

# DOCTRINE OF DIVINE GOOD

## 1) Preliminary considerations.

- a. This doctrine is designed to address the issue of what the directive will of God is for the believer following his salvation (i.e. after ph. 1).
- b. Many distortions exist from those who claim nothing is required of a believer after salvation, to those who claim that one's entire phase II existence must be composed of constant service.
- c. There is a balance. The believer must recognize that there are passages that stress the intake of Bible doctrine, as well as those that urge believers to engage in good works (cf. Col. 1:9-10, James 1:22-25).
- d. The directive will of God for the believer in ph. 2 is to produce good works. However, this should not be confused with the issue of ph. 1 salvation, which does not admit human works, effort, or achievement (Titus 3:5).
- e. As it is God's directive will, the believer ought to be especially eager to produce divine good whenever an opportunity arises (Titus 2:12-15).

## 2) Greek vocabulary.

- a. ἔργον (ergon), generally, work, action or deed; it is used of God's works as well as human duties and occupations.
  - i. It is used in contrast to rest (Heb. 4:4)
  - ii. It is used in contrast to words (1 John 3:18).
  - iii. James makes it clear that the emphasis is on the overt production of the believer and not what he thinks or says (James 1:25, 2:14).
- b. ἀγαθός ἔργον (agathos ergon), 14x. good work, good deed. This phrase focuses on the quality of the works as being good, righteous, and acceptable by God's standards.
- c. καλός ἔργον (kalos ergon), 15x. good work, good deed. This phrase focuses on the fact that our actions are appropriate, noble, and beneficial, meeting some overt need (1 Tim. 6:18).
- d. καρπός (karpos), 66x, production, fruit, crops, or harvest (Rom. 15:28).
  - i. Metaphorically, this term denotes that which proceeds or is produced by something else, an effect or result.
  - ii. The reality is that the fruit must be visible in order for one to identify the kind of fruit (Matt. 7:16)
- e. καρποφορέω (karpophoreo), 8x, to bear fruit (Rom. 7:4, Col. 1:6, 10).
- f. It should be noted that the terms above are not technical. In other words, they do not always refer to Divine good production in every context (cf. Rom. 13:3, the context is law-abiding behavior, which any believer or unbeliever can produce).

## 3) Hebrew Vocabulary

- a. טוֹב; tov: "good": used 652x. In certain contexts it is used in reference to actions that constitute divine good where the word may be translated "good deeds". This term may also be used with accompanying vocabulary such as טוֹב בְּעֵינֵי יְהוָה, "good in the sight of the LORD" (Deut. 6:18).
- b. יָשָׁר; yashar: "straight, right, upright": used 161x (Psa. 37:14).

## 4) Definition and description.

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- a. Divine good production is defined as the application of resident Bible doctrine by the believer who is acting under the filling ministry of God the Holy Spirit.
    - i. However, many believers have generally embraced the fallacious notion that if it is good, God must be in it.
    - ii. The reality is that many believers today are dominated by their OSN and attempt to classify OSN activity as Divine good production (Acts 1:15-26 cf. 9:11-16)
  - b. Divine good production must proceed from the correct internal considerations, and not be motivated by any area of OSN lust (Matt. 6:1-8, 16-18).
    - i. In that regard, believers may do wonderful things simply so other believers will be impressed with them and not because they are led by the Holy Spirit.
    - ii. The pursuit of the details of life under the guise of Divine good production may meet with overt success, but it does not mean that God approves of or will reward such activity (1 Tim. 6:5).
  - c. Divine good may be produced mentally, verbally, and through overt application of sound doctrine.
    - i. When one observes the Lord's table, the application is largely mental with a minimal of overt energy expended (1 Cor. 11:26)
    - ii. When one is led by the Holy Spirit to encourage another believer verbally, that also qualifies as Divine good production (1 Thess 5:11, Heb. 3:13).
    - iii. However, the emphasis of the Word of God is clearly on the quality of the deeds we do; these are what will be evaluated at the Bema seat, not our intentions (2 Cor. 5:10, Eph. 6:7-8, Col. 3:23-24).
    - iv. Further, Jesus emphasized that our witness to the cosmos must be comprised of the visible applications (Matt. 5:16 cf. Col. 4:5)
  - d. Each believer must understand that God does not reward any activity that is **not** in accordance with sound doctrine and under the FGHS, no matter how sacrificial, generous, etc. (1 Cor. 13:1-3, 1 Tim 4:6. Gal. 3:3, 5:16).
  - e. By definition, the unbeliever cannot produce Divine good for the following reasons: he is unable to secure and maintain the filling of the Holy Spirit and hence can not please God (Rom. 8:6-8, Gal. 6:7-8), he is unable to correctly understand the spiritual realities of Bible doctrine (Rom. 1:18-22, 1 Cor. 2:12-14).
- 5) Necessary prerequisites for maximum Divine good production.
- a. First and foremost, one must be a believer in Jesus Christ to be qualified positionally to produce Divine good (John 15:3, Eph. 2:10, Titus 2:14)
  - b. Ideally, the believer should then be exposed to the correct form of teaching that will produce a proper frame of reference, allowing him to understand what constitutes maximum Divine good production (Rom. 6:17).
  - c. For the believer in the CA, this involves the following: assembly in a local adjusted church under a qualified P-T (1Tim. 3:15, 5:17), the consistent FGHS while being instructed (John 4:23), consistent assembly in Bible class (Heb. 10:25), and faith in the doctrine that is taught.
  - d. The consistent teaching of Bible doctrine by the pastor-teacher is designed to instruct each believer in the particulars of his niche, allowing him to identify and exploit opportunities for Divine good production (2 Tim. 3:16-17, Heb. 12:1).

