

Introduction

This morning I took pictures of the house being built next door to us. The concrete contractors were out there pouring the foundation for the house. A lot of preparation went into laying the foundation before it was ever poured. If a foundation is not properly laid, then it will be difficult to properly build the rest of the house. So, a lot of attention goes into laying the foundation. While they were pouring the foundation, a delivery truck arrived and unloaded the floor joists and some other wood. Once the concrete for the foundation sets, the framing crew will start building upon the foundation. I regularly send pictures to the owner of the progress they are making, and his response this morning was that they are looking forward to seeing the house go vertical. But, getting the foundation properly laid properly had to be done before they went vertical with the building.

We are in the midst of a series on being complete in Christ. We looked at the Greek word that is translated as complete, *teleios*, which means to reach a point in the distance, or to complete a goal. We saw that it is used very often with passages that are comparing children to adults, and the significance of that is the word often means maturity. The ESV translates Colossians 1:28 as mature in Christ. Paul's goal was to present everyone as mature in Christ.

(Col 1:28) "Him we proclaim, warning everyone and teaching everyone with all wisdom, that we may present everyone **mature** in Christ."

We saw in 1 John 2 that those who are mature in Christ know God; they really know God. They know His word, His heart, and His will. They have spent time walking with God and have a deep relationship with Him.

We saw in Hebrews 5:11-6:1 that those who are mature in Christ have a mature diet. They are not dependent on others to feed them; they can feed themselves. They do not need milk to drink, but they have learned to eat solid food. Through practice, they have studied God's word and learned to discern good and evil. They don't need others to teach them the basics, or the elementary teachings; they are teachers themselves and are feeding others.

After sharing these things, the author of Hebrews summarized with an exhortation for us to press on to maturity, not laying again a foundation of repentance from dead works, and of faith toward God, of instruction about washings and laying on of hands, and the resurrection of the dead and eternal judgment. Those who are mature in Christ have a good grasp on these foundational teachings. Just like my neighbor's house being built, our spiritual maturity needs a proper foundation before we can press on to maturity. We have to get the foundation properly laid.

(He 6:1-2) "Therefore leaving the elementary teaching about the Christ, let us press on to maturity, not laying again a foundation of repentance from dead works and of faith toward God, {2} of instruction about washings, and laying on of hands, and the resurrection of the dead, and eternal judgment."

What are the foundational teachings given in Hebrews 6? They are repentance from dead works, faith towards God, instructions about washings, laying on of hands, the resurrection of the dead, and eternal judgment. The author of Hebrews just mentions these six foundational teachings; he does not go into depth on any of them.

In Hebrews 5:12, the writer says that the recipients of the letter have need again for someone to teach them the elementary principles of the oracles of God. The Greek word for elementary that is used here is *arche* (Strong's G746), which means a commencement or beginning. It also means chief in order, time, place or rank. It can also mean power, principality, principle or rule. These teachings are a beginner level, or a primary teaching. They are some of the first teachings that people need to have in their walk with the Lord.

(He 5:12-6:2) "For though by this time you ought to be teachers, you have need again for someone to teach you the **elementary principles** of the oracles of God, and you have come to need milk and not solid food. {13} For everyone who partakes only of milk is not accustomed to the word of righteousness, for he is a babe. {14} But solid food is for the mature, who because of practice have their senses trained to discern good and evil. {6:1} Therefore leaving the elementary teaching about the Christ, let us press on to maturity, not laying again a foundation of repentance from dead works and of faith toward God, {2} of instruction about washings, and laying on of hands, and the resurrection of the dead, and eternal judgment."

Next, these teachings are elementary **principles**. The word principle in the Greek is *stoicheion* (Strong's G4747), which means something orderly in arrangement. It comes from *stoicheo*, which means to march in military rank. "This word was used in classical Greek in the sense of "walking in line" and "being in rows." The word came to mean that of "walking in line" by means of the words of God." The teaching of repentance, or faith toward God are to bring order and arrangement in our lives. They are given to help us in our walk with the Lord.

