

ARE YOU PRODUCING DEAD WORKS?

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Divine Viewpoint

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We're in Hebrews 6, verse 1. Last time we finished up the fifth chapter and I'll read several of those verses because this is a bad place for a chapter break here at chapter 6:1. I'll go back to verse 12 of chapter 5 and get a running start. In verse 12 it says, *"For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat."* Verse 13, *"For every one that useth milk is unskilful in the Word of righteousness: for he is a babe."* Verse 14, *"But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil."*

Chapter 6, verse 1, *"Therefore leaving the principles of the Doctrine of Christ, let us go on unto perfection, not laying again the foundation of repentance from dead works, and of faith toward God."* Verse 2, *"Of the doctrines of baptisms,"* plural, by the way, *"and of laying on of hands, and of resurrection of the dead, and of eternal judgment."* Verse 3, *"And this we will do, if God permit."* Verse 4, *"For it is impossible for those who were once enlightened, and have tasted of the Heavenly Gift, and were made partakers of the Holy Spirit."* Verse 5, *"And have tasted the good Word of God, and the powers of the world to come,"* Verse 6, *"If they shall fall away, to renew them again unto repentance, seeing they crucify to themselves the Son of God afresh, and put Him to an open shame."*

The passage that we covered from 5:12 to 6:6 is talking only about believers. A lot of people have been confused about "falling away," but it is simply a believer out of fellowship, non-productive. The production will be burnt up and not the believer, 1 Corinthians 3. Some organizations teach that you can lose your salvation, but we'll show from this that it's impossible to lose it.

The writer of Hebrews checks himself because he started to teach about the Priesthood of Jesus Christ in chapter 5 and also about the universal priesthood of the believer. The reason why he stopped is

because they are unready to listen to his proofs concerning the glory of Jesus Christ drawn from the history of Abraham. With advancing years, they had become slow to accept deeper views of the scriptures, and their relationships and revelations. It wasn't always that way. Once they listened to the glory of Jesus Christ as reflected in the Old Testament with eager interest, but now, through persecution and other causes, like their fathers under Pharaoh when they heard the promises of deliverance. Moses spake the promises that the Lord had commanded but they hearkened not unto Moses for anguish of spirit and for cruel bondage. The same thing is happening with these Jews in 67 A.D. They had been Christians for a long time. Some probably for 30 years. They had listened to Jesus Christ Himself while He was here on this earth, and His apostles. They had seen their word backed by deeds of powers and wonders. They ought to have so profited, as to be masters of Christian Truth. In other words, to be teachers, able to impart to others, and instead of being teachers of Jesus Christ, they had need to be taught the first principles of the oracles of God.

It's interesting because the Holy Spirit uses the word "oracles" here. Oracles has a two-fold concept. Oracles were answers given to those who inquired from the heathen gods, like the oracles of Delphi. They were all dictated by inspiration of evil spirits. And they were the gods, as it were, replying to those who inquired of the heathen gods. The oracles were used that way. But the Scriptures here are depicted as the oracles, or the Word of the True God, given by inspiration of the Holy Spirit. This passage refers to the Old Testament passages.

The first principles of the oracles of God, which the Hebrews here needed to be taught, is the principle of the inspiration of the Bible and the meaning of the Old Testament and its application. Instead of turning to see Jesus Christ's glory in Moses, they kept on keeping

the Law, kept on making sacrifices, partook of the feasts and the fasts, from which Christ came to lead them out of. All were zealous of the Law. That was incompatible with their advance, or growth, in the knowledge of Jesus Christ and the principles and practices of the Truth. In other words, the faith having come, they were no longer under the school master and students of the alphabet, as it were, but they are actually men in Christ and they're observing now days and months, times and years. It could be quoted as Paul said, *"I am afraid of you, lest I have bestowed on you labour in vain."*

These people are Jewish believers. They are converts because the temple was still up and there were persecutions, so they went back to their rituals which were depicting Christ as Saviour.

Hebrews 6:1 leads to an exhortation to those who are apathetic. Verse 1 starts off with, *"Therefore."* This is a good place for no chapter break because therefore means, in view of the fact that you were dull of hearing, in view of the fact that you had to have milk and you can't have solid food, in view of the fact that you ought to be teaching, or communicating the Word, in view of the fact of all these failures, then this word *"therefore"* appears.

