***The Omniscience of Jesus Christ  
  
RV16-02***

Please open your Bibles to Revelation 2. We are now studying the fourth letter of the series of seven letters, this to the church in the city of Thyatira. The city of Thyatira was a city in Asia Minor in what today is known as Western Turkey. It was a city which was noted for its color dyes, and for cloth manufacturing. It was a city that had many trade guilds. These trade guilds required the worship of pagan deities. However, membership in these guilds was required if a person hoped to go forward in business. The church in Thyatira, we have found, represented the historical religious condition of organized Christianity from the year 606 to the year 1520 A.D. This is the era when Christianity was fully established as the religion of the Roman Empire – the state religion, to the time of the Protestant Reformation. This is the period historically when the church moved into the full development of what is today known as the Roman Catholic Church. The Roman Catholic Church is a mongrel union of biblical Christianity, but corrupted by the Babylonian mystery religion of Rome.

The word "Thyatira" itself comes from two words: one meaning "to sacrifice;" and, another word which means "that which goes on continually." So we come up with the fact that the word "Thyatira" means "continual sacrifice." That is an interesting and a fitting relationship to what existed in this era of church history. The continual offering of the mass is the key feature of the Roman Catholic Church system which evolved during this period of church history. It is the key feature which was absorbed from the Babylonian mystic cult paganism who also conducted the ceremony of the mass.

**The Letter to Thyatira**

We now begin with Revelation 2:18, where we read, "And unto the angel of the church at Thyatira, write, 'These things says the Son of God who has his eyes like a flame of fire, and his feet are like fine bronze.'" We are introduced here, of course, to the divine author. And there follows the command again to John to record. This letter is being addressed to the pastor-teacher of the local church assembly which is located in the city of Thyatira. The word "write" is the Greek word "grapho." This word refers to recording in writing this letter which Jesus Christ is dictating to John. The letter is directed to the congregation of believers in Thyatira. It's in the aorist tense, which indicates the point when John records the dictation of Jesus Christ. It's active voice, indicating that John himself is to do the writing. It's an imperative. It's a divine command to John from the Lord Jesus.

Then we have described the author's appearance. That's introduced with the word "these things." This is the Greek word "hode." This is a demonstrative pronoun, and it refers to the statements that are to follow in this letter.

It says, "Unto the angel (unto the pastor-teacher) of the local church in Thyatira, write, 'These things says.'" "Says" is the Greek word "lego." This is the word that stresses the content of what is said rather than the specific words which are used. The meaning is what is emphasized. The grammar is present tense, indicating the continual expression of Jesus Christ to this church. It is active. Jesus does the speaking Himself. It's indicative mood. It's a statement of fact.

**The Son of God**

The author is described here as the Son of God. The word "Son" is the word "huios." This is a noun, and it expresses the relationship of Jesus Christ, the God-man, to God the Father. This is the only use of the word "Son" in the book of the Revelation. It is attached to the word "God:" "Son of God." The word "God" is "theos." This combination, "Son of God," declares the deity of Jesus Christ. The deity of Jesus Christ was an issue in the Thyatira church because that church had so absorbed many pagan practices that had nothing to do with God. The Lord Jesus is speaking then as God. That means that His words carry final authority. The Thyatira congregation is therefore going to be judged by the divine standards expressed in the words which follow.

"Son of God" is a title which is contrasted with the title "Son of man," which we had in Revelation 1:13. Both of these titles clarify the nature of Jesus Christ as the God-man. He is Son of God. He is Son of man. Therefore, He is the unique person of the universe. Jesus addresses the Thyatira church now as the Son of God, not as the Son of Mary, as the Roman Catholics primarily present Him.

