning the use of the OT in Revelation, Kraybill correctly points out that "John's use of particular Old Testament passages... indicates he was concerned about the interplay of idolatry, military power and commerce."<sup>35</sup> His argument supports our view that John alludes to Ps 62 (Ψ 61) in significant places in Revelation, since the criteria of judgment in the psalm are also closely related to trust in human power and worldly riches.

## (2) Criterion of Judgment: Jezebel's Works and Christ's Works

The criteria according to which Christ repays each one in Rev 2:23 are similar to those in Ψ 61. As discussed earlier, the criterion of vindication according to the psalm is one's trust in God rather than

<sup>29</sup> Bauckham, *The Climax of Prophecy*, 343-350.

<sup>30</sup> Kraybill, *Imperial Cult*, 117.

<sup>31</sup> *Ibid.*

<sup>32</sup> *Ibid.*, 140.

<sup>33</sup> Cf. Collins, *Crisis and Catharsis*, 88.

<sup>34</sup> Kraybill, *Imperial Cult*, 19.

<sup>35</sup> *Ibid.*, 17.

injustice, power and riches. John uses the same standards of vindication, highlighting the contrast between faithfulness to God and loyalty to the Roman Empire and emperors. The issue which concerns John in Revelation is faithfulness to God in the face of the demand to be loyal to the Roman imperial cult.

Admittedly, the criteria are not clearly explained in Rev 2:23. Different scholars have suggested different arguments concerning the exact criteria according to which Christ repays. Some do not discuss the criterion at all.<sup>36</sup> Morris seems to suggest that the criterion according to which Christ judges refers to a general moral principle rather than a specific criterion.<sup>37</sup> Wall views the sin of Jezebel as her heretical teaching over against the apostolic teaching.<sup>38</sup> According to him, Jezebel's teaching has to do with "an escape from suffering" and "the promulgation of gnostic 'mysteries' within earliest Christianity" by way of "ecstatic experience."<sup>39</sup> Similarly, Beasley-Murray insists that "these teachers engaged in immoral conduct and advocated 'Christian' freedom for all believers so to act."<sup>40</sup> Kiddle views the sin of Jezebel as being related to a primitive gnosticism.<sup>41</sup> Likewise, Prigent takes the sin of Jezebel as referring to the promotion of Gnosticism.<sup>42</sup>

It is probable that the problem with the church in Thyatira was syncretism encouraged by the false leader called 'Jezebel.' The name 'Jezebel' which John assigned to the false teacher (v 20) clearly evokes the wife of King Ahab (1 Kgs 16:31; 2 Kgs 9:22), who incited Israel to participate in idolatry by worshiping Baal.<sup>43</sup> The designation of the wicked woman from the OT is closely related to the deceptive teaching of the false teacher who probably prompted believers to compromise with an idolatrous system. Furthermore, the wicked behavior which the false prophetess encouraged are 'practicing sexual immorality' and 'eating food sacrificed to idols' (v 20). Πορνείαι is likely to refer mainly to idolatry according to the OT usage of the term, although a literal meaning is not excluded here. Likewise, the expression φαγεῖν εἰδωλόθυτα clearly signifies idolatrous activities.

<sup>36</sup> Cf. H. B. Swete, *The Apocalypse of St. John*, 40-2. John Sweet, *Revelation* (London: SCM, 1979), 94-95.

<sup>37</sup> Leon Morris, *Revelation*, Revised Edition (Grand Rapids, MI: Eerdmans, 1987), 72.

<sup>38</sup> Robert W. Wall, *Revelation* (Peabody, MA: Hendrickson, 1991), 78-79.

<sup>39</sup> *Ibid.*

<sup>40</sup> G. R. Beasley-Murray, *The Book of Revelation* (London: Marshall, Morgan & Scott, 1974), 74, 90-91.

<sup>41</sup> Kiddle, *The Revelation of St. John*, 39.

<sup>42</sup> Pierre Prigent, *Commentary on the Apocalypse of St. John* (Tübingen: Mohr Siebeck, 2001), 185.

<sup>43</sup> Beale, *Revelation*, 261.

The name and the wicked deeds which are associated with the false teacher thus suggest that the problem with the church in Thyatira was compromise with pagan religion.

Some scholarly views have related the deceptive teachings of Jezebel to commercial guilds in Thyatira.<sup>44</sup> For example, Beale argues that the false prophetess Jezebel prompted religious syncretism by persuading the church members of the Thyatiran church to pay homage to pagan deities that were patron of guilds and to participate in the Roman imperial cult for economic reasons.<sup>45</sup>

The use of Ψ 61:13 in Rev 2:23 also indicates that John has in view the criteria of God's judgment in the psalm: one's trust in human power and riches or one's trust in God, who is the true source of them. Ψ 61 warns of human power and worldly riches as being unreliable in contrast to God who is stable and reliable. By employing Ψ 61:13 in Rev 2:23, John clearly indicates these same criteria from the psalm text. This interpretation is confirmed by John's contrast between Christ's works (2:26) and Jezebel's works (2:22). The works according to which Christ gives back to each one are explained by τῶν ἔργων αὐτῆς (Rev 2:22) and τὰ ἔργα μου (Rev 2:26). It is clear that he relates Ψ 61 to these two kinds of τὰ ἔργα because he alludes to Ps 62 in the immediate context (Rev 2:23) with the same words: δώσω ὑμῖν ἐκάστω κατὰ τὰ ἔργα ὑμῶν.

#### (A) Jezebel's Works: Trust in Human power and Riches

In Rev 2:22, Christ warns Jezebel's followers of their punishment by him if they do not repent of 'her works' (ἐὰν μὴ μετανοήσωσιν ἐκ τῶν ἔργων αὐτῆς). Firstly, Jezebel's works stand in parallel with 'her fornication' (οὐ θέλει μετανοῆσαι ἐκ τῆς πορνείας αὐτῆς) in Rev 2:21. Christ gave 'Jezebel' a chance to repent of 'her fornication' (v 21). Also, John warns Jezebel's disciples/followers of death unless they repent of 'her works.' Thus, both Jezebel and her followers should repent of her fornication, i. e., her works. Of course, there is a difference between what Jezebel should repent of and what her followers should repent of because the former has to do with what Jezebel

<sup>44</sup> R. H. Charles, *The Revelation of St. John*, Vol 1 (Edinburgh: T&T Clark, 1920), 71. Kiddle, *The Revelation of St. John*, 39. G. E. Ladd, *A Commentary on the Revelation of John* (Grand Rapids, MI: Eerdmans, 1972), 52. Beasley-Murray, *The Book of Revelation*, 91. J. M. Ford, *Revelation* (Garden City, NJ: Doubleday, 1975), 406. Robert H. Mounce, *The Book of Revelation*, Revised Edition (Grand Rapids, MI: Eerdmans, 1998), 86. Beale, *The Book of Revelation*, 261.

<sup>45</sup> Beale, *Revelation*. 261.

directly did whereas the latter is concerned with what her followers participated in, prompted by the false teaching of Jezebel. It is certain that “her deeds” have a much broader meaning than “her fornication.” Rev 2:22 indicates that Christ exhorts Jezebel’s followers to repent of τῶν ἔργων αὐτῆς. It is strange that Jezebel’s associates are not exhorted to repent of ‘their deeds’ but of ‘Jezebel’s deeds.’<sup>46</sup> Christ warns them of divine punishment unless they repent of Jezebel’s deeds. Rev 2:20 shows that the works prompted by the false prophetess are closely related to ‘sexual immorality’ and ‘eating food sacrificed to idols’. Accordingly, it is certain that in the case of ‘Jezebel’ and her followers, the term ‘deeds’ has a negative meaning because ‘her deeds’ (2:22) include ‘her fornication’ (2:21).

As noted earlier, the term ‘fornication’ in Revelation, following the OT tradition, is used symbolically of participation in the worship of idols and compromise with a foreign religious power.<sup>47</sup> For economic reasons, Jezebel prompted the members of the church to compromise with pagan deities, which led to participation in the Roman imperial cult.<sup>48</sup> Thyatira was a commercial city in Asia Minor, having many guilds that covered almost all aspects of commerce.<sup>49</sup> Jezebel tempted some church members to participate in pagan cults supported by the guilds for economic reasons. Therefore ‘her fornication’ refers to religious infidelity, which was prompted by economic interests. Likewise ‘her deeds’, which Jezebel’s followers are to repent of, certainly denote their compromise with a pagan god and participating

<sup>46</sup> Some Mss (A 1 1854 2081 2344, the Textus Receptus etc.) read “their deeds” instead of “her deeds.” However, this reading is secondary and seems an intentional correction so that her associates are punished on accounts of their deeds, not of another’s deeds. cf. Bruce M. Metzger, *A Textual Commentary on the Greek New Testament*, 2<sup>nd</sup> ed. (Stuttgart: Deutsche Bibelgesellschaft, 1994), 665.

<sup>47</sup> Sweet, *Revelation*, 89. G. B. Caird, *A Commentary on the Revelation of St. John the Divine*, second edition (London: A&C Black, 1984), 44. Aune, *Revelation 1-4*, 203-204. Cf. Mounce, *Revelation*, Revised Edition (Grand Rapids, MI: Eerdmans, 1998), 87. He discusses that sexual immorality (fornication) is to be understood literally rather than metaphorically.

<sup>48</sup> Charles, *Revelation*, Vol. 1, 72. Kiddle, *The Revelation of St. John*, 39. Boring, *Revelation*, 93. Beale, *The Book of Revelation*, 261.

<sup>49</sup> W. M. Ramsay, *The Letters to the Seven Churches of Asia* (London: Hodder & Stoughton, 1904), 324. Beckwith, *The Apocalypse of John*, 463-464. G. E. Ladd, *A Commentary on the Revelation of John* (Grand Rapids, MI: Eerdmans, 1972), 50. Ulrich B. Müller, *Die Offenbarung des Johannes* (Gütersloh: Gütersloher Verlagshaus Mohn, 1984), 116. Colin Hemer, *The Letters to the Seven Churches of Asia in Their Local Setting* (Sheffield: JSOT Press, 1986), 108-109. Aune, *Revelation 1-5*, 201. Mounce, *Revelation*, 86. Beale, *Revelation*, 261.



in the worship of local patron deity, Apollo Tyrimnaeus.<sup>50</sup> In addition, the local patron god was closely linked to the Roman emperor.<sup>51</sup> It was for economic reasons that Jezebel's teaching of compromise was attractive to the church members in Thyatira. Probably the unfaithful were afraid of economic disadvantage or commercial damage when they refused to take part in paying homage to the local patron god supported by the guilds to which they belonged.<sup>52</sup>

Consequently, in Rev 2:23 the criteria of condemnation are one's trust in human power and wealth in the place of the true God who is the real source of them. It is significant that Ψ 61 deals exactly with the same criteria that John has in view in the message to the Thyatiran church. As discussed before, the psalm warns against putting one's trust in riches and human power and encourages people to put their trust in God all the time.