"Therefore leaving ..." *"Leaving"* is an interesting word because it means to graduate. It looks like ... APhiEMI. That's the word for graduation. It's an aorist, active, participle. It means to leave behind something because you know it. So the word leaving is basically used correctly here. Let's leave this stuff that you're involved in and let's move on. We've graduated from that.

So, *"therefore graduate."* Then you have the word *"principles."* *"Principles"* is the word ARCHE, which comes from the word archeology or archangel, which means the beginning. So, here we can use it as the A B Cs. That would be a good translation.

"Therefore graduating from the principles, or the beginning, or the A B Cs of" and then you

have the *"doctrine of Christ."* The word *"doctrine"* is the word LOGOS, which is the Word of Christ. A better word order for this would be this way: *"Therefore leaving,"* I'll use that same word, or graduate, *"from,"* instead of the *"doctrine."* I'll use the word that is there, *"the Word of The,"* the word *"principles"* is beginning, *"of Christ, let us be born,"* to be bared, not born again, but to be carried along, *"born on to perfection,"* which is maturity. Now, that's a good translation. *"Therefore,"* they're believers. They're not progressing, they're going backwards. *"Therefore leaving the Word, or the principles, or the beginning of Christ, let us be born, or carried along, to maturity."* In other words, it's an expression like let's start to *"grow in Grace by the knowledge of our Saviour Jesus Christ."* *"Let us go on"* is a present, passive, subjunctive and it means to keep on advancing. Passive voice, the subject receives the action, which means that Grace is the means of maturing. So this would fit 2 Peter 3:18, *"Grow in Grace."* The subjunctive mood is important because the subjunctive mood is a command that recognizes free will.

"Therefore," whether this command is executed or not, depends upon the free will of the believer. In other words, here are believers. They are not growing. He's telling them to *"Let's move forward. Let's leave those basic things and go on."* Then he's going to list what they should be leaving, but whether they do it or not, they have free will. The subjunctive mood says that you do have free will and it means that you must decide for yourself to grow in Grace. No one can force you to do it. That's the point. This is what they call a *"Hortatory Subjunctive Mood,"* because you notice that it says, *"Let us go on."* In other words, the writer asks the recipients of this epistle to join him in a course of action. See, he doesn't exclude himself. He doesn't say for example, *"Why don't you grow up?"* He says, *"Let us go on."* That's what they call a hortatory or a writer's subjunctive, where he includes himself.

The word *"go on,"* that's where I use the word, *"born,"* is PHERO, which means to

bear or to carry. It says, "Let us be born on." Then the word perfection doesn't mean that there's a point in your life where you never commit a sin, where most people would come up to you and say, "You've reached the point of perfection." Some people use the word "sanctified." This is where they get some of this from, this word perfection here. It's not a bad translation if you understand what the word is. Here it is: TELEIOS, and it means maturity, or complete. It would be going from a baby to a mature believer. It means maximum knowledge of the Word. It means maximum application of the Word to your experience. It means maximum use of putting your faith in the promises of God. It means to perpetuate your faith in the promises of God in every situation in life.

So, what is maturity? Maturity is a believer who:

1) is positive to the Word. Takes it in at any time when it's possible for them to do so. Like 2 Peter 3:18, *Grow in Grace ...*,

2) has wisdom, which is application of the Word. You learn the Word and you make application to your life. As you grow, you make maximum application. In other words, you make more applications to more situations in your life. Most of the time you just do them on some catastrophe in your life, but after awhile, you start to do it in everything. So you use maximum application. One of the basic things is claiming the promises of God, which the Jews were not doing at this time. And so you claim the promises of God in a critical situation.

3) perpetuates it, keeps on doing it into every circumstance in life, whether it's a disaster or a pleasant situation. As a result of that, you'll have maximum production of Divine Good, which means that you would have to be in fellowship a maximum amount of time.

These are the characteristics of maturity. In other words, you spend a maximum amount of time in fellowship and you're going to be productive. If you're productive,

then you're going to be growing in Grace. You're going to be making maximum application. You'll be claiming the promises. You'll perpetuate that in a tremendous situation. See, that's a facet of perfection.