**Eyes like a Flame of Fire**

Then His eyes are described: "Who has His eyes like a flame of fire." The word "has" is the Greek word "echo." The word means "to possess." The grammar is present tense. This is continually true of Jesus Christ. He continually possesses this quality. It is active. It's a personal characteristic of Him. It's a participle which is expressing a spiritual principle. It describes His eyes. The word "eyes" is the Greek word "ophthalmos." This word refers to the physical organ for sight. Again, it refers back to the image of Jesus Christ which we had in Revelation 1:14, which described His eyes in similar terms. His eyes are like ("hos"). This introduces an analogy: "a flame of fire." The word "flame" is "phlox." It's the noun for something that is burning. "Fire" is "pur." It is the noun for something which is being consumed by the flame.

The significance of this description of the eyes of Jesus as a flame of fire can be discerned from the use of the word "fire." In the Bible, for example, the word is used in Hebrews 10:27. Here, fire is used as an analogy of the holiness of God which consumes all that is inconsistent with it. The word "pur" is also used in 1 Corinthians 3:13. Here, the fire symbolizes the divine judgment which will test the value of every Christian's work at the Judgment Seat of Christ to determine whether there is divine good production or human good production. In 2 Thessalonians 1:8, the word "fire" is used to describe the wrath and the judgments of God at the beginning of the millennium exercised upon them that have rejected His authority and the good news of the gospel.

We have the word "fire" used in Mark 9:48, and Matthew 13:50 uses the word in a similar way. Here, fire means the punishment of hell itself. James 5:3 uses fire as a description of the just retribution upon the tyrannical rich. Revelation 17:16 uses it to describe divine condemnation of the ecumenical church of the tribulation era. Finally, one more example in Jude 20:3: here, the word fire is used of eternal punishment which is due to all unbelievers.

So the "flame of fire" eyes of Jesus Christ refers to His penetrating judgment. It is symbolic of the penetrating, divine viewpoint inside of Jesus Christ by which He is able to judge the spiritual evil in the congregation of Thyatira. This same concept was found in the Old Testament expressed in 2 Chronicles 16:9, where we read, "The eyes of the Lord run to and fro throughout the whole earth to show Himself strong in the behalf of them whose heart is perfect toward Him. Herein, you have done foolishly, therefore, from henceforth you shall have wars." So here the flaming eyes of God are eyes of judgment that discern the reality that exists in terms of spiritual condition. It connotes the burning indignation of Jesus Christ also toward the evil that He beholds. Of course, no evil is hidden from the Lord. We have this clearly enunciated for us in Hebrews 4:13: "Neither is there any creature that is not manifest in His sight. But all things are naked and open unto the eyes of Him with whom we have to do." So nothing is hidden from the discerning eyes of the Lord Jesus Christ, and nothing will escape the judgments of those eyes.

**Feet like Flaming Bronze**

Then the final element in describing the author after: "His eyes like a flame of fire." Then, "His feet are like fine bronze." The word "feet" is the Greek word "pous." This is the word for the physical organ on which a person walks. Again, this refers back to the description of the Lord given in Revelation 1:15. It says that His feet are like something: "homoios" means "resembling." Here it is referring to the appearance of the feet of Jesus Christ. They resemble something, and that is "fine bronze." This is the Greek word "chalkolibanon." The word means "burnished bronze" – a metal of great brilliance, and it connotes again divine judgment. It is symbolic of Jesus Christ coming to the Thyatira church in judgment. Revelation 10:15 expresses this idea in the words: "And out of His mouth goes a sharp sword, that with it He should smite the nations, and He shall rule them with a rod of iron. He treads the winepress of the fierceness and wrath of Almighty God." Here you have the same concept of the feet of Jesus Christ coming in judgment upon the world which is in rebellion against Him, and those who have rejected His word. This whole appearance enhances the glory of this divine judge, with His flaming eyes of judgment, coming in His shining burnished bronze feet of wrath.