#### (B) Christ's Works: Loyalty to God in the Midst of Hardship

Τὰ ἔργα μου in Rev 2:26 refer to faithfulness to God in the face of persecution and temptation. Several suggestions have been proposed concerning the meaning of τὰ ἔργα μου. Swete took the phrase as referring to "the purity of the Christian life, as opposed to the works of Jezebel."<sup>53</sup> Ladd proposed that the phrase denotes Christ's commandments.<sup>54</sup> Likewise, Aune suggests the phrase may mean "the works that have been commanded by Jesus."<sup>55</sup> Beckwith viewed the phrase as indicating the commandments of God.<sup>56</sup> Mounce takes it as referring to "the will of Christ."<sup>57</sup>

However, it is probable that the works of Christ signify Christian loyalty to God in the midst of hardship. The phrase 'my works' i. e., 'the works of Christ', is syntactically the object of the verb τηρέω and this connection is unique in that throughout the seven messages to the churches in Asia Minor, the phrase ὁ τηρῶν ἄχρι τέλους τὰ ἔργα

<sup>50</sup> Beale, *Revelation*, 260.

<sup>51</sup> Ramsay, *The Letters*, 322. Beale, *Revelation*, 260.

<sup>52</sup> Ramsay, *The Letters*, 352. He notes that "it was, certainly, hardly possible for a tradesman to maintain his business in Thyatira without belonging to the guild of his trade." Swete, *The Apocalypse of St. John*, lxxxvi. Ulrich B. Müller, *Die Offenbarung des Johannes*, 118. Kraybill, *Imperial Cult and Commerce in John's Apocalypse*, 140. Beale, *Revelation*, 261.

<sup>53</sup> Swete, *The Apocalypse of St. John*, 45.

<sup>54</sup> Ladd, *Revelation*, 53.

<sup>55</sup> Aune, *Revelation 1-5*, 209.

<sup>56</sup> Beckwith, *The Apocalypse of John*, 470.

<sup>57</sup> Mounce, *Revelation*, 90.

μου occurs only here in conjunction with “he who conquers” (2:26).<sup>58</sup> In other messages, the idea of ‘conquering’ appears at the concluding parts of the messages without further explanatory phrases (2:7, 11, 17; 3:5, 12, 21). Yet in the message to Thyatira, the two expressions ‘conquering’ and ‘keeping my works’ are connected closely (Rev 2:26). It is possible that in Rev 2:26 ‘conquering’ is identical with ‘keeping my deeds.’<sup>59</sup> However, it is also possible that the phrase, ‘keeping my deeds’ explains and supplements the idea of ‘conquering.’ To put it another way, “keeping my deeds until the end” refers to how to conquer: by keeping Christ’s deeds until the end, one can conquer.<sup>60</sup> Mounce seems to support this view when he argues that “it is by faithful allegiance to the cause of Christ that believers overcome in the hostile environment of pagan values and practices.”<sup>61</sup>

The main issue in Revelation is loyalty to God/Jesus in contrast to loyal adherence to the Roman Empire/emperor who claims to be divine. John’s use of Ψ 61:13 in Rev 2:23 also support the view that the issue that concerns John lies in the problem of putting one’s trust in God or human power and worldly riches, since the psalm deals with the same contrast. Also, it is probable that the notion of ‘keeping my deeds until the end’ means to trust in God in the face of persecution and difficulties.

#### 1.4. Conclusion

Our discussion of John’s interpretation of the criteria for Christ’s repayment shows that John employs Ψ 61:13 in order to refer to the same criteria of judgment in the psalm. The psalm highlights the contrast between the wicked and the righteous: the former has to do with trust in injustice, human power and worldly riches, whereas the latter put their trust in God at all times in the midst of difficulties. By using the psalm, John implicitly encourages the godly in Thyatira to be faithful to God in the face of the compromising teaching of Jezebel. Also he indirectly warns that Jezebel and her cohorts will be condemned because they set their heart on power and riches of which Ψ 61:11 warns.

<sup>58</sup> Hemer, *The Letters to the Seven Churches of Asia in Their Local Setting*, 124. Mounce, *Revelation*, 89. Aune, *Revelation 1-5*, 208.

<sup>59</sup> Prigent, *Commentary on the Apocalypse of St. John*, 187. Charles, *Revelation*, 74.

<sup>60</sup> Mounce, *Revelation*, 90. He takes καὶ preceding the phrase ‘keeping my deeds’ as an explanatory conjunction.

<sup>61</sup> Ibid.

## 2. Ps 62:13 (Ψ 61:13) in the Epilogue of Revelation

John alludes to Ps 62:13 in Rev 22:12 in the context of exhortation in the epilogue of Revelation (22:6-21). The exalted Christ is described as the one who will come and repay each one according to his deeds. John uses his own translation of the Hebrew text of Ps 62 in Rev 22:12. Moreover, John appeals intentionally to the criteria of judgment in the psalm because it deals exactly with the same criteria of judgment in the Book of Revelation.

### 2.1. The Use of Ps 62:13 (Ψ 61:13) in Rev 22:12

John uses the Hebrew text of Ps 62:13 in Rev 22:12b while conflating it with another OT text: Isa 62:11(// Isa 40:10). Several scholars have maintained different views on John's use of the OT in Rev 22:12. It has been generally maintained that John does not have any particular OT text in mind when he uses the theme of judgment according to works in Rev 22:12. (1) David E. Aune argues that Isaiah 40:10 is used in Rev 22:12a. He says that the first phrase ("Indeed, I am coming soon, and my reward is with me") appears to have been loosely based on Isa 40:10 LXX. However, he refuses to relate the second phrase in Rev 22:12 ("to repay each one for what he has done") to any specific OT text. Aune states that the second phrase, i. e. Rev 22:12b, which deals with repayment, is based on a widespread expression found throughout the OT and in early Jewish literature.<sup>62</sup> (2) P. Prigent indicates that Rev 22:12 is a combination of Isa 40:10 (and/or Isa 62:11) and Prov 24:12.<sup>63</sup> However, after pointing out that 1 Clement 34:3 quotes a similar phrase from Isaiah 40, he concludes that Rev 22:12 is "a composite text which must have been fairly widely known in the first Christian churches."<sup>64</sup> (3) G. K. Beale also proposes that John alludes to Isa 40:10 and Isa 62:11 (which is almost identical conceptually with Isa 40:10) in Rev 22:12.<sup>65</sup> He seems to argue that Rev 22:12b ('to render to each according to his deeds') is John's free rendering of Isaiah 40:10 and Isaiah 62:11. In addition, he suggests that Rev 22:12 may echo the

<sup>62</sup> David E. Aune, *Revelation 17-22* (Nashville, TN: Thomas Nelson Publishers, 1998), 1218.

<sup>63</sup> Prigent, *Commentary on the Apocalypse of St. John*, 639.

<sup>64</sup> Ibid.

<sup>65</sup> Beale, *Revelation*, 1136. Similarly, G. K. Beale and M. McDonough, "Revelation" in *Commentary on the New Testament Use of the Old Testament*, 1156-57.

saying of Jesus in Matt 16:27.<sup>66</sup> However, he does not give any reason for the use of the Jesus tradition in Matt 16.27 in Rev 22.12. Instead, he appeals only to Louis Arthur Vos' argument that John employed Matt 16:27 indirectly in Rev 22:12.<sup>67</sup> (4) Dale A. Brueggemann maintains that "Rev 22:12 is a *clear echo* of Pss 27{28};4; 61{62};13."<sup>68</sup> However, he suggests in the footnote that Isa 40:10 and Jer 17:10 are combined in Rev 22:12. Brueggemann relates Rev 22:12b to Ps 62: 13 on the basis of verbal and conceptual agreement. According to his discussion, Rev 22:12 is loosely, but not exclusively, based on Ps 62:13 (Ψ 61:13).

The comparison between texts is necessary in order to support our argument that John uses his own translation of the Hebrew text of Ps 62:13 in Rev 22:12:

Rev 22:12

Ἴδου ἔρχομαι ταχύ, καὶ ὁ μισθός μου μετ' ἐμοῦ ἀποδοῦναι ἑκάστω ὡς τὸ ἔργον ἐστὶν αὐτοῦ.

Ps 62:13 (HB)

וּלְךָ־אֲדַנִּי חֶסֶד כִּי־אֲחַהּה הַשְּׁלֵם לְאִישׁ כַּמַּעֲשֵׂהוּ

Ψ 61:13

ὅτι τὸ κράτος τοῦ θεοῦ καὶ σοί κύριε τὸ ἔλεος ὅτι σὺ ἀποδώσεις ἑκάστω κατὰ τὰ ἔργα αὐτοῦ

Isa 40:10 (HB)

הֲנֵה אֲדַנִּי יְהוָה בַּחֹק יְבוֹא וּזְרַעוּ מִשְׁלָה לּוֹ הֲנֵה שֹׁכְרֵי אֶתְּוּ וּפְעַלְתְּוּ לַפְּנֵי

Isa 40:10 (LXX)

ἰδοὺ κύριος μετὰ ἰσχύος ἔρχεται καὶ ὁ βραχίων μετὰ κυριείας ἰδοὺ ὁ μισθὸς αὐτοῦ μετ' αὐτοῦ καὶ τὸ ἔργον ἐναντίον αὐτοῦ.

Isa 62:11 (HB)

הֲנֵה יְהוָה הַשְּׁמִיעַ אֶל־קִצֵּה הָאָרֶץ אֲמַרְוּ לְבַח־צִיּוֹן הֲנֵה יִשְׁעַךְ בָּא הֲנֵה שֹׁכְרֵי אֶתְּוּ וּפְעַלְתְּוּ לַפְּנֵי

Isa 62:11 (LXX)

ἰδοὺ γὰρ κύριος ἐποίησεν ἀκουστὸν ἕως ἑσχάτου τῆς γῆς εἶπατε τῇ θυγατρὶ Σιών ἰδοὺ σοὶ ὁ σωτὴρ παραγίνεται ἕχων τὸν ἑαυτοῦ μισθὸν καὶ τὸ ἔργον πρὸ προσώπου αὐτοῦ

It is probable that Rev 22:12 combines two texts from the OT, namely, Isa 62:11 and the Hebrew text of Ps 62:13. Fekkes argues that the

<sup>66</sup> Beale, *Revelation*, 1138.

<sup>67</sup> Louis Arthur Vos, *The Synoptic Traditions in the Apocalypse* (Kampen: Kok, 1965), 174-178.