Now, the rest of verses 1 and 2 gives us a partial list of these principles, or beginnings, or the A B Cs. It's a representative list. It doesn't include everything, but it includes enough to know what are basic concepts. If you ever wanted to teach a basic class, this would be a list of some of the concepts here. He said let's move on from these basic concepts and get on to things like the Priesthood of Jesus Christ and the universal priesthood of the believer.

The first we have on the list is something that most people are still confused about. Isn't it interesting that the first problem that is listed here is the word "repentance." It says, "*repentance, not laying again the foundation.*" Which means that we must graduate from the A B Cs and not have to relearn them. This means learn the basic principles in the Word and move on. In other words, you can't keep relearning the basics. You'll never advance. The basic concepts listed here, have to do specifically with the problems of Judaism as they existed in 67 AD, three years before the Romans came in.

The basic problem with Judaism, in Jerusalem, was the temple was still in existence. They can't distinguish between the temple, which is the shadow, and the reality, which is Jesus Christ. The temple is still standing in 67 A.D. The temple is a shadow of "*good things to come*," Hebrews 10:1. Jesus Christ has already come. He is the reality and this is the shadow. As you know, a shadow has no essence. A shadow points to Jesus Christ. Now we're in 67 A.D. and Christ has already come. They have accepted Him. Now, they're going back to the school master, they're going back to the fundamental teachings which they have already passed. So, the basic problem with Judaism in Jerusalem, was the temple still in existence. They could distinguish between the ritual and the reality.

A lot of people can't do that today. This is what they call "shadow Christology." This is how He was revealed in the temple. But now that Jesus Christ has come, the temple is through. For example, today, the Jews do not have a temple. So this is shadow Christology versus historical Christology.

The first concept says, "*repentance from dead works*." Repentance from dead works is HUMAN GOOD. Dead works is talking about a believer here and repentance from dead works means that they are operating under human good. So we'll take up the principle on what repentance means. I'll give you some verses on it, because a lot of people think this means something that it doesn't. Here's what the word repentance looks like, so that you'll be able to explain it: META-NOEO. META means change and NOEO is the word for mind. That's the word "repentance" used here and in the passages that I will give you.

First of all, in Scripture, sometimes repentance is related to the Lord. For example, Genesis 6:6, "*It repented the Lord*." Judges 2:18, Jeremiah 15:6, Hebrews 7:21. In those passages it says God repents. Now, the translator has a problem with that because he already believes that repentance means feel sorry for sin. So, that would be blasphemy if they translated that word that way, because God doesn't feel sorry for any of His sins and God is not a sinner because God is perfect. What the translator did try to do is explain it away and he translates it, "*it repenteth God*," to try to get out from under that. The reason why that word is used, "repent," in relationship to God, is that it is ascribing to God, characteristics which He does not have. It helps then to explain God's relationship to the human race, so that man can understand it. In other words, he uses man's actions, he uses man's types of operations, to explain an action or type of policy of God. So, whenever you see the passages, Genesis 6:6, Exodus 32:14, Judges 2:18, Amos 3, Hebrews 7:21, God is perfect and He can't feel sorry for His sin. He's not a sinner. So it gives you an action or

a thought so you'll be familiar with what characteristic He doesn't have. In fancy circles they call that an anthropopathism. "Anthro" is talking about man and "popathism" is an attitude so that man can understand it.

Secondly, repentance in salvation. What is salvation repentance? It means a change of mind, the same word again. It means to change your mind about Jesus Christ. It never has sin in mind. The subject is always Christ in salvation. Christ is the only Saviour and so when you believe in Christ, the mechanics of salvation, just prior to that faith or coterminous with it, you repent, which means you change your mind about who and what Christ is. Here you are as an unbeliever. You're born into this world. God the Holy Spirit comes and convicts you of unbelief in Christ. You don't believe in Christ because you're an unbeliever. Now, He convicts you of unbelief in Christ, so what you do is change your mind about Christ. So when you believe in Christ, you put your faith in Him, just prior to that faith or coterminous with it, you repent, which means that you change your mind about Him. Repentance in salvation is something which you may or may not be aware of. So, believing in Christ and repentance are two sides of the same coin. In other words, you can't believe without changing your mind because repenting is thinking and so is believing. The words are similar. One is a change of a mind, you didn't believe in Christ before. You may have thought of Him as a good man or a scholar. Now you think of Him as Saviour. That's a change of mind. You may not have thought of Him at all, but now you think something about Him. That's a change of mind. When you believe in Christ, that's a mental attitude, too. See, both of them come from the mind. Both of them are two different ways of looking at the same thing.