The commendation to Thyatira, which begins in verse 19, is a very impressive commendation. This is the longest letter of the seven, and it is quite a series of points of commendation that the Lord expresses to this church. He holds this church in considerable esteem. That is, He holds a portion of the church in considerable esteem. What He esteems in this church is, of course, a very clear guideline to what He esteems in us as a church today. When we speak about a church (when we say, "Berean Memorial Church"), we, of course, are meaning you. Your name is the name that should be put in there. There is no Berean Memorial Church. There is only you and me, and those of us who make up this church. So these are personally applied qualities that we're going to be referring to that Jesus Christ commends. These are the things after which we as individuals (as a member of this local organization) should pattern ourselves.

**Knowledge**

So He begins in verse 19 with the declaration, "I know." Here we have a reference to the omniscience of Jesus Christ. The word "know" is the Greek word "oida." This is the word for knowledge apart from one's personal experience. There is a word in the Greek language for knowledge through experience, and that's "ginosko." These are two distinct words in the Bible, and God the Holy Spirit uses one or the other because He wants to convey a distinctly different idea. "Oida" means innate knowledge. It is not something you gain by experience. God has it by His omniscience. You and I have it as we learn from reading and from listening to the experience of other people. But we also gain knowledge through our own experience. That's a "ginosko" type of knowledge. It's what we learn from our mistakes, and from the things that go well, and the things that don't go well.

Here, the Lord Jesus Christ has the non-experiential knowledge of the condition in Thyatira. He has this as the result of His personal omniscience. In Hebrews 4:13, we read, "Neither is there any creature that is not manifest in His sight (that is, God's sight). But all things are naked and open unto the eyes of Him with whom we have to do. So it's always important to remember that one of the qualities of the essence of God is omniscience. God knows it all. Whatever you may try to hide, and are able to hide from other people, about what you do (and we are going to talk about doing now), you do not hide it from God. All that you do in its full meaning and its full motivation and its full impact is clear to God.

So here you have a word which the Lord is using that indicates that He has knowledge as the result of His omniscience, and therefore He cannot be deceived. Man has "oida" knowledge (this kind of innate knowledge, we may call it) through observation or study.

There is something else about these two words. The word "oida" connotes a knowledge that is full and complete. It's not something you're learning. "Oida" is what you would describe if you were going to school and you took a course in mathematics. If you took a course in geometry, at the beginning of the course, you would describe it by "ginosko" – that you are learning. You are in the process of adding onto your concepts of algebra, and you're expanding your knowledge of the basic principles. At the end of the course, if you've done well and you've passed, you could describe your knowledge as "oida." It's a complete, full, established knowledge. You're not developing that. You're not increasing it. You've achieved that. You've attained it. So these two words again tell us a great deal in the Bible when you find them used as you remember that "oida" means full established knowledge, whereas "ginosko" means you're getting to it. You're developing it. You don't have it all.

If you'll turn to John 8, for example, we'll illustrate that. This would be two good Greek words for you to try to learn to keep in mind. Then as you find these words, you can see which one is used as you read the English text. John 8:55: "Yet you have not known Him." The first "known" there is "ginosko." "Yet you have not known Him" means that you have not begun to know Him; that is, God the Father. "But I know Him." The second "know" is "oida." So in that one verse you have both used. When He says, "But I know Him," Jesus is saying, "I know Him completely and fully. I have a full knowledge of the Father." "Yet you have not known Him. You have not progressed to the point where you have known Him. You haven't made any progress. You haven't made any development. But I know Him completely. I don't have to make any progress. I don't have to make any development of my knowledge of God."

Turn to John 13:7. We can illustrate these two words again in one verse. Here you have the incident of the washing of the feet by Jesus of His disciples: "Jesus answered and said to him, 'What I do you do not know now.'" "Know" is "oida." There you have the complete knowledge. Jesus is telling Peter, "You don't have a full grasp of what I am doing." Then Jesus says, "But you shall know hereafter." The second "know" is this work "ginosko," indicating that Jesus is saying, "But you will get to know this meaning later. You're going to develop." That is, Peter didn't grasp fully what Jesus was doing by the symbolical act of washing feet, because Peter did not fully understand at this point the concept of 1 John 1:9, which requires that we who have been cleansed by the blood of Christ, need the day-by-day, moment-by-moment cleansing in time. We have eternal fellowship secured through our complete washing, but we need temporal fellowship through the moment-by-moment confession of sin to remove the contamination of the world that we have picked up.