<sup>68</sup> Dale A. Brueggemann, "The Use of the Psalter in John's Apocalypse" (Ph. D. diss., Westminster Theological Seminary, 1995), 111. Emphasis original.

phrase καὶ ὁ μισθός μου μετ' ἔμου came from Isaiah Isa. 40 or 62.<sup>69</sup> But he correctly argues for Isa 62:11 as being used in Rev 22:12 on the basis of an investigation into the context of Isa 62 (LXX). He sets forth three reasons as follows:

... in Isa 40:10 the rewarder is the Lord God, but in 62:11 Third Isaiah's reapplication of his predecessor's words paves the way for a messianic interpretation ... Associating the task of rewarding with Christ is made even more natural by the LXX, which renders salvation as saviour (ὁ σωτήρ) ... In addition, Isa 62:11 is better suited to the idea of an eschatological reward because in 40.10 the reward is merely a figure for the returning exiles.<sup>70</sup>

Building on Fekkes' argument, our discussion will be limited to Rev 22:12b since it is assumed here that in Rev 22:12a John uses Isa 62:11.

To begin with, Rev 22:12b (ἀποδοῦναι ἑκάστῳ ὡς τὸ ἔργον ἑστίν αὐτοῦ) has remarkable syntactical similarity with Ps 62:13 (HB) although these two texts were written in different languages. There are similar corresponding words in both verses: the verb (אָפּוֹדוּמִי/ ἀποδοῦμι), the pronoun (אֲנִי/ ἑκάστῳ) and the similar phrase (כַּמַּעֲשֵׂהוּ/ ὡς τὸ ἔργον ... αὐτοῦ). In other words, the combination and order of these Greek words reflect the word order of the Hebrew text of Ps 62:13.

Secondly, the conceptual agreement between Ps 62:13 (HB) and Rev 22:12b also supports John's dependence on Ps 62:13 in Rev 22:12b. It must be indicated that Rev 22:12b, Ps 62:13 and Isa 62:11 share similar concepts of repayment. However, Ps 62:13 and Rev 22:12b also have another significant concept in common which Isa 62:11 does not have. That is, the idea of the repayment of individuals (ἑκάστῳ) according to works is present in both Ps 62:13 and Rev 22:12, whereas it does not appear in the Isaiah text.

It is necessary at this stage to deal with potential counter-arguments to our interpretation that Rev 22:12b is dependent on the Hebrew text of Ps 62:13. A possible objection to our argument might be that the noun ἔργον is in the singular in Rev 22:12b.<sup>71</sup> The noun ἔργον occurs 19 times in Revelation, and the noun is used in the singular only in Rev 22:12. According to David Aune, the dif-

<sup>69</sup> The wording (הִנֵּה שְׂכָרִי אֲחֹרַי וּפְעֻלָּתִי לְפָנָי) is identical in both passages, namely, Isa 40:10 (HB) and Isa 62:11 (HB).

<sup>70</sup> Jan Fekkes, *Isaiah and Prophetic Traditions in the Book of Revelation: Visionary Antecedents and their Development* (Sheffield: Sheffield Academic Press, 1994), 276-278.

<sup>71</sup> Aune, *Revelation* 17-22, 1218.

ference shows that Rev 22:12 is based on “a traditional proverbial formulation.”<sup>72</sup> Nevertheless, the evidence supporting our argument that John translated directly from the Hebrew text of Ps 62:13 in Rev 22:12b is strong for two following reasons.

Firstly, it is probable that John uses the Hebrew text of Ps 62:13 rather than Ψ 61:13 as far as the clause is concerned: ὡς τὸ ἔργον ἐστὶν αὐτοῦ. The clause of Rev 22:12b seems to be John’s own free translation of the Hebrew text of Ps 62:13 (לֵאשֶׁר כַּמַּעֲשֶׂהוּ הַשְּׁלֵמִים) into Greek. In other words, the probability of Ps 62:13(HB) being utilized increases if John had translated the Hebrew text of Ps 62:13 into Greek rather than simply borrowing a LXX version of Hebrew text of Ps 62:13 in Rev 22:12.<sup>73</sup> Mt 16:27 and 1 Peter 1:17 which employ Ps 62:13 (Ps 61:13 LXX) also support our view that John translated מַעֲשֶׂה into ἔργον in Rev 22:12 since in Mt 16:27 and 1 Peter 1:17 the noun in the prepositional phrase is in the singular and they also quotes Ps 62:13(61:13, LXX). Secondly, a feature of John’s compositional style undermines the objection to our view. According to R. Bauckham, one of John’s favorite techniques is to repeat the same phrases with slight modifications.<sup>74</sup> John repeats the theme of the judgment of each person according to works four times in Revelation (2:23; 20:12, 13; 22:12) and he always repeats the concept of the judgment of each person on the basis of his works with slight changes.<sup>75</sup>

Rev 2:23 καὶ δώσω ὑμῖν ἐκάστῳ κατὰ τὰ ἔργα ὑμῶν.

Rev 20:12-13 καὶ ἐκρίθησαν οἱ νεκροὶ ἐκ τῶν γεγραμμένων ἐν τοῖς βιβλίοις κατὰ τὰ ἔργα αὐτῶν καὶ ἐκρίθησαν ἕκαστος κατὰ τὰ ἔργα αὐτῶν.

Rev 22:12 Ἰδοὺ ἔρχομαι ταχύ, καὶ ὁ μισθός μου μετ’ ἐμοῦ ἀποδοῦναι ἕκάστῳ ὡς τὸ ἔργον ἐστὶν αὐτοῦ.

John changes the verb, the pronoun etc. whenever he employs the theme of repayment according to individuals’ deeds in Revelation. In Rev 2:23, John changes the verb from ἀποδίδωμι to δίδωμι. In Rev

<sup>72</sup> Ibid.

<sup>73</sup> Of course, it is also possible that John uses another unknown Greek text of Ps 62:13 which is different from Ψ 61:13. However, this view is mainly speculative since no extant Greek manuscript contains the singular noun form (ἔργον) in Ps 61:13 (LXX).

<sup>74</sup> Bauckham, *The Climax of Prophecy: Studies on the Book of Revelation*, 22

<sup>75</sup> In Rev 18:6 John also employs the theme of judgment according to works. However, the concept of the individual aspect of judgment is absent there. That is why we exclude Rev 18:6 from our discussion here. The lack of verbal similarity with Ps 62:13 (Ψ 61:13) also substantiates our view.



20:12-13 he changes the voice of the verb from the active to the passive. Rev 22:12 shows that John alters the prepositional phrase from 'κατα τα ἔργα + genitive pronoun' to 'ὡς τὸ ἔργον ἐστὶν αὐτοῦ.' Therefore it is evident that the change from the plural (τὰ ἔργα) to the singular (τὸ ἔργον) reflects another of John's stylistic variations based on Hebrew text of Ps 62:13 rather than his use of a traditional, stereotyped expression.

Another objection to be tackled to enhance our argument that John uses the Hebrew text of Ps 62:13 in Rev 22:12b has been raised by Louis A. Vos. He argues that in Rev 22:12b John uses the saying of Jesus found in Mt 16:27 rather than Ps 62:13. Vos argues that similar ideas are present in both Mt 16:27 and Rev 22:12. That is, the speaker and the subject of the 'coming' are the same person; the activity of judgment and the parousia are closely related; the activity of rewarding is that of Christ in both passages.<sup>76</sup> In addition, he points out that the singular τὸ ἔργον in Rev 22:12 and ἡ πράξις in Mt 16:27 shows a close relation between these two passages because John uses the singular form of the noun only in Rev 22:12. Moreover, Vos argues that "the second corroborative evidence to substantiate an allusion in Rev 22:12 to Matt 16:27 lies in the similar use of the verb ἀποδίδωμι."<sup>77</sup> According to him, the verb includes both punishment and reward in Mt 16:27 and Rev 22:12. Consequently, he argues that John knew and alluded to the Aramaic counterpart of the Jesus saying in Mt 16:27 in Rev 22:12. Vos also insists that it is inappropriate to relate "the allusion in Rev 22:12 exclusively to the Old Testament or to Jewish tradition as many commentators do."<sup>78</sup> His argument is persuasive to some extent and must be evaluated more seriously.<sup>79</sup>

To begin with, it is probable that Matthew employed the Hebrew text of Ps 62:13 in Mt 16:27, as we discussed before. Having said that, what can we say about Rev 22:12? Does John depend on Jesus' saying in Mt 16:27 or Ps 62:13? There are several possibilities. The first possibility is that John may draw exclusively on the Hebrew text of Ps 62:13 in Rev 22:12. The second possibility is that John alludes solely to

<sup>76</sup> Vos, *Synoptic Traditions in the Apocalypse*, 176.

<sup>77</sup> *Ibid.*, 177.

<sup>78</sup> *Ibid.*

<sup>79</sup> NT scholars who have been engaged in the study of the Jesus Tradition (the sayings and life of Jesus) in the Pauline letters have difficulty explaining the allusive character of the sayings and life of Jesus in Pauline epistles. Moreover, the most difficult task of the study of the Jesus Tradition has been related to the fact that the Pauline letters were written before the gospels. However, the chronological problem does not exist in the study of Jesus' sayings in Revelation since Revelation was written roughly at AD 95 after the Synoptic Gospels.

Jesus' saying in Matt 16:27. Thirdly, John may depend heavily on the saying of Jesus in Mt 16:27, while realizing that this saying derives from Ps 62. Lastly, it is also likely that John depends primarily on the Hebrew text of Ps 62:13, while having in mind the saying of Jesus in Mt 16:27. In this latter case, Jesus' use of Ps 62:13 may have influenced John's use and interpretation of Ps 62:13 in the Book of Revelation. Among these possibilities, the last one is most probable and will be advocated in the following discussion. Strong verbal similarity exists between Ps 62:13(HB) and Rev 22:12. As discussed in the previous part, John's own translation of Ps 62:13(HB) into Greek makes it possible to argue that Rev 22:12 stands closer to Ps 62:13(HB) than to Mt 16:27. If John had employed the Jesus saying in Mt 16:27, he could have used the noun *πρᾶξις* instead of *ἔργον*. Secondly, the wicked in both Ps 62 and Rev 22:11, 15 are similarly associated with injustice and falsehood. Ps 62 implies that the wicked place their hopes in injustice (*קשג*/ cf. *ἀδικία* Ψ 61:11) and the psalm clearly indicates that they also take pleasure in lies (*כרי*/ cf. *ψεῦδος* Ψ 61:5). Likewise, the ungodly in Rev 22:11 are exhorted to keep doing injustice: *ὁ ἀδικῶν ἀδικησάτω ἔτι*. Also, they are described in Rev 22:15 as practicing falsehood: *πᾶς φιλῶν καὶ ποιῶν ψεῦδος*. In addition, the wicked in both Rev 22:15 and Ps 62 are associated with murdering (*οἱ φονεῖς* in Rev 22:15; *φονεύετε* in Ψ 61:4). Thus the depictions of the wicked in Rev 22:11,15 draw on the words which are used of the ungodly in Ps 62.