It's not feeling sorry for sin. There is a word for feeling sorry for sin. METAMELOMAI is the Greek word for feeling sorry for sin. That's where Judas Iscariot felt sorry for

sin. See, there's a distinction here. If you look up Webster's dictionary for repent, it says feel sorry for sin. That's what it means in the English, as far as Webster is concerned. If you look it up in the Latin, the Latin says the same thing, feel sorry for sins. But, remember that we're not dealing with that. We're dealing with a language that is scriptural.

Repentance in salvation is something that you may be aware of or may not be aware of. Believing in Christ and repentance are two sides of the same coin. It's not feeling sorry for sin. There's no place where feeling sorry for sins is ever merited as far as the Lord is concerned. God is never impressed with someone who feels sorry for their sins. Feel sorry for your sins at the cross doesn't do a thing for salvation as far as God is concerned.

Let's say you come to the point of the Cross as an unbeliever. Jesus Christ died on the Cross for our sins. You come there and say, "Well, God I feel sorry for my sins." You're still lost. The only way to have eternal life is to accept Christ as your Saviour. It's a subtle thing. Feeling sorry for your sins as far as the Cross is concerned, doesn't do a thing for your salvation, as far as God is concerned. First of all, sin is not the issue. That's over with. Whether you feel sorry for it or not, it's been taken care of.

God is impressed with the work of His Son. So, God the Father says, "*Believe on the Lord Jesus Christ and thou shalt be saved,*" Acts 16:31. Many times we say, "*The Word of God is alive and powerful...*" and that expression is referring to the Father. The Word of God the Father is alive and powerful. The Word of God the Father says, "I am impressed with Jesus Christ." And the Father says, "*Believe on the Lord Jesus Christ and thou shalt be saved.*" Sometimes we talk about the Word of God like it's a neuter, But God the Father says, "*Believe on the Lord Jesus Christ and thou shalt be saved.*" The reason why He says that is because He is satisfied with His Son. And He also said, "*Behold My Son, in Whom I am well pleased; Hear ye Him,*" Matthew 17:5.

Feeling sorry for your sins is human good

and it's a sign of instability As a believer on this earth, you're told to confess your sins, which means to name your sins, which were all judged at the Cross. So, we cite or name a sin that has already been judged. Feeling sorry for it does not provide restoration back to fellowship. God is faithful and He is just to forgive us on the basis of the fact that sin has been judged, and we name it. When it comes to salvation, we're told to believe on the Lord Jesus Christ, and not feel sorry, not that you may not or wouldn't. But that won't save you, just feeling sorry.

As believers in the Lord Jesus Christ we're told to confess our sins and not to feel sorry for our sins as far as restoration is concerned. We have the word repentance for salvation, which is the same thing as believing in Christ and we have repentance for spirituality, too. Most of the time repentance is for spirituality. Every time people read the word repent, they always hook it in with salvation, and it isn't. The whole book of Revelation has repent over and over and it's written to believers. Most people take it as salvation and that is wrong.

As a result of confessing your sins, you may feel sorry for your sins, but it doesn't add anything to your relationship with God. The principle that we get from this is: Feeling sorry for something doesn't strengthen your character and it doesn't impress God at all. There's no place in the Christian way of life for feeling sorry. That's just emotions kicking up a fuss because of a guilt complex. A guilt complex is really a sin. People can only think in terms of antithesis. It doesn't mean that you should clobber someone and then rub your hands in glee and say, "Oh, I'm happy. I'm not going to feel sorry." It doesn't mean that at all. All that we're talking about is that feeling sorry for your sins doesn't save you. And feeling sorry for your sins doesn't get you back into fellowship. The point is: When you commit a sin, you confess it and you're forgiven. So, forget it. Don't sit around and weep and wail about it. The principle is that the Grace of God handles everything and you're forgiven by Grace. Grace says get up

and move on. But, if you sit around and feel sorry about it again, you're out of fellowship again and you'll have a guilt complex. And you're going to be in a serious mess spiritually. This particular concept is for those who are always sorry for what they do and it doesn't change anything. But you can be changed, but not by being sorry. You can't do anything to change yourself, neither can anybody else, BUT the Lord can. Husbands and wives have been sorry for what they've done over years, but it doesn't change anything. It doesn't mean anything. More that likely, they'll do it again.