Finally, the writer in Hebrews goes on to say that he doesn't want to lay again a **foundation** of repentance from dead works, faith toward God, instruction about washings, laying of of hands, the resurrection of the dead, and eternal judgment. The Greek word for foundation is *themelios* (*themelios*, G2310), which means something put down, a substructure, foundation. The doctrine of repentance and the other five teachings are foundational teachings. These teachings need to be taught to all believers so that they can build upon. Without good foundations, any construction that is done is suspect at best. We must have proper foundations laid in people's lives if we want a well-built temple. In my thirty-eight years of pastoral ministry, I have met very few people in the church that have been taught much about these foundational teachings. That tells me that there is a real need in the body of Christ to take time to lay some proper foundations.

I do not believe that these are the only foundational teachings that are necessary; the list in Hebrews 6 is only a partial list. There are a number of elementary teachings that are foundational and need to be taught. The foundational teaching of Christ is at the top of my list. When Paul planted churches, he laid the foundation of Christ. Another foundational teaching is the authority of the Scriptures. I will cover both of these next week in Part 2. This morning we will cover the six foundational teachings given in Hebrews 6:1-2. Since there are six different topics, we will do a very broad sweep over each one.

Mature Believer Has a Solid Foundation

1. Repentance From Dead Works (Heb 6:1)
2. Faith Toward God (He 6:1)
3. Washings (He 6:2)
4. Laying On of Hands (He 6:2)
5. Resurrection Of the Dead (He 6:2)
6. Eternal Judgment (He 6:2)

1. **Repentance From Dead Works** (He 6:1)

The first foundational teaching given in Hebrews is repentance from dead works. This letter is called Hebrews, and the initial recipients of this letter were Jewish believers. The church at that time had gone through a major struggle over what was required to become a Christian. Many of the Jewish converts wanted the Gentile believers to follow the Law. The book of Galatians was written to remind the Galatians how they had been set free from the Law. The keeping of the Law was not going to save anyone. Our salvation comes from our faith in Christ, not our works. Therefore, when the writer in Hebrews talks about repentance from dead works, he is primarily addressing repentance from trusting in works for salvation. Our trust must be in what Jesus did on the cross, not the dead works that we do. That is the context of repentance in this passage.

(He 6:1) “Therefore leaving the elementary teaching about the Christ, let us press on to maturity, not laying again a foundation of repentance from dead works and of faith toward God,”

What is repentance? The Greek word for repentance is metanoia, (Strong’s 3341). It means to do an about face, or reversal, to think differently or afterwards, reconsider, or repent. Repentance from dead works is just one area of repentance. When the Holy Spirit reveals a sin in our lives, we should repent of that sin.

The New Testament is full of Scriptures about believers repenting from sin, including when they came to Christ. When Peter preached the gospel at Pentecost, the people were pierced in their hearts with the gospel. They asked Peter, “what must we do to be saved?” He responded, “Repent, and let each of you be baptized for the forgiveness of your sins.” Repentance is part of the gospel. Unfortunately, there are some today that say that repentance is not a part of the gospel.

(Acts 2:37-38) "Now when they heard this, they were pierced to the heart, and said to Peter and the rest of the apostles, "Brethren, what shall we do?" {38} And Peter said to them, "Repent, and let each of you be baptized in the name of Jesus Christ for the forgiveness of your sins; and you shall receive the gift of the Holy Spirit."

Our repentance should be manifested by a change in behavior. If there is no fruit or change in behavior, it is doubtful that we have genuinely repented. When someone comes to Christ, there should be evidence of a changed life. John the Baptist told the Pharisees to bring forth the fruit of repentance. True repentance will be reflected by a change in behavior.