Peter did not understand that. So Jesus said, "You don't have the picture. But the time is coming, and you will be developing the picture, and you will understand this doctrine of the cleansing of the believer in order to maintain fellowship. Turn one page over to John 14:7. Here you have the word "know" three times: "If you had known Me." The first "known" is "ginosko." That is, "If you had come to know me by a developing process." This is knowing by experience, and this is knowing by something that you're developing. "If you had known me in that process of developing by experience, you should have known My Father." That is "oida," meaning, "You would have had a complete perception of Him. You would have known My Father also. And from henceforth." Here we are the third use of the word "know:" "And from henceforth, you know Him," and there it turns back again to "ginosko," which means, "You will have the experience of developing a knowledge of Him over a period of time." The verse says, "If you had developed a knowledge of Me, you would have had a complete, total grasp of what God the Father is like. But the time is coming. You will progress in this knowledge, and you will get to know Him over a period of time."

So here you have these two words: "oida" and "ginosko," for knowing. Here in the book of the Revelation, the Lord looks at the church at Thyatira, and He tells them that He knows something about them in terms of "oida," meaning in terms of His omniscience. It's in the perfect tense, but in the Greek language here for this word, this perfect tense is used with the present meaning. So Jesus is saying, "I know this about you all the time. There's never any time when I do not have this total insight about you." It is active. Jesus Christ Himself possesses this omniscient knowledge. It's indicative – a statement of fact.

Here is the evaluation of the church in Thyatira. He addresses them as a congregation which He knows completely in terms of its true spiritual condition. Here is a divine analysis which cannot be dismissed as simply someone's subjective opinion. In Revelation 19:11, we read, "And I saw heaven open and, behold, a white horse, and He who sat upon him was called Faithful and True, and in righteousness, He judges and makes war." The Lord Jesus Christ does not judge in unrighteousness. In righteousness He judges.

**Churches Today**

So we're going to get an evaluation of this church in terms of what really exists. Jesus is exercising his "oida" omniscient knowledge. He's got the full story about this local church. Of course, He's got the full stories about Berean Memorial local church, and all other local churches. People generally do not have a true picture of local churches. There are vast numbers of local churches which are mere religious clubs. They are providing people with certain social, financial, emotional and prestige benefits. Some of you join clubs because of prestige. You like to be associated with certain people. That's why we have people who belong to prestigious churches in the Dallas Metroplex area, and they send in to Berean church for tapes so they can get some spiritual food for their souls. We have plenty of them who do that. They're in the big, important churches who have the big, important preachers, and they attend these churches because it's a prestige church. People important in the financial community go there. People who are socially important go there. There's a certain elitist group that goes there, so they want to be associated with it. Consequently, they go to these churches, even though spiritual food is not available. But they get that on the side, because it's more important to them to belong to the club that's meeting these other needs.

These religious clubs are generally a dynamo of activity, and they are crowded with people who provide the generous financial support necessary to make the thing roll. In Revelation 3:17, we have a description of this kind of a dynamo church that is well-attended and well-financed: "Because you say, 'I am rich and increased with goods and in need of nothing,' and you do not know that you are wretched and miserable and poor and blind and naked." That's the Laodicea church. We're going to get to that one. But that, folks, is your social club church. That is the description of the vast majority of local churches, it's sad to say, today. Only in a handful remnant minority will you find churches that are oriented to God's divine viewpoint and functioning in the way that a local church is supposed to function, and what it's supposed to be all about. That's the social club church. These are the successful and growing religious clubs. They are viewed by the public and by their church members as possessing God's approval. But Revelation 3:15-16 say, "I know your works, that you are neither cold nor hot. I would that you were cold or hot. So then because you are lukewarm, and neither cold nor hot, I will vomit you out of My mouth." That is a strong picture. I don't know where you can come up with a visual image that's stronger than a God who is vomiting. That is pretty strong language, and a pretty strong picture. And that pretty well conveys exactly what God thinks of the successful and growing religious clubs called local churches.