So, sorry for anything is not a sign of strength actually. It's a sign of weakness. But, there is no place in the Plan of God for human good and that's dead works. This is what it says, repentance from dead works. Repentance means to change your mind about Christ in salvation. It does not mean to feel sorry for your sins.

The principle we get from this is who is responsible for us changing our minds, when we believe in Jesus Christ? That's the ministry of God, the Holy Spirit. He is involved in human repentance at salvation, John 16:8-11. He's the one who convicts you of unbelief in Christ and that's why you change your mind. 1 Corinthians 2:14 says that the unbeliever has a soul and a body but he doesn't have a human spirit. So, the unbeliever cannot understand spiritual things. God the Holy Spirit acts as a human spirit when you hear the Gospel. The Holy Spirit takes the Gospel information, puts it into your mind so that you can understand it. The principle that we get in this repentance is: it is the Holy Spirit who is responsible for repentance in salvation. He makes the Gospel clear so that we believe in the Lord Jesus Christ. He makes it possible for us to change our minds.

In context, in our passage, Hebrews 6:1, we have a believer repenting. He repents from **dead works**. Repent means to change the mind. **dead works** refers to works that are dead to God. **Dead works** refers to human good. The believer must change his mind

about human good. Actually, the ritual of baptism does that. You're down with human good and up with Divine Good. Just because you are doing good things, doesn't necessarily mean that that's a part of the plan of God. If these things that we do are accomplished in the filling of the Holy Spirit, that's Divine Good. That's God's plan. Human good comes from the old sin nature and there's no place for human good in the plan of God. One of the most basic things you have to learn as a believer, it's the same thing here, they had to learn, is that there is no place in the plan of God for human good, that's **dead works**. God is perfect and His plan is perfect. Since His plan is perfect, it excludes human good. Human good is imperfect because it comes from human beings. Human beings are imperfect. Their human good is imperfect. Their righteousnesses are a filthy rags in His sight, Isaiah 64:6. So, repentance from **dead works** is the subject of the first one of the list of these basic principles. We're studying the cause of the interruption of the writer of Hebrews, why he stopped the teaching of the priesthood, because they were dull of hearing.

Remember the three-fold indictment against these Jewish believers in 67 A.D. In our context we have, in Hebrews 5:11, they are dull of hearing. In Hebrews 5:12, they are ignorant of the Word of God. In Hebrews 5:13 they lack skill in the Word of God. In Hebrews 5:14 they are exhorted to "go on," let's move on. Then in Hebrews 6:1, it says, "Let's leave the basics and move on." So you have dull of hearing, ignorant of the Word, they lack skill, they're told to move toward maturity, and then they are told to leave these basic concepts and go on.

Hebrews 6:1, literally should be something along this order, "Therefore, graduate from basic principles, otherwise you can't learn more advanced principles. Keep being graciously carried along by the Word on to maturity." The basic concepts in this context deal with the problems that existed in the first century, before the coming of the fifth cycle of disci-

pline. The Jewish believers in Jerusalem cannot distinguish between shadow and substance. They cannot distinguish between the Old Testament Christology and the New Testament historical Christology. Before, they're given a list of six basic things which they must relearn in order to understand the principle and the category of the High Priesthood of the Lord Jesus Christ. These are not all that are involved in the basics, but we have a list of six things that are basics, that are necessary to understand the Priesthood of Christ and the universal priesthood of the believer. That's why these six things are listed, and not one or 200 other basic things which could be listed.

The first thing we have listed is **dead works**. Remember when we were studying Acts, the Jerusalem Church had a problem with circumcision and keeping the Mosaic Law. They were adding things. So **dead works** means believe and feel sorry for your sins. **Dead works** means believe and be baptized. That's **dead works**. **Dead works** would be believe and join a church. **Dead works** would be believe and a "full surrender" **dead works** would be believe and beg God to save you. See, that's another type of **dead works**. Believe and give up sin. That's **dead works**. Believe and change your behavior pattern. Those are all concepts that people have and that's all **dead works**.