(Mt 3:8) “Therefore bear fruit in keeping with repentance;”

In 2 Corinthians 7:10, Paul talks about a sorrow that is according to the will of God which produces repentance without regret and leads to salvation. We call this godly sorrow. Godly sorrow is an attitude of sorrow for having committed a deed that is contrary to God’s will. It produces repentance without regret leading to salvation. It results in a change of behavior, to becoming more Christ-like. Paul also spoke of worldly sorrow, which produces death. Worldly sorrow is simply being sorry for getting caught, but not being sorry for the actual crime committed. This is the sorrow that produces no change in behavior and results in death.

(2 Cor 7:10) "For the sorrow that is according to the will of God produces a repentance without regret, leading to salvation; but the sorrow of the world produces death."

As a prison chaplain we saw lots of men who cried and appeared to be sorrowful about their crimes. Unfortunately, many of these men would be re-incarcerated once they had served their sentence. There is a 71% rate of recidivism. Many of these men were just sorry that they got caught and were in prison. It was not a godly sorrow that produced a genuine change in their lives. Some have labeled it “jailhouse religion.” Fortunately, I saw many lives changed, and they had true repentance and brought forth the fruit of repentance when they got out of prison.

2. **Faith Toward God** (He 6:1-2)

The second foundational teaching in Hebrews is faith toward God. When we repent and turn away from dead works, we turn towards God and we put our faith in God. What is faith? The New Testament word is *pistis*, which literally means to be convinced. The root word is *peitho*, which means to persuade, or have confidence. When a person has faith towards God, they have become convinced that Jesus Christ is Lord.

(He 6:1) “Therefore leaving the elementary teaching about the Christ, let us press on to maturity, not laying again a foundation of repentance from dead works and of faith toward God,”

In Hebrews 11, we are given a simple definition of faith: “It is the assurance of things hoped for, the conviction of things not seen.” When a person has faith, he is convinced of something, and has assurance. It is not based on what he has seen, but on things not seen.

(He 11:1) "Now faith is the assurance of things hoped for, the conviction of things not seen."

We need faith because it is by faith that we are saved. We are not saved by works. Scripture makes it very clear that it is by grace that we have been saved through faith, not as a result of works, that no man should boast (Eph 2:8-9).

(Eph 2:8-9) "For by grace you have been saved through faith; and that not of yourselves, it is the gift of God; {9} not as a result of works, that no one should boast."

We need faith for our salvation, and we also need faith in living for Christ. In Hebrews 11:6, we read that “without faith it is impossible to please Him, for he who comes to God must believe that He is, and that He is a rewarder of those who seek Him.” Paul wrote in 2 Corinthians 5:9 that we should have as our ambition to be pleasing to God. Since the only way to please God is by faith, we need faith.

(He 11:6) "And without faith it is impossible to please Him, for he who comes to God must believe that He is, and that He is a rewarder of those who seek Him."

There are many other reasons that we need faith. We need faith to see our prayers answered. We need faith for miracles and healing. We need faith for our everyday living. In Habakkuk 2:4, God tells us that the righteous will live by his faith. This is repeated three times in the New Testament: Romans 1:17, Galatians 3:11, and Hebrews 10:38.

(Hab 2:4) “Behold, as for the proud one, His soul is not right within him; But the righteous will live by his faith.”

Jesus' apostles recognized that their faith was lacking, and so they asked the Lord, "Increase our faith!" Our faith in God can be increased in a number of ways. One of the ways that we increase our faith is with God's word. In Romans 10:17, we learn that faith comes by hearing, and hearing by the word of Christ. When we act on the word of God, and apply it in our lives, we will see our faith increased. In Romans 4:20-21 we find that Abraham grew in his faith by holding on to the promise of God. We need to read, study, memorize, and meditate on God's promises, because believing in God's promises will help us to grow stronger in our faith.

(Ro 4:20-21) "yet, with respect to the promise of God, he did not waver in unbelief, but grew strong in faith, giving glory to God, {21} and being fully assured that what He had promised, He was able also to perform."

Our faith can be increased by hearing testimonies from others. We should share our testimonies with one another so that all of us grow in our faith.