All the evidence shows that in Rev 22:12 John depends primarily on Ps 62:13 rather than Jesus' saying in Mt 16:17. However, this conclusion does not exclude the possibility that in Rev 22:12 John considered the saying of Jesus in Mt 16:27. There are significant conceptual parallels between Rev 22:12 and Mt 16:27, as Vos has pointed out. In particular, the combination of Jesus' coming and his repayment according to deeds is unique in that these two ideas are found together only in both Mt 16:27 and Rev 22:12. This combination of two themes in Rev 22:12 is traceable only to Mt 16:27. Therefore, it is probable that John draws on Ps 62 (HB) and interpreted it in the same way Jesus used the psalm.

To sum up, John conflates Isa 62:11 with Ps 62:13 (HB) in Rev 22:12. John uses the Hebrew text of Ps 62:13 by translating it directly rather than merely borrowing a LXX version of Ps 62:13. The conceptual parallel between Rev 22:12 and the Jesus' saying in Mt 16:27 also implies that John understands Ps 62 in the light of Jesus' interpretation of the psalm.

## 2.2. The Study of the Context and Structure of Rev 22:10-16

To interpret the use of Ps 62 in Rev 22:12, it is necessary to understand the verse in the context. It has been generally agreed that Rev 22:6-21 is the conclusion to the book of Revelation.<sup>80</sup> There has been debate concerning the unity of the epilogue in terms of the speaker.<sup>81</sup> Beasley-Murray summarizes the debate in a succinct way, stating that “in contrast to the prologue, however, the epilogue creates an impression of haphazardness. The sayings appear to be comparatively unrelated, and distributed among a variety of speakers whom it is difficult to identify.”<sup>82</sup> However, Rev 22:6-21 can be divided into six sections as follows:

- 22:6-9 An introduction to the epilogue
- 22:10-16 Christ as the eschatological judge of each one according to individuals’ deeds
- 22:17 Invitation to come
- 22:18-19 Warning against disobedience to the prophetic messages, i. e. Revelation
- 22:20 Christ’s promise of his coming and prayer
- 22:21 Conclusion to the whole book as an Epistle

Rev 22:10-16 is a part of a larger context (Rev 22:10-21) and the passage deals with three themes: the imminent coming of Christ (vv12-13), the exhortation to be holy (v11, vv14-15) and the authority of prophetic messages (v10, 16). Furthermore, the passage is composed according to a chiasmic structure with its center being Rev 22.12bc in which Christ’s second coming and judgment based upon individual’s deeds is stated. The following analysis shows how the passage (vv10-16) is structured chiasmically.

- A The divine command concerning the prophetic message (v10)  
Καὶ λέγει μοι· μὴ σφραγίσῃς τοὺς λόγους τῆς προφητείας τοῦ βιβλίου τούτου, ὁ καιρὸς γὰρ ἔγγυς ἐστί
- B Deeds of the wicked (v11a)  
ὁ ἀδικῶν ἀδικησάτω ἔτι καὶ ὁ ῥυπαρὸς ῥυπανθήτω ἔτι,

<sup>80</sup> Beale, *Revelation*, 1122. Beasley-Murray, *Revelation*, 334. Bauckham, *The Climax of Prophecy*, 3. Sweet, *Revelation*. Prigent, *Commentary on the Apocalypse of St. John*, 631. Boring, *Revelation*, 224. Some have argued that the epilogue begins at Rev 22:8 rather than Rev 22:6.

<sup>81</sup> Charles, *Revelation*, 211-212. He argued that “the epilogue has been transmitted in the utmost disorder, and no doubt defectively ... In xxii. 6-21 more than anywhere else in chapters xx.-xxii. we have the *disjecta membra* of the Poet-Seer.” Beale, *Revelation*, 1123. He notes “there is no explicit flow of thought in 22:6-21.”

<sup>82</sup> Beasley-Murray, *Revelation*, 334.

## C Deeds of the righteous (v11b)

καὶ ὁ δίκαιος δικαιοσύνην ποιησάτω ἔτι καὶ ὁ ἅγιος  
ἀγιασθήτω ἔτι.

## D Christ as the one who will come (v12a)

Ἰδοὺ ἔρχομαι ταχύ,

## E Repayment according to each one's work (v12b)

καὶ ὁ μισθός μου μετ' ἐμοῦ ἀποδοῦναι ἐκάστω  
ὡς τὸ ἔργον ἐστὶν αὐτοῦ.

## D ' Christ as the sovereign one over the world (v13)

ἐγὼ τὸ ἄλφα καὶ τὸ ὦ, ὁ πρῶτος καὶ ὁ ἔσχατος, ἡ ἀρχὴ  
καὶ τὸ τέλος.

## C ' The vindication of the righteous (v14)

Μακάριοι οἱ πλύνοντες τὰς στολὰς αὐτῶν, ἵνα ἔσται  
ἡ ἐξουσία αὐτῶν ἐπὶ τὸ ξύλον τῆς ζωῆς καὶ τοῖς πυλῶσιν  
εἰσέλθωσιν εἰς τὴν πόλιν.

## B' The punishment of the wicked (v15)

ἔξω οἱ κύνες καὶ οἱ φάρμακοι καὶ οἱ πόρνοι καὶ οἱ φονεῖς καὶ  
οἱ εἰδωλολάτραι καὶ πᾶς φιλῶν καὶ ποιῶν ψεῦδος

## A' The divine origin of the prophetic messages (v16)

Ἐγὼ Ἰησοῦς ἔπεμψα τὸν ἄγγελόν μου μαρτυρῆσαι ὑμῖν ταῦτα ἐπὶ ταῖς  
ἐκκλησίαις. ἐγὼ εἶμι ἡ ρίζα καὶ τὸ γένος Δαυὶδ,  
ὁ ἀστὴρ ὁ λαμπρὸς ὁ πρωϊνός.

Rev 22:10 and 22:16 (A and A') deal with two characteristics of the prophetic messages that John received. Firstly, Rev 22:10 shows that the prophetic messages must be made public to all due to the imminence of the parousia (A). Secondly, Rev 22:16 indicates that the prophetic messages have a divine origin, i. e. Christ who is the Messiah (v16, the root and the offspring of David, the bright morning star), with the recipient of the messages being the churches (v 16, A').<sup>83</sup> Rev

<sup>83</sup> There has been debate about the relation between "you" and "the churches" in Rev 22:16a (Ἐγὼ Ἰησοῦς ἔπεμψα τὸν ἄγγελόν μου μαρτυρῆσαι ὑμῖν ταῦτα ἐπὶ ταῖς ἐκκλησίαις). Aune (*Revelation 17-22*, 1225) maintains that the pronoun 'you' refers to "a group of John's prophetic colleagues." Similarly, Fiorenza, *The Book of Revelation*, 145. Beale summarizes several suggestions about the relation between these: (1) 'you' refers to the seven churches and 'the churches' to the general churches. (2) 'You' means a group in one church and 'the churches' refers to the seven churches in Asia Minor. (3) The former deals with church authorities or prophets whereas the latter indicates the seven local churches or the universal church. (4) The phrase "the churches" is linked to the preposition ἐπί, and explains further the meaning of ταῦτα, meaning 'these things about the churches.' (5) ἐπί can mean 'in' or 'among' so that these two phrases refer to 'to you among the churches' or 'to you in the churches.' According to (5), "you" and "the churches" are the same group,

22:11a and 22:14 (B and B') refer to the conduct and punishment of the wicked while Rev 22:11b and 22:15 (C and C') mention the deeds and reward of the righteous. Rev 22:12a and 22:13 (D and D') have to do with Christ: D refers to Christ's parousia and D' deals with Christ as sovereign over the world.<sup>84</sup>

According to the structural analysis above, Rev 22:12bc ("I will bring my reward to repay each one according to individual's deeds") is placed in the center of the chiasmic structure. Rev 22:12bc (E) is concerned with Christ's role as the eschatological judge. The structural analysis of Rev 22:10-16 also exhibits that the purpose of Christ's parousia is to repay each one according to his conduct. Furthermore, it has been widely recognized that the epilogue of Revelation (22:6-20) sums up several major themes in Rev 1:1-3 or in the whole book of Revelation while also adding new elements.<sup>85</sup> Therefore, it is probable that the theme of repayment on the basis of each person's deeds in Rev 22:12 sums up all the concepts relevant to the theme (Rev 2:23; 18:6; 20:12-13).

### 2.3. Injustice, Murder, Falsehood and Ps 62:13

John uses Ps 62:13 in the context of exhortation and warning (22:11). He refers repeatedly to Christ's coming (22:7, 12, 20).<sup>86</sup> Christ will come to give to each one according to his works. The epilogue shows what criteria John has in mind when he employs Ps 62:13 in Rev 22:12. In the immediate context, the criteria of judgment are set forth in Rev 22:11, 14 and 15.

John introduces the criteria of punishment with different phrases in Rev 22:11a and Rev 22:15. In Rev 22:11, the evil person is depicted as ὁ ἀδικῶν and ὁ ῥυπαρὸς. Also, Rev 22:15 shows that those who will be condemned are οἱ κύνες καὶ οἱ φάρμακοι καὶ οἱ πόρνοι καὶ οἱ φονεῖς καὶ οἱ εἰδωλόατραι καὶ πᾶς φιλῶν καὶ ποιῶν ψεῦδος. Moreover, Rev 22:11 indicates that 'practicing righteousness' and 'keeping holy' are the criteria of vindication. Also, according to Rev 22:14, the criterion of vindication is 'to wash one's robes'. The concept of 'wash-

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which, Beale argues, is most probable in conjunction with either the first or second suggestion. Beale, *Revelation*, 1143-1146.

<sup>84</sup> Beale, *Revelation*, 1138.

<sup>85</sup> Boring, *Revelation*, 224. Sweet, *Revelation*, 314. Beasley-Murray, *Revelation*, 334. Prigent, *Commentary on the Apocalypse of St. John*, 631-634. Aune, *Revelation 17-22*, 1201.

<sup>86</sup> Rev 22:17 has other references to 'coming' language. However, the 'coming' language does not refer to Christ's Parousia but to an invitation to the persecuted and the unfaithful.

ing one's robes' is certainly identical with 'practicing righteousness' and 'keeping oneself holy' since the antithesis between the punished and the rewarded is present in both Rev 22:11 and 22:14-15.

John draws on words from Ps 62 to describe the ungodly and in so doing he evokes the whole psalm to take into account the criteria of punishment: trust in unreliable human power and worldly riches. Furthermore, the criteria of repayment that John has in view in Rev 22:12 are exactly the same ones of judgment that is concerned in Ps 62. In the following discussion, we shall first deal with Rev 22:15 which is more likely an allusion to Ps 61 (LXX) and then treat Rev 22:11.

