



Revelation 2:2

(2) I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars:

Revelation 2:9

(9) I know thy works, and tribulation, and poverty, (but thou art rich) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan.

Revelation 2:13

(13) I know thy works, and where thou dwellest, even where Satan's seat is: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth.

Revelation 2:19

(19) I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first.

Revelation 3:1

(1) And unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead.

[Revelation 3:8](#)

(8) I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name.

[Revelation 3:15](#)

(15) I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.

King James Version

To each church in the letters in [Revelation 2 and 3](#), Christ says, "I know your works." People with an incomplete knowledge of Christianity will argue almost endlessly and quite vociferously that no works are needed for [salvation](#). These people are simply, if energetically and zealously, confused.

Salvation is indeed a free gift; it cannot be earned by anyone's works. But that does not mean Christianity has no works. Why would Christ say, "I know your works," if He did not expect people to have them as part of their way of life, as part of Christianity, and if He was not, in most cases, disappointed at the way that the people were working? Christianity does have works as a major part of its makeup.

Herbert Armstrong used to explain salvation and [grace](#) and works in an understandable and accurate way. He said, "If I freely offered to give to you one million dollars, but you have to meet the condition of walking across the room to get it, you haven't earned the money by simply walking across the room. You worked during the walk, you met a condition, but the money was still a gift. If the gift had not been offered in the first place, no amount of walking across the room would have earned it. You could have walked from here to Tokyo if you wanted to, and it still would not have earned you that gift. The gift had to be freely offered first."

Think of this in terms of [eternal life](#). No amount of work, no degree of quality of work, can earn that gift for us. We do not have immortality inherent in us, for immortality is something that must be given as a gift. This is what [God](#) offers us. He offers us the opportunity to be born again into the [Kingdom of God](#), thus receiving the gift of eternal life. It must be given and received as a gift. However, it is given on the conditions of [faith](#), [repentance](#), and remaining loyal to Him and to His way.

It is in the area of loyalty that works play a major role. We show our loyalty by the way

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we talk, what we talk about, who we [fellowship](#) with, and what we do with our time, our knowledge, and energy. In short, we show our loyalty by our works—that is, by our conduct—and what we produce with what we have been given.

— John W. Ritenbaugh

To learn more, see:

[Love and Works](#)



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