(Lk 17:5) "The apostles said to the Lord, "Increase our faith!"

(Ro 10:17) "So faith *comes* from hearing, and hearing by the word of Christ."

Our faith can be increased by our own experiences with God. David's faith was increased by fighting a lion and a bear, and when he faced Goliath, he recalled these incidents and said that the Lord would deliver him from Goliath in the same way.

(1 Sam 17:34-37) "But David said to Saul, "Your servant was tending his father's sheep. When a lion or a bear came and took a lamb from the flock, {35} I went out after him and attacked him, and rescued it from his mouth; and when he rose up against me, I seized him by his beard and struck him and killed him. {36} "Your servant has killed both the lion and the bear; and this uncircumcised Philistine will be like one of them, since he has taunted the armies of the living God." {37} And David said, "The LORD who delivered me from the paw of the lion and from the paw of the bear, He will deliver me from the hand of this Philistine." And Saul said to David, "Go, and may the LORD be with you.""

3. Washings (He 6:1-2)

The third foundational teaching in Hebrews is about instructions about washings or baptisms. The Greek word *baptismos* is used, which means to immerse or dip. This word is sometimes used in scripture to refer to the ceremonial washings that the Jews practiced, and at other times it is transliterated as baptism. When used as baptism, it could refer to a baptism of repentance, a baptism of the Holy Spirit, a baptism in to the body of Christ, or a baptism of suffering.

(He 6:2) "of instruction about washings, and laying on of hands, and the resurrection of the dead, and eternal judgment."

In Mark 7:4-8, we find that the Pharisees would cleanse themselves after being in public places. They would also wash (*baptismos*) their cups, pitchers, and copper pots. Mark records that the Pharisees questioned Jesus about why His disciples did not walk according to the traditions of the elders and ate with impure hands. Jesus answered by saying, "Rightly did Isaiah prophesy of you hypocrites, as it is written, 'This people honors me with their lips, but their heart is far away from me. But in vain do they worship me, teaching as doctrines the precepts of men. For laying aside the commandment of God, you hold the tradition of men.'"

(Mk 7:4-8) "and when they come from the market place, they do not eat unless they cleanse themselves; and there are many other things which they have received in order to observe, such as the washing (baptismos) of cups and pitchers and copper pots.) {5} And the Pharisees and the scribes asked Him, "Why do Your disciples not walk according to the tradition of the elders, but eat their bread with impure hands?" {6} And He said to them, "Rightly did Isaiah prophesy of you hypocrites, as it is written, 'THIS PEOPLE HONORS ME WITH THEIR LIPS, BUT THEIR HEART IS FAR AWAY FROM ME. {7} 'BUT IN VAIN DO THEY WORSHIP ME, TEACHING AS DOCTRINES THE PRECEPTS OF MEN.' {8} "Neglecting the commandment of God, you hold to the tradition of men.'"

We find another example of washings in Hebrews 9:8-10. The ceremonial washings that pertained to the Law were not able to make the worshiper perfect in conscience. Since this book was written to Hebrews, and it speaks of how the new covenant is superior to the old covenant, I believe that this is the meaning of this elementary teaching.

(He 9:8–10) “The Holy Spirit *is* signifying this, that the way into the holy place has not yet been disclosed while the outer tabernacle is still standing, {9} which *is* a symbol for the present time. Accordingly both gifts and sacrifices are offered which cannot make the worshiper perfect in conscience, {10} since they *relate* only to food and drink and various washings (baptismos), regulations for the body imposed until a time of reformation.”

Ceremonial baptisms cannot make the worshiper perfect in conscience, but the blood of Christ can. When we are baptized (baptismos), we are buried with Christ, and are raised up with Him to a new life. Peter tells us that baptism is an appeal to God for a good conscience.