These clubs, of course, always claim to be based on the Bible, and they may even have upfront a sound doctrinal statement. The issue with Jesus Christ and with a local church, however, is the degree of spiritual maturity which people in that church can achieve through Bible doctrine, and the level of divine good production in the service of that congregation. That's what counts with Jesus Christ. The Lord is only interested in one thing in the local church. That's the thing he told Peter to do: "Peter, if you love me, then go feed my flock. Give them the doctrines of the Word of God."

So what Jesus Christ wants to know about a local church is: how available is Bible doctrine to God's people in understandable and usable forms though without loopholes? That's the first thing He wants to know. That is the bottom line upon which all spiritual progress is based. The second thing He wants to know then is: what are you people doing with the doctrinal intake that has been provided for you? What kind of divine good production characterizes that group? Jesus Christ treats the nature of the ministry of the local church as a very serious matter for the simple reason that it's His sole agency for communicating divine viewpoint in the church age. That's why the local church organization is important. That is what Jesus Christ has provided during His absence to convey His viewpoint to the world. If you were to close down all local church organizations, then all communicating of divine viewpoint would come practically to a total stop. That's what happens in communist countries. The first thing that's destroyed is the local church organization, with the result that the communicating of the Word of God is brought to a termination. It only goes on in a small way from one individual to the next. But once the local church organization has stopped, the testimony of God is stopped.

So the Lord is treating these local churches and their condition as a very serious matter. The local church with Christians who are failing to center the pulpit ministry on the teaching of Bible doctrine and the encouragement of the performance of good works is a church which is highly vulnerable to communicating human viewpoint instead of divine viewpoint. Churches promoting human viewpoint are abandoned by Jesus Christ, even though they may continue functioning themselves as an organization.

So in Revelation 2:19, the Lord says, "I know from My omniscience exactly what your case is. I know your." The word "your" is the personal pronoun "su." It's the second singular. This is used to emphasize that Jesus Christ is speaking to the Thyatira church congregation specifically as a group. It is the condition of the church congregation as a whole that is indicated by this word "you." What He knows about them is their works. This is the word "ergon." This is the word for deeds performed, or human actions. You might call it the church program. God's plan for believers is to be productive, and to be engaged in good works. But these are divine good works. That is what God has planned for us.

In Ephesians 2:10, we read, "For we are His workmanship, created in Christ Jesus unto good works (divine good works), and specifically those which God had before ordained that we should walk in them." So first of all, it is the will of God that you and I, as members of a local church, should be engaged in divine good production. Furthermore, it is the will of God that we should be engaged in the divine good production that He has outlined for us – that He has specifically designed for us. This is not just any old good work, or not just some good work because it needs to be done, but that for which He has prepared you specifically to be able to perform, and which he has directed your life into.

God's plan for believers is to be productive of divine good works. Only the Holy Spirit can produce divine good works through Christians. The flesh produces what God must condemn. In Isaiah 64:6, the prophet puts human good in a very stark perspective: "But we are all as an unclean thing, and all our righteousnesses (human good) are as menstrual rags." Now that is strong language for God to convey His loathing disgust for what is human good. Don't put any other attractive terminology or covering on it. Go back to Isaiah 64:6, and get what the Hebrew really says there, and be shocked of the picture that God has of all the do-goodism that takes place around you today on a national scale, and on an individual scale of various organizations, including Christian groups.