That's all for salvation. As far as spirituality goes, we have many examples there. Spirituality by morality, that's **dead works**. Spirituality by personality imitation is **dead works**. Spirituality by taboos, that's **dead works**. Spirituality by abstaining from things, spirituality by super feelings, spirituality by ritualism, all of these are **dead works**. Whether it's salvation or the Christian way of life, **dead works** are involved.

In Hebrews 6:1 we have human good identified as **dead works**. Human good is a work. It's a deed, something you do within the framework of society or a church. It's referred to as a good deed. Human good is identified as **dead works** in Hebrews 6:1.

Say for example, you're generous and you're helping someone in time of need. Or you do something around a church in a program. These are two things which are not vicious or immoral. Thanksgiving baskets, a Christmas basket, helping the poor, dedicating your time to the hospital. Those are all good deeds. They're not bad things. They're not legalistic things, but if you're not a believer, it's no contest. If you are a believer and you "give a cup of cold water in the Lord's Name," that's being controlled by God the Holy Spirit, and that's Divine Good and that's what you're designed to produce. But, you can do the same thing out of fellowship and the same thing becomes human good and that's why you have God the Holy Spirit. When you perform a work or a good deed, who controls your life is the issue. If the Holy Spirit is in control, then it's Divine Good. Any act of human good is **dead works** if it comes out of fellowship, because it comes from the old sin nature. The old sin nature is the basis of your spiritual death. In other words, you're dead in trespasses and sin and "dead men" tell no tales.

The principle about human good or **dead works** is human good will never save mankind. In Titus 3:5 it says, "*Not by works of righteousness which we have done, but according to His Grace He delivered us.*" In other words, you can't join a church, you can't raise your hand, you can't weep tears of repentance, you can't give up sins. Those are all works. See, Christ did all the work on the Cross. Jesus said, "*IT IS FINISHED.*" It's actually blasphemous to put your works up against the work of Christ. That's why it's "*For by Grace are ye saved, through faith, that not of yourselves, it is a gift of God, not of works, lest any man should boast,*" Ephesians 2:8, 9. So, anything that you add to faith then hinders salvation. Human good is never acceptable to God. Isaiah 64:6, "*All our righteousnesses are as filthy rags in His sight.*" Romans 8:8 says, "*They that are in the flesh cannot please God.*" Human good is condemned by God. The sins of the old sin nature were judged at the Cross. Human

good was not judged, but human good will be judged later.

The human good of the believer will be judged at the Judgment Seat of Christ, 1 Corinthians 3:11-16. That's human good being judged. That's the wood, hay and stubble. Even though the human good is judged there, you're still saved through fire and you have eternal life. Human good is condemned by God and that's the believer's human good.

But, the unbeliever's human good is also judged. In other words, the unbeliever refuses the fact that Jesus Christ died for his sins. He rejects Divine Good, which is Jesus Christ on the Cross. Therefore, he stands on his own merit. So, therefore, there is a second resurrection at the end of time, the Great White Throne Judgment, Revelation 20:12-15. He cannot be judged for his sins, that's the unbeliever. His sins were judged at the Cross, so he can't be judged for the same thing twice. The only part of his old sin nature which has not been judged is his human good. He stands there because he is an unbeliever. So Revelation 20:12-15 repeats twice that they are judged according to their works. God condemns human good in the believer, 1 Corinthians 3:11-15 and God condemns human good in the unbeliever, Revelation 20:12-15. If you get those two passages in your head, you'll have a much easier life. Not too many people ever hit on those, but they are truth.

This is the first item that these people have to be straightened out about, and that's human good. See, the first thing here is **dead works**. That's the first concept that the Holy Spirit leaves them with. Before they can understand anything else about the Priesthood of the Lord Jesus Christ, they have to understand the concept of **dead works**. Maybe we have been remiss in not hitting that first after salvation. But that's what is first on the list here. The average person on the street today believes that if a person lives a moral life, or lives by some ethical standard that that person is a Christian. In other words, the average thinking today is that Christianity is a system of morality. That's not

true. Christianity is a relationship with God. I'm not asking you to be immoral, but what I'm saying is, is that Christianity is more than that. One of the by-products of Christianity is morality. That's a result, not a cause. It's a relationship with God and not a morality. At the point of salvation you receive many things. One of the things that we receive at the point of salvation is we're in union with Christ and can't get out. He is seated at the right hand of God, the Father. CHRISTIANITY IS WHAT GOD DOES FOR US, NOT WHAT WE DO FOR GOD. If you talk to most people, they come over by saying what they do for God. I did this. I gave up that. I threw this away. It's always first person singular, what they're doing for Him and never what He did for them. He's blotted out, as it were. Christianity is not a morality. This doesn't mean that Christians should be immoral. When you say that Christianity is not a morality, people usually think the opposite. Most Christians are extreme that way, but Christianity is not immorality. Morality is a by-product. Christianity is a relationship with God through Jesus Christ. The key is relationship, rather than morality. The key is also through Christ because this is the only way in which you can become a Christian. Morality is a by-product of Christianity.