(1 Pe 3:21) “Corresponding to that, baptism now saves you—not the removal of dirt from the flesh, but an appeal to God for a good conscience—through the resurrection of Jesus Christ,”

Having said that, I was originally taught that this elementary teaching was about the various types of baptism. We have John’s water baptism of repentance. We have the water baptism into the body of Christ. We have the baptism of the Holy Spirit at Pentecost. We also have the baptism of suffering. So, there are a number of different baptisms, and I believe that teaching should be done on all these different topics. However, I do not think that these were what the writer of Hebrews was referring to.

4. **Laying On of Hands** (Heb 6:1-2)

The laying on of hands is the third foundational teaching listed in Hebrews. There are three specific things that the laying on of hands signifies: Impartation, Identification, and Confirmation.

(He 6:2) “of instruction about washings, and laying on of hands, and the resurrection of the dead, and eternal judgment.”

A. Impartation

In the Old Testament people would lay hands on a goat or other offering and impart their sin to the animal before sacrificing it. The laying on of hands was done by the guilty person (Le 1:4, 3:2, 3:8, 3:13), by priests (Ex 2:10), by Levites (Nu 8:12), by the elders (Le 4:15), and by the high priest on the Day of Atonement (Le 16:21).

(Le 1:4) "And he shall lay his hand on the head of the burnt offering, that it may be accepted for him to make atonement on his behalf."

We also see an impartation of authority in Numbers 27:18-20. God told Moses to lay his hand on him and put some of his authority on him. In the New Testament, when elders are set in, we lay hands on them for the same reason, to put on him some authority as an elder of the church.

(Nu 27:18-20) "So the LORD said to Moses, "Take Joshua the son of Nun, a man in whom is the Spirit, and lay your hand on him; {19} and have him stand before Eleazar the priest and before all the congregation; and commission him in their sight. {20} "And you shall put some of your authority on him, in order that all the congregation of the sons of Israel may obey him."

We see in Deuteronomy 34:9 that Joshua received more than just authority; he received an impartation of wisdom. He was filled with the spirit of wisdom. In the New Testament we also see an impartation of the Holy Spirit through the laying on of hands. We also see an impartation of spiritual gifts. Paul encouraged Timothy not to neglect the spiritual gift that was bestowed on him through the laying on of hands.

(Dt 34:9) "Now Joshua the son of Nun was filled with the spirit of wisdom, for Moses had laid his hands on him; and the sons of Israel listened to him and did as the LORD had commanded Moses."

(Acts 8:18) "Now when Simon saw that the Spirit was bestowed through the laying on of the apostles' hands, he offered them money,"

(1 Ti 4:14) "Do not neglect the spiritual gift within you, which was bestowed upon you through prophetic utterance with the laying on of hands by the presbytery."

We also see an impartation of blessing. In particular, fathers would lay their hands on their children and impart a blessing to them. A good example of this is in Genesis 48:13-20, where Israel blessed all of his children. In the New Testament, people brought their children to Jesus so that He could bless them. The disciples tried to stop it, but Jesus said, "Permit the children come to Me; do not hinder them." And Jesus took them in His arms and began blessing them, laying His hands on them.

(Mk 10:13–16) "And they were bringing children to Him so that He might touch them; but the disciples rebuked them. {14} But when Jesus saw this, He was indignant and said to them, "Permit the children to come to Me; do not hinder them; for the kingdom of God belongs to such as these. {15} "Truly I say to you, whoever does not receive the kingdom of God like a child will not enter it *at all*." {16} And He took them in His arms and *began* blessing them, laying His hands on them."

B. Identification

The second significance associated with the laying on of hands is identification. Through the laying on of hands, a person identifies or associates himself with the other person or animal. When an animal was sacrificed as a sin offering, the person offering the animal would lay hands on the animal that was to be killed, and by this he was identifying himself with the animal. (See Leviticus 4:22-31.)

(Le 4:24) "He shall lay his hand on the head of the male goat and slay it in the place where they slay the burnt offering before the Lord; it is a sin offering."

