

**Rewards in John's Writings**

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Introduction

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**John 4:34-38**

How Jews viewed seasons—six seasons of two months each (4:35)

What is the point of 4:35? Is it “instant harvest”? Or is it something else?

Does verse 36 involve double-dipping? How should “fruit” be rendered?  
In whole-field contexts, *karpou* has a special sense. Is this a whole-field context?

The meaning of 4:36a: receives wages

The meaning of 4:36b: gathers \_\_\_\_\_ for eternal life

**Revelation 2–3**

The mixture of *you* singular (98 uses) and *you* plural (10 uses) in these chapters.

Ephesus 2:1-7		Smyrna 2:8-11			Pergamos 2:12-17			Thyatira 2:18-29			Sardis 3:1-6		Philadelphia 3:7-13		Laodicea 3:14-22	
	S		S	P		S	P		S	P		S		S		S
2:1	1	2:8	1		2:12	1	1	2:18	1		3:1	5	3:8	5	3:14	1
2:2	6	2:9	2		2:13	4		2:19	3		3:2	5	3:9	2	3:15	3
2:3	3	2:10	4	3	2:14	2		2:20	3		3:3	9	3:10	2	3:16	2
2:4	3				2:15	2		2:23		2	3:4	1	3:11	3	3:17	4
2:5	7				2:16	2		2:24		2	3:7	1			3:18	6
2:6	2							2:25		2					3:19	2
<b># S</b>	<b>22</b>		<b>7</b>			<b>11</b>			<b>7</b>			<b>21</b>		<b>12</b>		<b>18</b>
																<b>Total</b>
				<b>3</b>			<b>1</b>			<b>6</b>						<b>98</b>
																<b>Plu.</b>
								<b>Sing. Total</b>	<b>10</b>							

Revelation 2:20 in the *MajT*: “You (sg.) permit \_\_\_\_\_, Jezebel, to teach and seduce...”

Implications of Rev 2:20 in the *Majority Text* (see the appendix)

Why would Jesus address \_\_\_\_\_ letters to the \_\_\_\_\_ of the churches?

Why would Jesus address \_\_\_\_\_ letters to the \_\_\_\_\_ of the churches?

How does this affect the third-person addresses (the overcomer passages)?

At Ephesus: 2<sub>7</sub> “He who has an ear, let him hear what the Spirit says to the churches. To the one who overcomes I will give to eat from the tree of life, which is in the midst of the Paradise of my God.”  
(*Faithful Majority Translation*)

An aside: Maybe we should retranslate Rev 22:2 in keeping with \_\_\_\_\_:\_\_\_\_\_, etc.

At Smyrna: 2<sub>11</sub> “He who has an ear, let him hear what the Spirit says to the churches. To the one who overcomes will by no means be hurt by the second death.” (FMT)

An illustration of litotes:

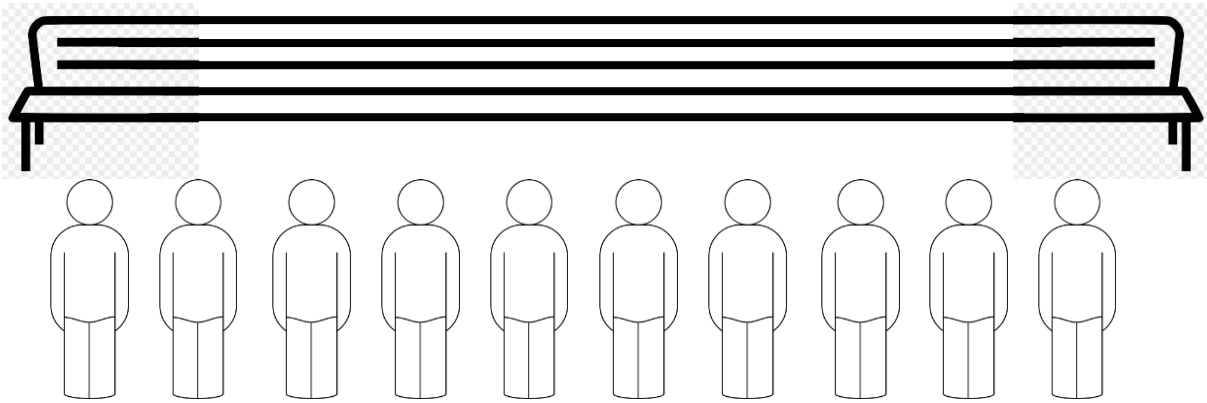
At Pergamus: 2<sub>17</sub> “He who has an ear, let him hear what the Spirit says to the churches. To the one who overcomes I will give some of the hidden manna to eat. And I will give him a white stone, and on the stone a new name written which no one knows except him who receives it.” (FMT)

At Sardis: “3<sub>5</sub> He who overcomes shall be clothed in white garments, and I will by no means blot out his name from the Book of Life; and I will confess his name before My Father and before His angels. 6 He who has an ear, let him hear what the Spirit says to the churches.” (FMT)      *See Litotes in 2:11*

At Philadelphia: “3<sub>12</sub> He who overcomes, I will make him a pillar in the temple of My God, and he shall go out no more. And I will write on him the name of My God and the name of the city of My God, the New Jerusalem, which comes down out of heaven from My God. And I will write on him My new name. 13 He who has an ear, let him hear what the Spirit says to the churches.” (FMT)

At Laodicea: “3<sub>21</sub> To him who overcomes I will grant to sit with Me on My throne, as I also overcame and sat down with My Father on His throne. 2<sub>2</sub> He who has an ear, let him hear what the Spirit says to the churches.” (Provisional translation by author: not his preferred rendering)

From this verse, how wide is Jesus’ throne? How wide is the Father’s throne?