### The List of the Wicked (Rev 22:15)

By listing a series of the wicked people who will be put outside the New Jerusalem in Rev 22:15, John implies the criteria of condemnation. In Rev 22:15, six kinds of people are described. In this list of the wicked, John also makes use of two words which Ψ 61:4-5 employ to describe the ungodly: murderers and liars.

Firstly, John refers to a kind of wicked people as οἱ φονεῖς. This designation probably refers to those who ally themselves with Babylon and persecute and kill believers (6:9; 18:24).<sup>87</sup> It is noteworthy that Ψ 61:4 uses its cognate verb (φονεύετε) and relates the act of murdering to the wicked.

ἕως πότε ἐπιτίθεσθε ἐπ' ἄνθρωπον φονεύετε πάντες ὡς τοίχῳ κεκλιμένῳ  
καὶ φραγμῷ ὠσμένῳ

The wicked in Ψ 61 are said to commit murder. As we discussed before, the corresponding Hebrew text (Ps 62:4) according to the Masoretic Text indicates that the wicked will be killed. In contrast, the Greek translation shows that the wicked are committing murder. Thus, John reads Ps 62:4 differently from the MT available to us and refers to the reading which is the same as the Greek translation (Ψ 61) to describe the practice of killing by the ungodly.

Secondly, John of Patmos also draws on another word to make reference to the wicked and in v 15 characterizes them as πᾶς φιλῶν καὶ ποιῶν ψεῦδος ("all those who love and practice falsehood"). Πᾶς φιλῶν καὶ ποιῶν ψεῦδος and its synonymous terms ('liars' and 'falsehood') are put in the last place in the three lists of the wicked (21:8, 27; 22:15). These people in Rev 22:15 are contrasted with 144,000 in Rev 14:5 who are said to have no lie in their mouth (ἐν τῷ στόματι

<sup>87</sup> Giesen, *Die Offenbarung des Johannes*, 489.



αὐτῶν οὐχ εὐρέθη ψεῦδος). 144,000 are also those who follow the Lamb wherever he goes (14:4) and therefore they are the true and faithful people of God. This interpretation is also confirmed by Rev 21:27 which contrasts those who practice ψεῦδος with those who are written in the Lamb's book of life. This observation points out that people who love and practice falsehood refer to those who refuse to follow the Lamb by compromising their faith with the beast and Roman political and material power.<sup>88</sup> The close connection between the vice list of Rev 21:8 and that of Rev 22:15 shows that the unfaithful members within the church are in view here.<sup>89</sup>

What is significant here is that John uses the word ψεῦδος that the psalm employs to refer to the wicked. The Hebrew text of Ps 62 says that the wicked are 'pleased with a lie' (כִּזְבוֹ כִּרְצוֹ) in verse 5. Similarly, Ψ 61:5 translated this Hebrew sentence into ἔδραμον ἐν ψεύδει ('they ran / take pleasure in lies'). Thus both Ps 62 (HB) and Ψ 61 view the wicked as being closely involved in falsehood.

#### Ὁ ἀδικῶν (Rev 22:11a)

John uses in Rev 22:11 two phrases ὁ ἀδικῶν and ὁ ῥυπαρός to refer to the wicked. In Revelation, the verb ἀδικέω occurs nine times (2:11; 6:6; 7:2,3; 9:4,10,19; 11:5; 22:11) while the term ὁ ῥυπαρός and its verb form are found only here in Rev 22:11.

To begin with, ὁ ῥυπαρός primarily refers to the unfaithful members within the church. The term ῥυπαρός occurs in Revelation only here in Rev 22:11a. Mounce indicates that the term in Greek "literally means 'filthy'."<sup>90</sup> Yet he adds, without any further explanation, that the word here in Rev 22:11 has the meaning of "morally defiled." Similarly, Aune shows that the term means "morally depraved."<sup>91</sup> The comparison of the wicked ones with the righteous ones sheds light on the meaning of ὁ ῥυπαρός. As Aune has noted, Rev 22:11 consists of four sentences and the first two sentences stand in antithetical relationship with the last two. The following analysis is Aune's:

<sup>88</sup> Beale, *Revelation*, 1141.

<sup>89</sup> Contra Aune, *Revelation 17-22*, 1224. He discusses that the term 'liars' refers specifically to "the false apostles (2:2) as well as the false teachers (16:13; 19:20; 20:10)." Our argument is that the term is not limited to only a specific group but related to people more generally (i. e. the unfaithful within the church) as well as these false apostles and teachers.

<sup>90</sup> Mounce, *Revelation*, 406, n. 17.

<sup>91</sup> Aune, *Revelation 17-22*, 1217.

A1 Let the person who is unjust continue to act unjustly  
 A2 and let the person who is deprived continue to be deprived,

B1 and let the person who is righteous act righteously,  
 B2 and let the person who is holy continue to be holy.<sup>92</sup>

A1 and B1 are in antithetical relationship and likewise A2 is in the same relationship to B2. More specifically, A1 refers to ὁ ἀδικῶν while B1 mentions ὁ δίκαιος. In a similar manner, A2 is related to ὁ ῥυπαρὸς which is in antithetical position with ὁ ἅγιος. This point makes it evident that ὁ ἅγιος implies the meaning of ὁ ῥυπαρὸς. That is, ὁ ῥυπαρὸς probably refers to the unholy. In Revelation, “the holy” refers to faithful believers. Accordingly, it is possible that ὁ ῥυπαρὸς means either the unfaithful ones or the unbelievers, or both.

What is the main contribution of Ps 62 to the understanding of Rev 22:12 and its immediate context? It is probable that John has in view the wicked in Ps 62 when he mentions the unrighteous in Rev 22:11. This is clearly confirmed by his use of the term ‘injustice’ and its cognate word in Rev 22:11a (ὁ ἀδικῶν ἀδικησάτω ἔτι). Admittedly, these extremely common words on their own are not strong evidence for the use of Ps 62 in the passage under examination. However, Rev 22:12 alludes to Ps 62:13, as discussed previously. Also, Rev 22:15 alludes to Ps 62 by making use of several words drawn from the psalm text. All the evidence cumulatively supports the view that the common words ἀδικῶν and ἀδικησάτω in Rev 22:11 are also drawn from the psalm.

The word ‘injustice’ in connection with John’s use of Ps 62:13 in Rev 22:12 clearly evoke the image of the wicked that Ps 62 describes. The Hebrew text of Ps 62:11 clearly views the wicked as hoping in ‘injustice’:

Ps 62:11  
 אל־תִּבְטְחוּ בַעֲשָׂק וּבִגְזֹל אֶל־תִּהְבְּלוּ חֵיל כִּי־יִנוּב אֶל־תִּשְׁיָח לֹב

The fact that the psalmist warns against trusting in injustice is clearly presented in Ψ 61:10, 11. In Ψ 61:10 and 11, ἀδικέω and its cognate word are used of the unrighteous people:

Ψ 61:10, 11

πλὴν μάταιοι οἱ υἱοὶ τῶν ἀνθρώπων ψευδεῖς οἱ υἱοὶ τῶν ἀνθρώπων ἐν ζυγοῖς τοῦ ἀδικῆσαι αὐτοὶ ἐκ ματαιότητος ἐπὶ τὸ αὐτό. μὴ ἐλπίζετε ἐπὶ ἀδικίαν.

<sup>92</sup> Ibid.

These terms are used in the context of the exhortation to the people, which requires them not to trust in ἀδικία. As previously discussed in our study of Ps 61 (LXX), the word ‘injustice’ in this psalm is closely associated with money-making in the market. John’s employment of Ps 62 contributes to our understanding of the criteria of condemnation implied in Rev 22:11 and 15. Ps 62 exhorts God’s people to trust in him alone rather than human power and worldly riches. Therefore, John’s employment of Ps 62 in Rev 22:12 shows that unbelievers and the unfaithful in the churches will be condemned because of their reliance on human political power and worldly riches. In Revelation the danger of dependence on human power is reinterpreted as compromise with the Roman imperial cult and economic power, which John views as demonic.

#### 2.4. Conclusion

John uses several words from Ps 62 (Ψ 61) in his characterizations of the wicked in Rev 22:11 and Rev 22:15. Just as the wicked in the psalm hope in injustice (v11), murder (v4) and run (/or take pleasure) in falsehood (v5), so the unrighteous in Rev 22:11-15 are doing injustice (v11), committing murder (v15) and practicing falsehood (v15). It is also significant that the first expression (ὁ ἀδικῶν ἀδικησάτω ἔτι) and the last word (ψεῦδος) in Rev 22:11-15 in the description of the wicked are drawn from Ps 62 (Ψ 61):

ὁ ἀδικῶν ἀδικησάτω ἔτι καὶ ὁ ῥυπαρὸς ῥυπανθήτω ἔτι, καὶ ὁ δίκαιος δικαιοσύνην ποιησάτω ἔτι καὶ ὁ ἅγιος ἁγιασθήτω ἔτι. (v11)

ἔξω οἱ κύνες καὶ οἱ φάρμακοι καὶ οἱ πόρνοι καὶ οἱ φονεῖς καὶ οἱ εἰδωλολάτραι καὶ πᾶς φιλῶν καὶ ποιῶν ψεῦδος. (v15)

The use of the words drawn from the psalm, along with the use of Ps 62:13 in Rev 22:12, strongly supports the view that John considered the original literary context of the psalm. This also indicates that John has in view the criteria of judgment (punishment) which the psalm is concerned with: trust in human power and wealth which are unreliable in comparison with God. John intentionally alludes to Ps 62 when he needs to mention the judgment of each person according to works. By doing so, he implies that the criterion of condemnation in Rev 22:11 and 15 is one’s trust in fragile human power and wealth rather than the true God.

### 3. Ψ 61:13 in the Great White Throne Scene

Compared to Rev 2:23 and 22:12, Rev 20:13 uses Ψ 61 in a more indirect manner. Of course, it is not clear at first glance whether Ps 62 (Ψ 61) is used in the final judgment scene in Rev 20. However, since John clearly uses Ps 62 (Ψ 61) in two other places (2:23; 22:12), it becomes more probable on the basis of cumulative evidence that John employs Ps 62 (Ψ 61) in the context of the judgment at the great white throne in Rev 20:13.