In the commissioning of leader, the laying on of hands identified the person as God's choice. We see this in both the Old and New Testament. In the Old Testament, priests, Levites, and kings all had hands laid on them, and it generally was accompanied with oil, signifying an anointing of the Holy Spirit. In the New Testament, the presbytery would lay hands on someone being ordained as an elder. When the apostles raised up seven deacons in Acts 6, they also laid hands on them. In all these cases, they were identifying these leaders as God's choice.

(1 Ti 5:22) "Do not lay hands upon anyone too hastily and thus share responsibility for the sins of others; keep yourself free from sin."

(Ac 6:6) "And these they brought before the apostles; and after praying, they laid their hands on them."

There was an identification in judicial matters. Judges would lay hands on both parties in a legal dispute, showing he could adjudicate for both parties.

(Job 9:33) "There is no umpire between us, Who may lay his hand upon us both."

C. Confirmation

The third significance of laying on of hands is confirmation. There are two primary areas of confirmation: the confirmation of a guilty party and the confirmation of leadership. In the Old Testament, people were to lay hands on the guilty party, confirming that this was indeed the person who was guilty. They did this prior to bringing judgment on the person. In Leviticus 24:14 the people who witnessed (heard the cursing) a crime were to lay their hands on the guilty person's head before the congregation stoned him. God wants people to make certain that someone is guilty before imputing punishment. That is why a person had to have two or more witnesses to be convicted. God wants the evil purged from society, but He is also a God of justice. He does not want the innocent put to death.

(Le 24:14) "Bring the one who has cursed outside the camp, and let all who heard him lay their hands on his head; then let all the congregation stone him."

(Dt 17:7) "The hand of the witnesses shall be first against him to put him to death, and afterward the hand of all the people. So you shall purge the evil from your midst."

When a person was selected for leadership, those in authority would fast, pray and then afterwards lay hands on the person, commissioning them into leadership. The laying on of hands confirmed that they met the requirements of the office and that this was God's will for them. We find examples of this in Acts 6:1-7 where the apostles laid hands on the first deacons. Another example is in Acts 13:1-3 when the elders at Antioch laid hands on Barnabus and Paul and sent them out as apostles. In 1 Timothy 5:22 Paul told Timothy to be careful about who he laid hands on and confirmed as a church leader.

(Acts 6:6) "And these they brought before the apostles; and after praying, they laid their hands on them."

(Acts 13:3) " Then, when they had fasted and prayed and laid their hands on them, they sent them away."

(1 Ti 5:22) "Do not lay hands upon anyone too hastily and thus share responsibility for the sins of others; keep yourself free from sin."

5. Resurrection Of the Dead (He 6:2)

The resurrection of the dead is listed as the fifth foundational teaching in Hebrews. It is part of the gospel message, and it is a validation of our faith.

(He 6:2) "of instruction about washings, and laying on of hands, and the resurrection of the dead, and eternal judgment."

The resurrection of the dead is part of the gospel message. In 1 Corinthians 15, Paul summarizes the gospel message that he preached to them, and by which they are saved. First, "Christ died for our sins according to the Scriptures, that He was buried, and that He was raised on the third day according to the Scriptures." He appeared to the apostles, and to hundreds of others after He was raised from the dead.

(1 Co 15:1–6) "Now I make known to you, brethren, the gospel which I preached to you, which also you received, in which also you stand, {2} by which also you are saved, if you hold fast the word which I preached to you, unless you believed in vain. {3} For I delivered to you as of first importance what I also received, that Christ died for our sins according to the Scriptures, {4} and that He was buried, and that He was raised on the third day according to the Scriptures, {5} and that He appeared to Cephas, then to the twelve. {6} After that He appeared to more than five hundred brethren at one time, most of whom remain until now, but some have fallen asleep;"

In Acts 1:21-22, the eleven remaining apostles were discussing the replacement of Judas Iscariot. They concluded that it was necessary to pick a man that had been with them from the baptism of John until the day Jesus was taken from them, so that the person could be a witness with them of His resurrection. They clearly understood that they were to bear witness of Christ's resurrection. It was clearly a part of the gospel message.