That which is divine good works brings glory to God. In Matthew 5:16, the Lord Jesus, in giving the instruction of the Sermon on the Mount, referred to this when He said, "Let your light so shine before men that they may see your good works (divine good works) and glorify your Father who is in heaven." In 1 Corinthians, 10:31 Paul says, "Whether, therefore, you eat or drink, or whatever you do, do all to the glory of God." Obviously, human good is not to the glory of God. Divine good is to the glory of God.

Furthermore, divine good is to the reward of the believer. 1 Corinthians 3:14: "If any man's works abide, which he has built upon it, he shall receive a reward." The only works which will abide the judgment of God are those which are divine good works. So divine good production is what God wants from us. It is a sign also that we are born again. This is something that only a born again person can produce. So when you see divine good being produced, it is an indication that the person is a born again believer. James 2:17-18 says, "Even so, faith, if it has not works (divine good works) is dead, being alone. A man may say, 'You have faith, and I have works. Show me your faith without your works, and I will show you my faith by my works,'" (that is, by divine good works).

In 1 Peter 2:11-12 we read, "Dearly beloved, I beseech you, as sojourners and pilgrims, abstain from fleshly lusts which war against the soul, having your behavior honest among the gentiles, that whereas they speak against you as evil-doers, they may by your good works, which they shall behold, glorify God in the day of visitation." It's a sign that you are a born again person, and it is a glory to God when you produce these divine good works.

Jesus Christ indicates here in Revelation 2 that the works of the congregation of Thyatira were characterized by His divine omniscient judgment as divine good. We know this because this is stated. He says, "I know your works." He states that in the section where He goes on to commend them for a series of other things (five other things which are to follow here) that please Him in the functioning of a local church. So by this, being part of the commendation section, we know that He is commending them for these things.

**Abraham Sacrificing Isaac**

A divine good work is the product of functioning on what God has said. If you want to produce divine good, you have to be functioning on what God has said. An example of that is recorded for us. In James 2:21, we read about Abraham offering up his son Isaac: "Was not Abraham our father justified by works when he had offered Isaac his son upon the altar?" What do you think Abraham was going to do? Stop and think for a moment what God is calling a divine good work. Here is a man who's taking his son – a son who is his only legitimate heir. He is taking him out; he has built an altar; he has put this boy on this altar; he has put wood around him; he has fire available; and, he's about ready to take the boy and treat him like a lamb. He's going to take him by his hair, pull his head back; slash him across the throat; and, cut his jugular vein so that his blood comes out on the altar. Then he's going to light the fire, and sacrifice his son. Who in our world would call that good? Who would call that divine good? God does. Isn't that interesting? God calls that act an act of divine good. Most of us, as we try to picture the details of that, find that we recoil from that, and we say, "Boy, that's human good."

Now indeed, there were many societies that did just exactly that – human sacrifices to their gods, and in just that way. Those were acts of human good because those were not acts which were structured upon faith in something that God has said. Go over to Hebrews 11:17-19, which tell us what was going on in Abraham's mind when he prepared to slaughter his son on that altar: "By faith, Abraham, when he was tested, offered up Isaac, and he that had received the promises offered up his only begotten son, of whom it was said in Isaac, 'Your seed shall be called.'" There was no future for all these great promises that God had given to Abraham when he called him out of Ur of the Chaldees except through Isaac. Once Isaac was dead, that's it. These promises could never be fulfilled. Yet Abraham is going right ahead to kill the boy that has to be the one through whom these promises are realized, of Abraham becoming a great nation, and Abraham becoming a blessing to the nations of the world, and so on.

