



The Inscrutable Question: Rejection of Human Good & Evil: Good of Intrinsic Value Achievements, Eph 2:10; 2 Cor 5:17

- 6- In order for the believer to serve, praise, or glorify God he must execute the spiritual life of his dispensation. For the Church Age believer this means the filling of the Holy Spirit, fellowship with God, and the double-column advance through the sophisticated spiritual life.
- 7- This results in the production of divine good, a system of works that is approved by the righteousness of God but applicable only to the believer and only then under certain circumstances.
- 8- The hyper-Calvinist idea that man proves his election and verifies his salvation by the production of “fruit,” i.e., divine good, denies the clear teaching of Scripture that only the believer is qualified to accomplish such things.
- 9- Although such a proponent would respond that this is precisely the point, he would miss the point. Salvation must be a settled fact before any good works—divine good—may result, therefore one’s confidence about his salvation must be determined not from production but by faith in what the Bible teaches.

Ephesians 2:10 - We are His creation [a new spiritual species], having been created [κτίζω, ktizo: a spiritual creation] in Christ Jesus [baptism of the Holy Spirit], for the purpose of good of intrinsic value production [ἀγαθός ἔργον, agathos ergon: divine good], which God has prepared in advance [the plan of God from eternity past] that we should walk [περιπατέω, peripateo: facilitated wheel-tracks of righteousness: behavior patterns, character traits, and lifestyle] in the sphere of them [the production of divine good].

The verb κτίζω, ktizo, “having been created” is explained by:

2 Corinthians 5:17 - If anyone is in union with Christ, He is a new spiritual species [κτίσις, ktisis: a spiritual creation with divine operating assets for execution of the Christian way of life]. Old things have lost their power [Reconciliation cancels the power of Adam’s original sin through union with Christ and judges personal sins through unlimited atonement]. Behold, new things have come into existence [40 things including divine operating assets one of which is possession of divine power].

In the phrase “good of intrinsic value production, the adjective ἀγαθός, agathos is the word for “good” and refers to divine good which has inherent or intrinsic value. The act of divine good is called “production” and is the noun ἔργον, ergon which is a dative of purpose thus the translation “for the purpose of intrinsic good production.”

Homer used the word for “productivity, useful activity as opposed to useless activity.” Divine good is useful activity while human good is useless activity. Divine good is useful because it is empowered by divine omnipotence, not human energy.

Our old friend περιπατέω, peripateo, translated “we should walk,” refers to facilitated wheel-tracks of righteousness which implies consistency in divine good production through the development of behavior patterns, character traits, and a lifestyle based on the mandates of the Word of God. Such an advance leads to certain achievements in the spiritual life:

1. The realization that only divine power can execute the Christian way of life.
2. We are a new spiritual species designed to utilize this divine power.



Utilization of divine power results in divine good. All believers possess this potential energy. This available power does not imply works of intrinsic value. Accessing this power requires (1) filling of the Holy Spirit plus (2) Bible doctrine resident in the soul's stream of consciousness. Here human energy is not used and human good is not produced.

Thus divine good has a cause and effect relationship with divine power. The enabling power of the Holy Spirit is the cause that produces the execution of the sophisticated spiritual life. Divine omnipotence is the cause and divine good is the effect. From these assets the believer is able to produce good of intrinsic value achievement in the spiritual life.

1. Cognition and utilization of the two power options.
2. Cognition and utilization of divine omnipotence in the function of the three spiritual skills.
3. The deployment of the ten problem-solving devices of spiritual adulthood: personal love for God, unconditional love for mankind, sharing the happiness of God, and occupation with Christ.
4. Attainment of each stage of spiritual adulthood: spiritual self-esteem, spiritual autonomy, and spiritual maturity.
5. The application of pertinent problem-solving devices to pass all three categories of suffering for blessing: providential preventive suffering, momentum testing in four categories, and evidence testing in two categories.
6. Development of a grace perspective including God emphasis over people emphasis, divine power over human power, and divine good production over human good production.

It is the omnipotence of the Holy Spirit that executes the plan of God so that the Spirit is responsible for the all divine good production in the believer's life. The Holy Spirit does the work while the believer gets the credit with regard to rewards. Positive volition results in the conversion of divine power into divine good production.

- 10- Among those who founded our client nation were many who brought with them the misconceptions and false doctrines that were developed during the early years of the Protestant Reformation. Because of this, much of our nation's spiritual heritage is contaminated by the notion that works are an integral part of one's election, salvation, and assurance.
- 11- Consequently, there is a theology within many Protestant denominations inherited from their Catholic forebears that good works are required for salvation, or for the assurance of salvation, or for the maintenance of salvation.
- 12- It is this misconception that leads the believer into becoming involved in the dark side of morality. The "good works" are usually those that are extracted from passages that are not only misunderstood but apparently no honest attempt has been made to exegete them. An example:

John 15:6 - (KJV) "If a man abide not in Me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned."
- 13- Those who subscribe to the false doctrine of limited atonement contend that unless a person is able to demonstrate through good works that he is among the elected few then it must be concluded that he is not elect but reprobate. Proponents of this idea often reference this verse to affirm their contention and to support their doctrine of the perseverance of the saints.



- 14- Such an interpretation leads to the false conclusion that if you are a fruitless branch then you are not really saved and will as a result wind up in the lake of fire. Nothing could be farther from the truth as a cursory exegesis of the verse's context will show.

John 15:1 - "I am the true vine, and My Father is the vinedresser.

- 1) The Lord identifies Himself as ἡ ἀληθινός ἄμπελος, *he alethinos ampelos*: the true vine. The context instructs us about this parable. The Lord is concluding His remarks to His permanent rank disciples in the Upper Room. He is about to leave and go to the Garden of Gethsemane where He will be arrested by a Roman cohort and temple guards sent by the Sanhedrin.
- 2) Israel has the title of client nation and her time to continue in that status with their Messiah as its kingdom ruler has now passed. The Messiah is about to be executed by His own people. Rome will soon destroy Israel as a nation and remove it as a client nation to God.