#### 3.1. The Use of Ψ 61:13 in Rev 20:13

John uses Ψ 61:13 in Rev 20:13. First of all, verbal similarity between Ψ 61:13 and Rev 20:13 is present although it is not strong, as the following analysis shows:

Rev 20:13

καὶ ἐκρίθησαν ἕκαστος κατὰ τὰ ἔργα αὐτῶν

Ps 62: 13

וּלְךָ־אֲדֹנָי חֹסֶד כִּי־אֲחַהֵב תְּשַׁלֵּם לְאִישׁ כַּמַּעֲשָׂהוּ

Ψ 61:13

ὅτι τὸ κράτος τοῦ θεοῦ καὶ σοὶ κύριε τὸ ἔλεος  
ὅτι σὺ ἀποδώσεις ἕκάστῳ κατὰ τὰ ἔργα αὐτοῦ

Rev 20:13 shares the word ἕκαστος with Ψ 61:13 although in the former the case is nominative whereas in the latter, the pronoun is in the dative. Also, the prepositional phrase κατὰ τὰ ἔργα αὐτῶν in Rev 20:13 has affinity with κατὰ τὰ ἔργα αὐτοῦ in Ψ 61:13.

Secondly, the conceptual affinity is very strong between them. Rev 20:13 concerns the idea of twofold judgment (condemnation and vindication). The phrase ‘great and small’ indicates that every human being, the wicked and the righteous, is certainly in view.<sup>93</sup> Also, the concept of individualistic judgment is another possible evidence for the use of Ps 62 (Ψ 61) since John employs ἕκαστος in conjunction with the idea of judgment according to works.

Thirdly, thematic parallels with LAB 3:10 also suggest that John uses Ψ 61:13 in Rev 20:13. LAB 3:10 shares two parallels with Rev 20:13: the resurrection of the dead and judgment according to works. Furthermore, as we argued earlier, LAB 3:10 uses Ps 62:13 (Ψ 61:13) in

<sup>93</sup> Beale (*Revelation*, 1033) suggests that “‘great and small’ is a merism for the totality of all the faithful or unfaithful.”

the reference to judgment in accordance with one's works. Accordingly, the parallels between Rev 20:13 and LAB 3:10 enhance our interpretation that John uses the psalm in Rev 20:13.

Lastly, John's stylistic use of the idea of judgment with a slightly different expression supports our argument that he uses Ps 62:13 in Rev 20:13. As pointed out in the previous section on Rev 22:12, John changes the verb form, the prepositional phrase (according to his deeds), etc. In the case of Rev 20:13 he alters the voice of the sentence from active to passive. At the risk of repetition we appeal to Bauckham's argument. He rightly indicates that "A remarkable feature of the composition of Revelation is the way in which very many phrases occur two or three times in the book, often in widely separated passages, and usually in slightly varying form."<sup>94</sup> Although this last point in itself is not a strong argument for John's use of Ψ 61 in Rev 20:13, the possibility of Ψ 61:13 being employed in Rev 20:13 increases when all the evidence is put together.

### 3.2. The Great White Throne Judgment, Books and Ps 62:13

John alludes to Ps 62 (Ψ 61) in order to refer to the criteria of judgment. The criteria of judgment in Ps 62 are John's major concern when he alludes to the psalm text in Rev 20:13. Our argument for the use of Ps 62:13 in Rev 20:13 will show that John has in view specific criteria of judgment rather than a general moral principle in Rev 20:11-15.

#### Two Different Books: βιβλία and the Books of Life

According to Rev 20:12, there are two kinds of books: the unspecified books (βιβλία) and the book of life (ἄλλο βιβλίον ... ὃ ἐστὶν τῆς ζωῆς). It is generally suggested that the βιβλία contain all human deeds whether wicked or good.<sup>95</sup> This view proposes that the criteria according to which each one is judged refer to general human deeds, i. e., vice and virtue etc.<sup>96</sup> Knight maintains that "the first is the heavenly ledger which records all human deeds."<sup>97</sup> Similarly, Boring suggests, without further explanation, that "In accordance with traditional apocalyptic imagery, books are opened in which the deeds of

<sup>94</sup> Bauckham, *The Climax of Prophecy*, 22.

<sup>95</sup> Aune, *Revelation 17-22*, 1102. Beasley-Murray, *Revelation*, 301-302. Mounce, *Revelation*, Revised Edition, 376-377.

<sup>96</sup> Boring, *Revelation*, 212.

<sup>97</sup> Jonathan Knight, *Revelation* (Sheffield: Sheffield Academic Press, 1999), 133.

human beings stand recorded, and people are judged by what they have done.”<sup>98</sup> Inadequate discussion about the deeds in Rev 20:12-13 is also true of Beckwith who has simply asserted that βιβλία in v 12b contain “the record of men’s deeds, whether good or bad, which form the ground of judgment ...”<sup>99</sup>

It is John’s allusion to Ps 62 in Rev 20:13 that strongly indicates that specific criteria of judgment have been taken into account in the final judgment scene (Rev 20:11-15): trust in the true God or trust in human power and worldly riches.

Firstly, the clause ‘what is written in the books (ἐκ τῶν γεγραμμένων ἐν τοῖς βιβλίοις)’ in Rev 20:12c is immediately explained by κατὰ τὰ ἔργα αὐτῶν which is reminiscent of Ps 62:13 (Ψ 61:13) and, as we discussed, John alludes to this psalm in the next verse (v 13). This enables us to argue that the righteous will be vindicated κατὰ τὰ ἔργα αὐτῶν and also that the wicked will be punished κατὰ τὰ ἔργα αὐτῶν. The following discussions support this view.

It is clear that there are two kinds of books which are opened before the great white throne (Rev 20: 12) and every one is judged on the basis of what is written in these two kinds of books. In Rev 20:12, John clearly makes a distinction between the books (βιβλία) and the book of life (ἄλλο βιβλίον ... ὃ ἐστὶν τῆς ζωῆς). Several passages in Revelation (3:5; 13:8; 17:8) indicate that the book of life records the name of the elect.<sup>100</sup> Yet many have maintained without further explanation that the reference to the books in the expression ἐκ τῶν γεγραμμένων ἐν τοῖς βιβλίοις κατὰ τὰ ἔργα αὐτῶν in v12 excludes the book of life.<sup>101</sup> These books, according to this view, refer to only the books (βιβλία) mentioned first in v 12 and everyone is judged according to what is written in these books (βιβλία) in v 12b.<sup>102</sup> This interpretation is closely related to the understanding of the phrase κατὰ τὰ ἔργα αὐτῶν in vv 12-13. This phrase, which signifies the

<sup>98</sup> Boring, *Revelation*, 212.

<sup>99</sup> Ison T. Beckwith, *The Apocalypse of John: Studies in Introduction with A Critical and Exegetical Commentary* (Grand Rapids, MI: Baker, 1967), 748. Cf. Similarly, arguing that the deeds as the criteria of the final judgment are mainly misdeeds, Mealy notes that “Rev 20:13-15 can be interpreted as saying that everyone who was not a citizen of the New Jerusalem stood resurrected before it, committed certain deeds, was judged according to these deeds, and was forthwith inundated in the lake of fire.” (*After the Thousand Years*, 181). However, he does not discuss what the certain deeds of the dead are.

<sup>100</sup> Cf. Beale, *Revelation*, 1037. Boring, *Revelation*, 212. Prigent, *Apocalypse*, 579-580. Cf. Austin Farrer, *The Revelation of St. John the Divine* (Oxford: Clarendon Press, 1964), 209.

<sup>101</sup> Aune, *Revelation 17-22*, 1102. Prigent, *Apocalypse*, 580.

<sup>102</sup> Swete, *The Apocalypse*, 272. Knight, *Revelation*, 133.



criteria of the final judgment, is understood as referring to the deeds of human beings. Also, in this view, the basis for the vindication of the righteous in Rev 20:11-15 is not according to works (κατὰ τὰ ἔργα αὐτῶν) because the basis of the vindication of the righteous is the record of the book of life which symbolizes God's election. Prigent insists that judgment according to works is harmonized with the affirmation of the existence of a book of deeds [rather] than with that of a book of life.<sup>103</sup> Thus, according to this interpretation, judgment κατὰ τὰ ἔργα αὐτῶν is different from vindication on the basis of the record of the book of life, namely, God's election.

However, it is more likely that the righteous are judged according to their works (κατὰ τὰ ἔργα αὐτῶν) which are written in the book of life, whereas the wicked are judged in accordance with their works (κατὰ τὰ ἔργα αὐτῶν) which are recorded in the βιβλία in v 12b. Regarding the contents of two kinds of books, Beckwith has insisted as follows:

The former [βιβλία] contains the record of men's deeds, whether good or bad, which form the ground of judgment; the latter [ἄλλο βιβλίον] contains the list of those destined to life. There is no incongruity between the two ideas, for the deeds determine whether names are inserted in the book of life.

Yet our view that βιβλία concerns only the deeds of the wicked whereas the book of life deals with only the deeds of the righteous is supported by the definite article before the reference to βιβλίους: καὶ ἐκρίθησαν οἱ νεκροὶ ἐκ τῶν γεγραμμένων ἐν τοῖς βιβλίοις κατὰ τὰ ἔργα αὐτῶν. It is grammatically possible that the books (τοῖς βιβλίοις) in Rev 20:12 can include not only the first mentioned 'books' (βιβλία) but also the 'book of life' because the definite article attached to the term (τοῖς βιβλίοις) can be used to refer to all the books mentioned in the preceding clause.<sup>104</sup>

Καὶ βιβλία ἠνοιχθησαν, καὶ ἄλλο βιβλίον ἠνοιχθη, ὃ ἐστὶν τῆς ζωῆς, καὶ ἐκρίθησαν οἱ νεκροὶ ἐκ τῶν γεγραμμένων ἐν τοῖς βιβλίοις κατὰ τὰ ἔργα αὐτῶν.

Thus Rev 20:12 can be paraphrased as follows: all the dead are judged in the light of what is written in these books, i. e. βιβλία and the book of life. This point indicates that the dead are judged by what is written in either βιβλία or the book of life. Consequently, judgment according to works is closely related to these two kinds of books

<sup>103</sup> Prigent, *Apocalypse*, 580.

<sup>104</sup> Cf. Stanley E. Porter, *Idioms of the Greek New Testament*, Second Edition (Sheffield: Sheffield Academic Press, 1994), 106.

because the phrase *κατὰ τὰ ἔργα αὐτῶν* immediately follows the words *τοῖς βιβλίοις* and thereby explains the criteria of judgment written in both *βιβλία* and the book of life:

Rev 20:12

καὶ εἶδον τοὺς νεκρούς, τοὺς μεγάλους καὶ τοὺς μικρούς, ἐστῶτας ἐνώπιον τοῦ θρόνου. καὶ βιβλία ἠνοιχθησαν, καὶ ἄλλο βιβλίον ἠνοιχθη, ὃ ἐστὶν τῆς ζωῆς, καὶ ἐκρίθησαν οἱ νεκροὶ ἐκ τῶν γεγραμμένων ἐν τοῖς βιβλίοις κατὰ τὰ ἔργα αὐτῶν.