Verse 19: Why did he do it? "Accounting that God was able to raise him (Isaac) up even from the dead, from which also he received him in a figure." Abraham believed God. God said, "Do this;" Abraham believed God; and, that's what made it a good work. No matter how the world looked at it, and no matter how it would seem to us from our human reasoning to slaughter that boy in that way, God said, "Do it." Abraham, mulling this over in his mind, said, "I know what God is going to do. I'm going to put the boy to death, and then God is going to raise him back to life. I know one thing: that God is going to keep His promise that through this boy, I will realize the monumental blessings that have been promised to me." That is divine good in action. Apart from the Bible doctrine that Abraham received, there was no way of knowing that what he was doing was divine good. The same is true for you and me. Apart from the doctrines of Scripture, you don't know whether something is divine good or human evil.

Notice 1 Timothy 6:3-4: "If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness, he is proud: knowing nothing." The updated modern version of that expression, "knowing nothing" is "ignorant intellectuals." And we have the attempts of ignorant intellectuals to defend human viewpoint programs. We're up against the fact that we have human government programs of confiscation and redistribution in order to achieve economic equality, when the Bible condemns that. The Bible stresses freedom, not equality. But all of our people in government think that's a good work. God says, "That's a horrendous evil."

**Rahab**

So when you want to know what is good, you have to look at it from the fact that God has made a declaration of principle, and then you act according to it. James 2:25 has another one that is kind of a shocker: this gal Rahab. Let's include her: "In like manner" (just like Abraham demonstrated divine good works), Rahab demonstrate divine good works. "In like manner also, was not Rahab the harlot justified by works (divine good works) when she had received the messengers and had sent them out another way?" Do you remember what Rahab had done? Rahab, first of all, lied to the civil authorities. That was the first thing. God says, "That's a divine good." The second thing she did was an act of treason, because the spies (who had come in, and that she had hidden, and that she had sent off in a direction, and then sent the government agents off in the opposite direction) were taking strategic military information concerning the situation in Jericho back to their forces, which were going to be used now in the destruction of Jericho. Therefore, she was committing an act of treason against her country and against her people. God says, "That was an act of divine good." Now who's going to call lying and treason good? When God has established a principle upon which we are to function, and we obey Him, then that is divine good.

Rahab was involved in the condition of warfare, and the principles of warfare that the Bible teaches under the doctrines of warfare include that under conditions of warfare, one destroys the enemy, and one does everything necessary to prevent the enemy from achieving success of his goals. Therefore, you do not give the enemy true information. Therefore, you do not sustain the enemy in his efforts in any way. Therefore, you do not give him the intelligence information he needs to overpower you. But you confuse him, and you deceive him, and you send him off chasing rabbits. This was under the conditions of warfare. Rahab's nation had completely abandoned all relationship to biblical morality, and was under God's judgment. God said to Rahab, "Lie about it; deceive them; turn against the nation; and, abandon it to destruction." The lying and the treason were due to the conditions of the nation.

Therefore, Hebrews 11:30-31 say, "By faith, the walls of Jericho fell down after they were compassed about seven days. By faith the harlot Rahab did not perish with them that did not believe when she had received the spies with peace." She believed what God was saying about this situation. That's what made it a divine good work. So you don't look at it through ordinary human eyes. You look at what you do as: is this a good work, or is this a human work? You look at it according to whether it is compatible with biblical principles or whether it is not. The world's human viewpoint will not guide you to those principles.

The issue of producing divine good is the most critical issue for you as a believer. It all starts with being in fellowship with the Father. It all starts with the intake of doctrine into your soul. It all starts with a positive function toward that doctrine as a frame of reference for you to be able to produce works which are compatible with God's holiness and God's integrity, so that you are producing divine good works. You may have a wonderful life, and you may have a lot of kicks now, and a lot of kicks before you, but if you are a wise person and if you've got any discernment at all, you're going to realize that this is not where it's at. It's out there in the presence of Jesus Christ. As the unbeliever cannot change his destiny once death has overtaken him, so you and I as believers can never change our reward status (our treasure status) once death or the rapture has overtaken us. So it is very important for you to understand just exactly what constitutes divine good works.

Dr. John E. Danish, 1977

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