Morality has no dynamics. I'll explain what I mean. All you have to do is think of yourself at your very best. And think about being just so self-righteous best. And think about the influence that you may have on those around you. You may be right, but sometimes the way people are right and rub it in, people resent the whole thing. You can be so right and you can be so self-righteous that the person you are talking to is way beneath you, if you know what I mean. Morality has no dynamics, but the filling of the Holy Spirit has dynamics. The dynamics of Christianity are found in the filling of the Holy Spirit, the Word is powerful, and the Spirit is powerful. Acts 1:8 says the Holy Spirit has power. Hebrews 4:12 says the Word has power. Then, what is the purpose of

morality? Morality is for the entire human race. How does the unbeliever function without Christianity? See, morality is for believers, which is our second principle here. But, there's also morality for unbelievers. Since morality is for the entire human race, morality is not the Christian way of life because anything the unbeliever can do is not Christianity. Morality is what keeps the human race alive and going. The human race couldn't survive without morality. Morality is what makes the four Divine Institutions operate.

For example, Divine Institution number one, free will, making right decisions instead of wrong ones. That's morality. Divine Institution number two, marriage. That demands morality. You're married to one person. That demands morality. Divine Institution number three is family. The family demands morality. Morality must be taught in every home. See, we're lacking there because people are not making decisions that are compatible with morality. If anything, marriages are immoral rather than moral. Today kids aren't taught morality at all in the home. The fourth Divine Institution, nationalism, can't survive without morality. We're immoral in a lot of the policies that we're making. We're doing them under expediency rather than morality.

The purpose of morality is the stabilizing and perpetuation of the whole human race. Without morality, the human race would be in a state of chaos and the human race would destroy itself. Morality has been designed by God to prove that man is a sinner. Morality is designed to keep the human race intact so that the human race can be evangelized. Some of the most moral people in the world are unbelievers. The morality of the unbeliever often puts the believer to shame, especially when the morality of the believer is hypocrisy. Unbelievers give up things. Unbelievers are moral. Morality is not a monopoly of the believers. It's for the entire human race. The dynamics of God are the monopoly of believers only. We can do something that the unbeliever can never do. Anything the unbeliever does is not Christ-

ianity because it is only a monopoly of Christians. If a Christian is going to have impact, if he's going to have something that is greater than morality, then it is the filling of the Holy Spirit plus knowledge of the Word of God. That is infinitely greater and superior to morality. That's the impact of the witness of the Christian way of life, in 2 Corinthians 3:3, where it says, "For as much as you are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the Living God; not in tables of stone, but in fleshy tables of the heart." In other words, the Holy Spirit in you is writing to the human race and saying to the human race, "Do you accept Jesus Christ as Saviour?" Now, that's knowledge of the Word of God.

So, Christianity is a way of life superior to morality. Suppose you tell someone to clean up their act. They're still lost and without Christ. But, if you tell someone that Christ has a plan and a purpose for their life, and you're this epistle and the Holy Spirit convicts them of unbelief because of what you say, you've got something that is greater than morality. Anything an unbeliever can do is not the Christian way of life. Christianity demands an overt morality. But the believer has something on the inside that the unbeliever does not have. The unbeliever cannot have, for example, inner peace. The unbeliever cannot have inner power. The unbeliever cannot have freedom from mental attitude sins. There's nothing to check the unbeliever's jealousy, hatred, pride, vindictiveness. He has nothing to check that with. That's why the believer is commanded to love everyone, because the Holy Spirit produces that love on the inside. That love is a mental attitude and that love is a freedom and it's freedom from mental attitude sins. Freedom from jealousy. Freedom from bitterness. Freedom from hostility. Freedom from hatred. Freedom from a guilt complex. If you take a person who is moral and lost and you take a believer who is free from jealousy, pride, hatred and vindictiveness, you've got impact there. Christianity

changes man on the inside. Man cannot change man. Man's organizations cannot change man. Only God can change man. See, Alcoholics Anonymous can't change that man. NO WAY, Only God can change him. Drug rehabilitation centers can't change that person, No man can change another person. We can't do that. It's impossible. Christianity changes the man on the inside, and that's something morality can never do. We have people who are Christian Scientists. They don't drink, they don't dance, they don't smoke, they don't take drugs, they don't do anything. They are absolutely moral. There's no change in them whatsoever.