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- e. The believer must be in fellowship to produce Divine good, which is secured only by the grace method of rebound (John 15:4-7, Gal. 5:22, 1 John 1:9).
  - f. In fact, a new believer that is being led by the Holy Spirit, regardless of time under doctrine, is capable of producing Divine good. While a believer's frame of reference can limit his application in certain areas, some things are simple and straightforward (Matt. 10:42).
  - g. Once a believer has isolated the sin nature, secured the filling of the Holy Spirit, has the proper motives and understanding, he is able to identify the various opportunities for Divine good production in his niche (cf. Col. 1:9-10)
  - h. In the parable of the soils, the following are necessary to production and the ultimate goal of maturity (Luke 8:15ff)...
    - i. Hearing the Bible Doctrine "...ones who have heard the Word..."
    - ii. Intellectual Honesty "...honest [heart]..."
    - iii. Positive Volition "...true heart..."
    - iv. Tenacity "...and hold it fast..."
    - v. Patience "...bear fruit with perseverance"
  - i. Interestingly, continued associations in violation of the doctrine of separation have an adverse effect on Divine good production (1 Cor. 15:33, 2 Thess. 3:6, 14-15).
  - j. A large part of good works involves identifying one's spiritual gift(s) and applying under it in our niche (Rom. 12:6-8)
- 6) The necessity of Divine good production in our Ph.2.
- a. Divine good production is a part of the Divine Decrees from eternity past and thus constitutes a very important part of the plan of God for each believer (Eph. 2:10).
  - b. Although believers may volitionally decide not to engage in good works, they are commanded of every believer (1 Tim. 2:10, Titus 3:1,8,14)
  - c. Our Divine good production is a necessary ingredient in our witness to those in and outside the plan of God (Matt. 5:16, 1 Tim. 3:7, 5:9-10, 1 Pet. 2:12).
  - d. Apart from Divine good production, the maturity adjustment is impossible (Lk. 8:15, Col. 1:9-10).
  - e. Jesus Christ taught that believers are to focus on every opportunity for Divine good production during the limited time we have on planet earth; Divine good production is impossible after death. Be zealous today! (John 9:4, Titus 2:14)
- 7) Hindrances to Divine good production.
- a. In the angelic conflict, it should be evident that Satan is opposed to any activity that brings glory to God; therefore, he will seek to obstruct our applications of Bible doctrine (Eph. 6:12ff, 1 Peter 5:8, Rev. 2:10).
  - b. The OSN, which generally takes the path of least resistance, is not going to enjoy the suffering and attendant sacrifices necessary to produce Divine good.
  - c. Therefore, OSN activity, which destroys fellowship with God, neutralizes the believer in terms of Divine good production (John 15:1-6)
  - d. Clearly one cannot apply what he does not know; thus, the lack of knowledge regarding sound doctrine limits the ability of the believer to understand what application is appropriate or necessary (2 Tim. 3:17).