Revelation \_\_\_\_: \_\_\_\_ offers a solution to this issue

Corrected translation: “3<sub>21</sub> To him who overcomes I will grant to sit \_\_\_\_\_ with Me  
 \_\_\_\_\_ on My throne, as I also overcame and sat down \_\_\_\_\_ with My Father  
 \_\_\_\_\_ on His throne.

The new handling of Rev 3:21 and \_\_\_\_: \_\_\_\_ clarifies that Rev 5:9-10 is a rewards passage.

<sup>9</sup> And they sang a new song, saying:  
 “You are worthy to take the scroll,  
 And to open its seals;  
 For You were slain,  
 And have redeemed us to God by Your blood (MajT, von Soden, [Merk], Bover, TR)  
 Out of every tribe and tongue and people and nation,  
<sup>10</sup> And You have made them kings and priests to our God; MajT + everyone versus TR  
 And they shall reign on the earth.” (FMT) MajT + everyone versus TR

If you have the NKJV, your text will read properly in verse 9, but incorrectly in verse 10.  
 If you have most any other version, your text will read properly in verse 10, but incorrectly in verse 9.

Rev 5<sup>9</sup> And they sang a new song, saying: “You are worthy to take the scroll, And to open its seals; For You were slain, And have redeemed us to God by Your blood (MajT, von Soden, [Merk], Bover, TR)  
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The new song is antiphonal, so not every singer sings every portion of the new song  
 The 24 elders will be humans, highly rewardable Church Age bels. (note: redeemed **US**)

Non-humans (living creatures) sing verse 10. “Them” and “they” (5:10) refer to 24 elders  
 The number of singers increases through 5:13, then shrinks to the 4 and the 24 (5:14)

Something we learn about the timing of the bēma from Revelation 5

## Conclusion

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### Appendix: Statistics for *angelos* in the Majority Text

Although 79% (141 of 179) of the NT uses of *angelos* refer to good heavenly messengers (e.g., good angels), it is not a technical term. It can refer to demons, God, or humans. The six non-asterisked uses under human messengers are not controversial. This paper contends that the eight asterisked uses are Human Messengers, not Good Heavenly Messengers.

#### Good Heavenly Messengers

141 uses in 137 verses

**Matt** 1:20, 24; 2:13, 19; 4:6, 11; 13:39, 41, 49; 16:27; 18:10; 22:30; 24:31, 36; 25:31, 41; 26:53; 28:2, 5; **Mark** 1:13; 8:38; 12:25; 13:27, 32; **Luke** 1:11, 13, 18-19, 26, 28, 30, 34-35, 38; 2:9-10, 13, 15, 21; 4:10; 9:26; 12:8-9; 15:10; 16:22; 22:43; 24:23; **John** 1:51; 5:4; 12:29; 20:12; **Acts** 5:19; 7:53; 8:26; 10:3, 7, 22; 11:13; 12:7-11, 15, 23; 23:9; 27:23; **Gal** 1:8; 3:19; 4:14; **2 Thess** 1:7; **1 Tim** 3:16; 5:21; **Heb** 1:5-6, 7ab, 13; 2:2, 5, 16; 12:22; 13:2; **2 Pet** 2:11; **Rev** 1:1; 3:5; 5:2, 11; 7:1, 2ab, 11; 8:2-6, 8, 10, 12-13; 9:1, 13, 14a, 15; 10:1, 5, 7-10; 11:15; 12:7a; 14:6, 8-10, 15, 17-19; 15:1, 6-8; 16:1, 3, 5, 8; 17:1, 7; 18:1, 21; 19:17; 20:1; 21:9, 12, 17; 22:6, 8, 16

#### Demonic Messengers

8 uses in 8 verses

**2 Cor** 12:7; **Col** 2:18; **2 Pet** 2:4; **Jude** 6; **Rev** 9:11, 14b; 12:7b, 9

#### Either Heavenly or Demonic Messengers

11 uses in 11 verses

**Acts** 23:8; **Rom** 8:38; **1 Cor** 4:9; 6:3; 11:10; 13:1; **Heb** 1:4; 2:7, 9; **1 Pet** 1:12; 3:22

#### Figurative (Men saw Stephen or Satan as heavenly messengers)

2 uses in 2 verses

**Acts** 6:15; **2 Cor** 11:14

#### Theophany to Moses

3 uses in 3 verses

**Act** 7:30, 35, 38

<h4>Human Messengers</h4> <p><b>Matt</b> 11:10; <b>Mark</b> 1:2; <b>Luke</b> 7:24, 27; 9:52; <b>Jas</b> 2:25; <b>Rev</b> 1:20*; 2:1*, 8*, 12*, 18*; 3:1*, 7*, 14*</p>	<p>14 uses in 14 verses</p>
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