Morality is absolutely necessary under the four Divine Institutions for the orderly function of the human race. The unbeliever is capable of being moral and is often moral. There are often clean, upright, moral unbelievers and they're going straight to hell. Hell is going to be filled with moral, good, religious people. You can probably name certain people that you know who belong to certain denominations. Every system of religion that the world has ever known has a system of morality. Every system of religion of the world has a system of morality, which is something you do to gain salvation. You name the religion and I'll tell you what they teach for you to do something to gain salvation. Being good to obtain salvation. Don't kill animals and you'll gain access to the seventh plateau.

Man by man's efforts cannot provide salvation. Man by man's efforts cannot solve man's problems. That's what the Word of God has to say. God has an attitude that's very extreme. God says, "I will do it all or nothing." I don't know whether you love that attitude or not. See, He did it all at the Cross and there's nothing for us to do. How can nothing appropriate something? It's lack of human merit. It's *"Believe on the Lord Jesus Christ and thou shalt be saved."* And, *"Whosoever believeth on Him shall not perish but have everlasting life."* God will not let us get our paddle in because we are imperfect, all of

us. We're sinful and we fail. God is perfect and His plan is perfect. Perfect plan for an imperfect man. AND a perfect plan for the imperfect activity of man. If man has any part of God's plan, then it's not God's plan. It's then man and God's plan. God does not believe in teamwork and God does not believe in sharing when it comes to HIS plan. God's plan is as strong as God's character. God's plan with man, if he has an oar in God's plan, makes God's plan only as strong as the weakest link, which is man.

Morality is for the stability of the whole human race. Morality cannot provide either salvation or spirituality. Here's where we get confused sometimes between means and results. One of the by-products of spirituality is morality. If you are filled with the Holy Spirit, then you have morality, then you have inner and outer morality. You have something greater than the unbeliever can ever have. The Holy Spirit controlling your life is spirituality, which is greater than you controlling your life from your area in your old sin nature, which is morality.

Morality has two sources. For the believer, the filling of the Holy Spirit. Romans 8:2-4. It says there that the Spirit in the believer fulfills the Mosaic Law. The second source of morality is this **dead works** here, or human good. So, the unbeliever, by his volition, by his own human strength can achieve morality. But the Holy Spirit produces a super-morality. A morality without hypocrisy. Morality that does not have the filling of the Holy Spirit is hypocrisy. Overtly a person may be very clean, and yet they may have a lot of mental attitude sins, mental hatred, mental murder, mental adultery. And you can have mental murder and yet be very moral overtly. Sees the Spirit works on the inside and produces super-morality, He eliminates the mental attitude sins, therefore, eliminating hypocrisy.

The next principle that we'll take up in our next class is faith towards God, This is another thing that people have problems with. Every time people see the word "faith"

they think about salvation. There are two kinds of faith, which we'll take up in the study on Claiming the Promises. There's faith in salvation and there's faith for the believer in time. Anyone can believe in Christ because faith is in each of us, "*whosoever believeth.*" Anyone also, as a believer, can claim a promise, because we all have faith. So, faith towards God, here, which one of these is it, since this is written to believers? Well, it's not salvation. It's faith in the Word of God. "*The just shall live by faith.*" What were these believers doing? They were short on human good and dead works. And they were also short on putting their faith in the promises of God.

That's our second category. This helps us to understand where the shortcomings are. You have to understand the difference between human good and Divine Good. You have to understand that you have to put your faith in the promises of God. This is what caused them to go backwards. He's encouraging them to move on, otherwise they're going back and crucifying Christ all over again.

This study on **dead works**, human good and Divine Good, was taken from the series on Hebrews taught by Buddy Dano on January 30, 1983.

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