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- e. God holds us accountable for the sound doctrine we are taught. If one chooses to miss class, doesn't pay attention, sleeps, gets out of fellowship and put an OSN spin on sound doctrine or rejects sound doctrine, he is still culpable for applying it.
  - f. The pursuit of the details of life, hampers our Divine good production, saps our spiritual momentum, and may keep us from the maturity adjustment (Matt. 6:24, Lk. 8:14)
  - g. Divine good production must be distinguished from human good, which involves things done apart from FGHS and with the wrong motive and/or actions not sanctioned by the Word of God (1 Cor. 3:12).
    - i. Human good is defined as any activity that is not clearly mandated by the Word of God, which proceeds from human systems of wisdom, and does not glorify God.
    - ii. Additionally, human good is activity the believer does apart from the FGHS.
    - iii. Human good is characterized by the adjective **worthless** when it is evaluated from the Divine viewpoint (2 Cor. 5:10).
    - iv. The human good of unbelievers is condoned by Satan, the ultimate humanist, as part of his activity to deceive the human race and keep them blinded in regard to the true issues (2 Cor. 11:13-15).
    - v. At the Bema seat, all human good will be destroyed by fire (1 Cor. 3:15).
  - h. Therefore, all believers should consider what they are doing, why they are doing it, use their time wisely, and seek to limit that which has no eternal value (Eph. 5:16).
- 8) Divine promises for those that produce Divine good.
- a. God will, through His grace, supply all that is necessary for every believer to excel in the various areas of Divine good production (2 Cor. 9:8-10).
  - b. Our Divine good production will be the basis for our eternal rewards that are administered at the Bema seat (1 Cor. 3:12-15).
  - c. All divine good production will be rewarded with an appropriate increment of Divine reward, based on the nature, difficulty, and sacrifice associated with the particular application (Matt. 5:12, 10:41-42, 1 Cor. 3:8, Col. 3:24).
  - d. Since we receive our rewards at the revelation of Jesus Christ, we are exhorted to focus on the importance of these rewards as part of our motivation to produce Divine good (1 Pet. 1:13 cf. Col. 1:5).
  - e. Put in the work and effort now and reap the benefits and reward in eternity.
  - f. This focus on eternal rewards was certainly the focus of the great believers of history, as they made the appropriate applications in their niches (Heb. 11:26).
  - g. There are temporal and eternal blessings promised to those that will persevere in Divine good production during Ph 2.
    - i. Temporal blessings (Psa. 19:11, 58:11, 127:3, Prov. 22:4, 25:22, John 15:7).
    - ii. Eternal blessings (Lk. 6:23, Phil. 2:16, 1 Peter 3-4, Rev. 2:26-27).
    - iii. Those who engage in DGP and persevere to the end will receive the ultimate in SG3, the wreath (2 Tim. 4:8, James 1:12, Rev. 2:10).
- 9) Concluding observations on the importance of Divine good production.
- a. All believers have many opportunities in their respective niches for Divine good production.
  - b. The following particulars are set forth by the Word of God:
    - i. Women (1 Tim. 2:10, Titus. 2:3-5).

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- ii. Men (Titus 2:2,6)
- iii. The prosperous (1 Tim. 6:18).
- iv. Those undergoing suffering (1 Peter 4:12-19).
- v. Young people/children (Eph. 6:1; Col. 3:20).
- vi. Parents (Eph. 6:4; Col. 3:21).
- vii. Husbands and wives (Eph. 5:28, 1 Pet. 3:1-7).
- viii. Employers/masters (Col. 4:1).
- ix. Employees/slaves (Col. 3:22ff.)
- x. Pastor-teachers (1 Tim. 3:1-7, 1 Pet. 5:1-4).
- xi. Deacons (Acts 6:2-3, 1 Tim. 3:8-12).
- xii. Widows (1 Tim. 5:10)
- xiii. Those with any sort of authority (2 Cor. 10:8, 13:10)
- xiv. Those under the authority of the establishment and royal chain of command (Rom. 13:1; Heb. 13:17)
- c. The pastor-teacher plays an important role in the lives of believers with respect to their understanding.
  - i. He is to instruct them as to the appropriate applications (Eph. 4:12).
  - ii. He is to exhort believers to follow through with their applications (Titus 3:8).
  - iii. He is to set an example by persevering in his niche over the years (Titus 2:7, 1 Pet 5:3).
  - iv. He is to pray for RC to excel in the matter of Divine good production (Col. 1:10, 2 Thess. 2:17).
- d. Divine good production and God.
  - i. God is keenly aware (i.e. omniscient) of your niche and your applications (Rev. 2:2, 19, 3:15).
  - ii. He cannot overlook or forget Divine good production (Heb. 6:10).
  - iii. He is a fair and impartial judge of our Divine good production (1 Pet. 1:17).
  - iv. Divine good production glorifies Him in time and the blessing of reward provided to those that produced Divine good will glorify Him in eternity (Matt. 5:16; John 15:8; 1 Tim. 1:17).
  - v. The fact that He will reward **all** Divine good production should motivate us to persevere in time (1 Cor. 15:58).
- e. Believers are to spend time considering how they can encourage others to excel in the various areas of Divine good production (Heb. 10:24)
- f. In fact, Divine good production is an infallible standard by which we can correctly evaluate anyone that claims positive volition.
  - i. The example of the tree (Lk. 6:43-45)
  - ii. Paul indicates that one's theology is an accurate measuring stick of one's fitness for Divine good production (Titus 1:16)
  - iii. James declares that your Divine good production is a test of your doctrine and positive volition (James 3:13-17).
- g. We are exhorted not become tired of Divine good production, no matter what the circumstances (Gal. 6:9, 2 Thess. 3:13).

## **DOCTRINE OF DIVINE GOOD**

- h. Failure to properly orient to doctrine and produce Divine good destines the believer for Divine discipline and eventually the sin unto death (John 15:2, 6).
- i. Other believers in the Royal Family and the local church should receive first priority in our applications of divine good (Rom. 12:10-13, Gal. 6:10).

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