The final judgment described here is according to works. Moreover, John alludes to Ps 62:13 (61:13 LXX) in the following verse (13), repeating the same phrase *κατὰ τὰ ἔργα αὐτῶν* as in v 12. Thus, it is probable that he explains the criteria of judgment according to works, by making use of Ps 62:13 in Rev 20:13.

Furthermore, Beale's argument enhances our interpretation that *βιβλία* record the deeds of the wicked on the one hand and the book of life contains the deeds of the righteous on the other. He correctly argues that these two kinds of books in Rev 22:12-13 are the allusions to two different books in Dan 7:10 and Dan 12:1-2.

The books in Daniel 7 focus on the evil deeds of the end-time persecutor of God's people for which he will be judged. The book in Daniel 12:1-2 also concerns the end time, but is an image of redemption: those written in the book will be given life, but those excluded from it will suffer final judgment.<sup>105</sup>

The books in Daniel 7:10 are mainly concerned with the punishment of the wicked and the book which Daniel 12:1-2 mentions primarily involved those who are vindicated. It is clear that the righteous are not written in the books in Daniel 7:10. This also implies that the books of deeds in Rev 20:12 record only those who are unrighteous, while the book of life contains the name of the godly.

Thus, it is probable that both the wicked and the righteous are judged according to their works. Beale, commenting on Rev 20:13, acknowledges rightly the possibility that "the believing dead are included among those 'judged according to their works.'"<sup>106</sup> However, he believes that judgment of believers is according to both *βιβλία* and the book of life.<sup>107</sup> Yet our discussion indicates that the upright are

<sup>105</sup> Beale, *Revelation*, 1032.

<sup>106</sup> *Ibid.*, 1034.

<sup>107</sup> *Ibid.* He notes that after human beings are judged according to works written in the book of deeds (*βιβλία*), "All fall short of the divine standards, but the resurrected saints find refuge from judgment in the 'book of life' (as implied in v 15)." *The Book of Revelation*, 1034.

judged on the basis of their deeds (κατὰ τὰ ἔργα αὐτῶν) written in the book of life while the wicked are judged in accordance with their works (κατὰ τὰ ἔργα αὐτῶν) recorded in βιβλία. Interestingly enough, the prepositional phrase κατὰ τὰ ἔργα αὐτῶν which denotes the criteria of judgment is expressed with the words from Ps 62:13 (61:13 LXX). This strongly suggests that the criteria of the final judgment are to be understood as the criteria of judgment in Ps 62 (61, LXX).

### Judgment According to Works at the Great White Throne

Rev 20:13-15 explains the criteria of judgment that John has mainly in view in the final judgment at the great white throne scene. Rev 20:13-15 obviously recapitulate Rev 20:11-12 as many have pointed out.<sup>108</sup> The major difference between v12 and v13 is the reference to the books: βιβλία and the book of life are mentioned in the former while they are not in the latter. Yet Rev 20:12 deals with the 'resurrection' and the divine 'judgment' of all the dead according to what is written in the books, i. e. by what the dead had done. Likewise, Rev 20:13-15 concerns the 'resurrection' of the dead and the final 'judgment.' Accordingly it is obvious that Rev 20:13-15 repeat Rev 20:11-12.<sup>109</sup> But it is necessary to ask why Rev 20:13-15 recapitulate Rev 20:11-12. It has been pointed out that Rev 20:13 elaborates the resurrection of all the dead, which Rev 20:11-12 only hinted at. For example, Leon Morris suggests as follows:

Earlier [in Rev 20:10-11] his [John's] thought was that in the end the universe will pass away. Here it is that all the dead, wherever they have died, are included in the judgment.<sup>110</sup>

Similarly, Beale states that in Rev 20:13, "the future judgment is reiterated. Those to be judged will be all who have been resurrected

<sup>108</sup> Mealy, *After the Thousand Years*, 173. Beale, *Revelation*, 1033. Sweet, *Revelation*, 295. Unlike these scholars, Aune argues that Rev 20:12-13 shows another instance of John's writing style: "the arrangements of events in the reverse of their logical order" (*Revelation 17-22*, 1102).

<sup>109</sup> It has been indicated that Rev 20:12 deals with only the 'final judgment,' while Rev 20:13 is concerned with the 'resurrection' and the 'final judgment.' According to this criticism, Rev 20:12 is not repeated in Rev 20:13ff. However, the expression 'all the dead stand before the throne' in Rev 20:12 clearly refers to the resurrection. Cf. Beale, *Revelation*, 1032. See further Kyoung-Shik Kim, "The Great White Throne Judgment and Two Different Books in Revelation 20:11-15," *Korean New Testament Studies* 14.3 (Autum, 2007), 709-734.

<sup>110</sup> Morris, *Revelation*, 234.

... from the region of the dead."<sup>111</sup> Slightly differently, Prigent indicates that Rev 20:12 and Rev 20:13 have the same meaning but the latter puts emphasis on the judgment of 'individuals' while Rev 20:12 refers to judgment according to deeds.<sup>112</sup> Although these explanations shed light on the relation between v 12 and v13, they fail to explain the phrases κατὰ τὰ ἔργα αὐτῶν in vv 12-13. Concerning the phrase κατὰ τὰ ἔργα αὐτῶν which occurs in v12 and is repeated in v13, no satisfactory answer has been offered so far.

It is John's use of Ps 62 in Rev 20:13 that explains why John repeats Rev 20:11-12 in the following verses (v13ff). In verse 12, the dead are judged according to what is recorded in the books, i. e. by what the dead had done. Yet it is not clear at this point (v12) what deeds of the dead are considered. However, John explains immediately in Rev 20:13 the characteristics of the deeds with the sentence καὶ ἐκρίθησαν ἕκαστος κατὰ τὰ ἔργα αὐτῶν while he alludes to Ψ 61:13. At the same time, John uses exactly the same phrase κατὰ τὰ ἔργα αὐτῶν in v12 and v13 respectively. This supports the view that John intentionally employs the same phrase to connect these two verses closely and accordingly to explain what deeds John takes into consideration. In other words, John's use of Ps 62 reveals that the works which mainly concerns John are the works with which Ps 62 (Ψ 61) deals: one's trust in human power and worldly riches in the place of the true God who is the source of them and secondarily the persecution of the people of God. In brief, John elaborates Rev 20:11-12 by using Ψ 61 in Rev 20:13 in order to show the specific deeds according to which each one is judged. Further, this implies that the book of life contains the righteous ones who trust in God in the midst of hardship whereas βιβλία in v12b records those who trust in Roman political power and riches.

Furthermore, the flow of narrative in Revelation supports our interpretation that John has in mind the criteria of judgment which Ps 62 concerns. In the message to Thyatira, John uses the psalm (Rev 2:23). There John of Patmos spoke of the final judgment according to works, and the punishment of Jezebel and her followers according to their wickedness as the pattern of the final judgment before the great white throne. That is, the judgment of the false prophetess and her cohorts is an example of what the final judgment is like. John employed Ψ 61:13 in such a context in Rev 2:23. Now he uses again the psalm in order to remind readers of the message to Thyatira and

<sup>111</sup> Beale, *Revelation*, 1033.

<sup>112</sup> Prigent, *Commentary on the Apocalypse of St. John*, 581.

the judgment of Jezebel with her followers. Accordingly, the criteria of judgment in Rev 20:12-13 are the same as those in Rev 2:23.

Consequently, it is not appropriate to make a sharp distinction between God's election and the vindication of the righteous according to works (κατὰ τὰ ἔργα αὐτῶν) in Rev 20:11-15. Rather, in this passage both election and judgment according to works are present together without contradiction. Boring suggests that two different kinds of books (βιβλία and the book of life) pictures "the paradox of works and grace" since βιβλία (the books of deeds) are related to judgment according to works and the book of life denotes God's grace.<sup>113</sup> However, as our discussion so far has argued, problematic is the view that only βιβλία provide evidence for judgment according to works whereas the book of life does not deal with judgment according to works. Rather, it is more probable that the book of life itself signifies both God's election and judgment on the basis of works because it contains both the name of the elect and their deeds. In Revelation the righteous, who are elected because their names are written in the book of life, are those who will be vindicated according to their works (κατὰ τὰ ἔργα αὐτῶν), and the basis for their vindication is their trust in God, while refusing to compromise with Roman power and commercialism. The book of life which symbolizes God's election is a kind of book of deeds.

### 3.3. Conclusion

At the final judgment before the great white throne, the righteous ones are not judged according to what is written in the βιβλία but in the book of life. By alluding to Ps 62:13 (61:13, LXX) in Rev 20:13, John of Patmos indicates the bases of judgment according to works. The righteous ones are judged κατὰ τὰ ἔργα αὐτῶν which are written in the book of life. The criteria (τὰ ἔργα) of vindication are the righteous ones' trust in God in the face of hardship, as Ps 62 (Ψ 61) shows. In contrast, the wicked are punished κατὰ τὰ ἔργα αὐτῶν written in βιβλία in v 12, that is, their association with the Roman imperial cult and commercialism (on the part of the false believers) as well as their persecution of God's people (in the case of the unbelievers). Divine judgment according to works which John has predicted in Rev 2:23 is fulfilled at the final judgment before the great white throne.

<sup>113</sup> Boring, *Revelation*, 212.

#### 4. Ps 62:13 and the New Jerusalem

In the Book of Revelation, the idea of judgment according to works which depends on Ps 62:13 is used in the context of the establishment of the New Jerusalem. As we discussed previously in our examination of early Jewish literature, the motif which alludes to Ps 62:13 (Ψ 61:13) has already been employed in connection with the restoration of Jerusalem in the Apostrophe to Zion (11Q5 22:1-15) and the Psalms of Solomon 2 and 17. God judges the wicked according to their works and he allows the righteous to live in the restored Jerusalem. In these early Jewish texts, the Apostrophe to Zion indicates that God will judge both the wicked and the righteous according to their works, and then only the godly are allowed to live in Jerusalem. In contrast, according to Ps Sol 2 and 17, God judges (/condemns) sinners according to their works, whereas he has mercy on the righteous. Despite this difference, divine judgment according to works takes place before the righteous ones are allowed to live in Jerusalem.

The same idea is clearly present in John's use of divine judgment according to works which alludes to Ps 62:13 (Ψ 61:13). We will start with a more evident example. To begin with, John alludes to Ps 62:13 (61:13 LXX) in Rev 22:12, and then he mentions 'the city,' i. e., New Jerusalem in Rev 22:14. In Rev 22:14-15, the author clearly make a distinction between two kinds of people: those who can enter the city and those who will be outside of the city.

Furthermore, in Rev 20:11-15 John uses the theme of judgment on the basis of works drawn from Ps 62:13 (61:13 LXX). There he first mentions universal judgment according to works in Rev 20:11-13, and then refers to the condemnation of the wicked in Rev 20:14-15. However, the author does not mention the vindication of the righteous ones until Rev 21-22. Interestingly enough, Rev 21-22 deal with the New Heaven and the New Earth (21:1-4) and the New Jerusalem (21:9ff). Accordingly, it is probable that John connects the vindication of the righteous with the New Jerusalem: the righteous who are vindicated in Rev 20:11-15 live in the New Jerusalem.

In addition, John also uses the idea of judgment according to works drawn from Ps 62:13 in the message to Thyatira. At first glance, it is not clear whether the theme depending on Ps 62:13 is associated with the idea of the entrance into the New Jerusalem because there seems to be no allusion to the New Jerusalem. However, two factors support our interpretation that divine judgment in accordance with works in Rev 2:23 is closely related to the New Jerusalem. Firstly, John combines Jer 17:10 and Ps 62:13 in Rev 2:23. What is intriguing is that the



same combination of two OT texts, Jer 17:10 and Ps 62:13, has already been found in the Apostrophe to Zion (11Q5 22:10). As previously discussed, the Apostrophe to Zion deals with the restoration of Jerusalem at the eschaton and thus judgment according to works drawn from Ps 62:13 in combination with Jer 17:10 is clearly used in the context of the restoration of the eschatological Jerusalem. Accordingly it is likely that the use of both Jer 17:10 and Ps 62:13 in Rev 2:23 indicates that the same connection between judgment according to deeds and the New Jerusalem is implied. Secondly, John alludes to not only Jer 17:10 and Ps 62:13 in Rev 2:23 but also Ps 2:8-9 in Rev 2:26-27, which mention reward for the overcomers. In the message to Thyatira, John thus alludes to the same OT texts that Ps Sol 17:23-24 used: Ps 62:13 and Ps 2:8-9. In Rev 2:26-27, the promises which allude to Ps 2:8-9 are directed to the victors rather than Christ although the messianic connotation of Ps 2:8-9 is implied in the clause "even as I myself have received power from my Father" (Rev 2:27). The author of Pss Sol 17:21-25 applies Ps 2:8-9 to the son of David (21) and in so doing, the author makes reference to Jerusalem (v 22). According to Ps Sol 17:21ff, the son of David purges Jerusalem from Gentiles, fulfilling the promises in Ps 2:8-9. In the Book of Revelation, the promises are given to the overcomers who will enter the New Jerusalem as implied in Rev 22:14-16: the city and the bright morning star (2:28; 22:16). Thus it is very likely that the reward for the victors in the message to Thyatira is associated with their entrance into the New Jerusalem.

Lastly, the promises to the victors in the seven messages (Rev 2-3) are fulfilled in Rev 20-22. In each concluding part of the seven messages, John describes the promises to the victors. In the message to Ephesus the reward is "to eat from the tree of life" (2:7). The reward in the second message to Smyrna is "the crown of life (2:10)" which is negatively but synonymously explained by the phrase "not to be hurt by the second death" (2:11). The third message indicates that the rewards for the conquerors are "the hidden manna" and "the white stone on which a new name is written" (2:17). In the message to the church in Sardis, the reward is explained as 'being clothed with white garments,' 'keeping their names in the book of life' and 'Christ's confession of their name before God and his angels' (3:5-6). The message to the church in Philadelphia shows that the reward is 'becoming a pillar in the temple of God' and 'writing on the conquerors the name of God, of the New Jerusalem and of Christ' (3:12). In the last message to Laodicea, John refers to 'the victors' sitting on Christ's throne.

These promises to the overcomers are clearly connected to the eschatological blessings mentioned in Rev 19:11-22:9 because most

of the words and ideas used in the promises to the overcomers are repeated in Rev 19-22: the tree of life (2:7; 22:2,14,19), protection from the second death (2:11; 20:6; 21:4), a new name (2:17; 19:12; 22:4), rule over the nations (2:26-27; 20:4), the morning star (2:28; 22:16), white clothes and the book of life (3:4; 19:14; 20:12,15; 21:17), the temple of God (3:12; 21:22), the New Jerusalem (3:12; 21:2,10) and sitting on the throne of God and Christ (3:21; 20:4; 22:5). Therefore, these promises are best understood in the light of chapters 19-22. Many scholars have found a close relation between the promises in the seven messages and Rev 19-22. M. E. Boring argues that "as the christological affirmation with which each message begins represents a flashback to the Christophany of 1:9-20, the promise to the 'conquerors' with which each message concludes represents a flash-forward to the eschatological glory of chapters 20-22."<sup>114</sup> Similarly, E. S. Fiorenza notes that the promises to the victors are repeated in Rev 19:11-22:9 and these are linked to each other as "promise and fulfillment."<sup>115</sup> Likewise, Pilchan Lee summarizes the fulfillment of these promises in Rev 20-22 as follows:

Chs 2-3 and chs 21-22 establish a 'promise and fulfillment formula': the right to eat from the tree of life, which is in the paradise of God (2:7) is fulfilled in 22:2,14,19; not to be hurt at all by the second death (2:11), in 20:6, 21:4; a new name written (2:17), in 19:12, 22:4; authority over the nations and morning star (2:26-27), in 22:16; white clothes (3:5), in 22:14, 21:17; a pillar in the Temple of God and the New Jerusalem (3:12), in 21:2,10 and 22, 22:4; seat on the throne (3.21), in 22:3...<sup>116</sup>

In brief, these rewards to the victorious refer to various aspects of the same eschatological blessing, i. e. the overcomers' intimate fellowship with God and Christ at the end of history in the New Jerusalem. The relation between the seven messages and Rev 19-22 enhances the interpretation that divine judgment according to works is closely related to the New Jerusalem.

Consequently it is probable that in Revelation John utilizes Ps 62:13 in the context of the establishment of the New Jerusalem. Just as the Jewish authors of Pss Sol 2, 17 and the Apostrophe to Zion (11Q5 22) employed Ps 62:13 in the context of the restoration of Jerusalem, so John uses the judgment according to works drawn from Ps 62:13 to refer to the establishment of the New Jerusalem.

<sup>114</sup> Boring, *Revelation*, 89.

<sup>115</sup> Elisabeth Schüssler Fiorenza, *The Book of Revelation: Justice and Judgment* (Philadelphia, PA: Fortress Press, 1985), 175.

<sup>116</sup> Pilchan Lee, *The New Jerusalem in the Book of Revelation: A Study of Revelation 21-22 in the Light of Its Background in Jewish Tradition* (Tübingen: Mohr Siebeck, 2001), 246.

## 5. Conclusion

It is intriguing that Ps 62 (Ψ 61) is repeatedly utilized in three crucial places of Revelation. The psalm is employed in Rev 2:23, the center of the seven messages, which sums up the prophetic messages to the seven churches in Asia Minor. Ps 62 (61, LXX) is also used in Rev 20:13 that deals with the final judgment before the great white throne. Lastly, Ps 62 (61, LXX) is employed in Rev 22:13 in the epilogue of Revelation (22:6-21). This shows that Ps 62 significantly contributes to the notion of the judgment of each one according to works in Revelation.

Firstly, in two out of three places, Ps 62:13 (Ψ 61:13) is combined with other OT texts. In Rev 2:23, the psalm text is combined with Jer 17:10. Also Ps 62:13 is conflated with Isa 62:11 in Rev 22:12. Furthermore, concerning the text form of Ps 62, John uses Ψ 61 in Rev 2:23 and uses the Hebrew text of Ps 62:13 in Rev 22:12. Some contend that the author of Revelation uses the Hebrew text as his source text, while others argue that John employed the Greek version (LXX) of the OT as the source text.<sup>117</sup> However, both Ψ 61 and Hebrew text of Ps 62 are used as the source text, as far as the idea of judgment according to works drawn from Ps 62:13 (Ps 61:13, LXX) is concerned. Beale similarly holds “the likelihood is that John draws from both Semitic and Greek biblical sources and often modifies both.”<sup>118</sup> John uses both the Hebrew text and the Greek translation (the LXX or its tradition) and slightly changes the texts. Our study of John’s use of Ps 62 (Ψ 61) shows that the reason John uses both the Hebrew text and the LXX is not John’s preference for one text to another but his stylistic variations. John of Patmos changes verb, voice and prepositional phrase every time when he uses Ps 62:13 (61:13, LXX).

Secondly, despite his reinterpretation of Ps 62 as eschatological and christological, John continues using the notion of the judgment of individuals according to deeds. He always employs the pronoun *e]kavstw/* to emphasize the individual’s responsibility rather than corporate judgment. Our discussion also shows that John uses Ps

<sup>117</sup> For example, Charles (*Revelation*, lxvi) argued that John used the Hebrew Text as source text. “An examination of the passages based on the O. T. makes it clear that our author draws his materials directly from the Hebrew (or Aramaic) text, and apparently never solely from *o’(i. e., the LXX: my insertion here)* or any other version.” By contrast, Swete (*The Apocalypse of St. John*, cl) argued for the LXX as source text. For those who support the use of the Hebrew text, Bauckham, *The Climax of Prophecy*, 203; Ruiz, *Ezekiel in the Apocalypse*, 517.

<sup>118</sup> Beale, *John’s Use of the Old Testament in Revelation*, 62.

62 (Ψ 61) in order to mention the criteria of judgment. The criteria of repayment that Ps 62 deals with are either one's trust in God in the midst of persecution or one's hope in human power and worldly riches. The contrast between trust in God and hope in human power and riches are sharply made in the psalm. In the psalm, God is described as solid and reliable, whereas worldly power and wealth are referred to as unstable and thus unreliable. When John uses Ps 62 (Ψ 61) in Revelation where the issue of compromise with Roman political, religious power and riches is his main concern, he has in mind this criterion. He also draws on the words used of the wicked in the psalm and themes. In so doing, John evokes the whole context of the psalm. Accordingly, we can now answer the question why John alludes to Ps 62 in the context of judgment according to works. The criteria of the judgment of individuals according to deeds in Ps 62 (Ps 61 LXX) are exactly the same criteria that John wants to refer to in Revelation. By using the psalm, John encourages the faithful to keep trusting in God who is trustworthy and reliable and warns the unfaithful to keep themselves from putting their hope in human power and worldly riches since they are unreliable in comparison to God.

Lastly, judgment according to works drawn from Ps 62:13 (61:13 LXX) is used in the context of the restoration of the New Jerusalem. In Revelation, divine judgment according to works which alludes to Ps 62:13 is an event through which the righteous and the wicked are set apart and only the former enters the New Jerusalem which God has established. John is not the only author who understands the theme drawn from Ps 62:13 in connection with the restoration of Jerusalem. The *Apostrophe to Zion* (11Q5 22:1-15) and *Psalms of Solomon* (2 and 17) used the psalm text in the context of the restoration of Jerusalem. The difference between these early Jewish texts and Revelation is that John has little interest in the restoration of the geographical, physical Jerusalem.