(Acts 1:21-22) "It is therefore necessary that of the men who have accompanied us all the time that the Lord Jesus went in and out among us-- {22} beginning with the baptism of John, until the day that He was taken up from us-- one of these should become a witness with us of His resurrection."

In Acts 2:30-33, Peter preached the message at Pentecost where three thousand souls were added to the church. Part of the message included a testimony that the apostles were all witnesses that Christ had been raised from the dead.

(Acts 2:30-32) "And so, because he was a prophet, and knew that GOD HAD SWORN TO HIM WITH AN OATH TO SEAT one OF HIS DESCENDANTS UPON HIS THRONE, {31} he looked ahead and spoke of the resurrection of the Christ, that HE WAS NEITHER ABANDONED TO HADES, NOR DID His flesh SUFFER DECAY. {32} "This Jesus God raised up again, to which we are all witnesses."

Throughout the book of Acts, the resurrection of the dead was preached. In Acts 17:18, the Epicurean and Stoic philosophers ignored what Paul preached, saying, “he was preaching Jesus and the resurrection.” The doctrine of the resurrection of the dead was an essential part of the gospel message in the early church.

(Acts 17:18) "And also some of the Epicurean and Stoic philosophers were conversing with him. And some were saying, "What would this idle babbler wish to say?" Others, "He seems to be a proclaimer of strange deities,"-- because he was preaching Jesus and the resurrection."

The resurrection is also a validation of our faith. Paul wrote in 1 Corinthians 15:14 that if Christ has not been raised from the dead, then our faith is in vain. Moreover, he says that we are false witnesses of God. He reiterates in verse seventeen that if Christ has not been raised from the dead, our faith is worthless, and we are still in our sins. The resurrection of the dead is therefore a crucial doctrine in our faith.

(1 Cor 15:12-19) "Now if Christ is preached, that He has been raised from the dead, how do some among you say that there is no resurrection of the dead? {13} But if there is no resurrection of the dead, not even Christ has been raised; {14} and if Christ has not been raised, then our preaching is vain, your faith also is vain. {15} Moreover we are even found to be false witnesses of God, because we witnessed against God that He raised Christ, whom He did not raise, if in fact the dead are not raised. {16} For if the dead are not raised, not even Christ has been raised; {17} and if Christ has not been raised, your faith is worthless; you are still in your sins. {18} Then those also who have fallen asleep in Christ have perished. {19} If we have hoped in Christ in this life only, we are of all men most to be pitied."

There are two different resurrections, one of the righteous and one of the wicked. In John 5:28-29, Jesus taught that an hour was coming where all who were in the tombs would hear his voice and come forth. Those who had done good deeds would have a resurrection of life, and those who had committed evil deeds would have a resurrection of judgment. We gather from this that all people, both Christians and non-Christians will be resurrected from the dead. The difference is where they will spend eternity. Those without Christ will have a resurrection of eternal judgment.

(John 5:28-29) ""Do not marvel at this; for an hour is coming, in which all who are in the tombs shall hear His voice, {29} and shall come forth; those who did the good deeds to a resurrection of life, those who committed the evil deeds to a resurrection of judgment."

Because Jesus was raised from the dead, believers are to live transformed lives. In Romans 6:4-11, Paul taught that we are buried with Christ through baptism into death. Then, we are raised up from the dead to walk in newness of life. Just as Jesus was resurrected from the dead, we are resurrected from the dead through baptism. We are to have resurrection life, a life free from sin, since we have died to sin and been raised up with Christ.

(Ro 6:4-7) "Therefore we have been buried with Him through baptism into death, in order that as Christ was raised from the dead through the glory of the Father, so we too might walk in newness of life. {5} For if we have become united with Him in the likeness of His death, certainly we shall be also in the likeness of His resurrection, {6} knowing this, that our old self was crucified with Him, that our body of sin might be done away with, that we should no longer be slaves to sin; {7} for he who has died is freed from sin."

6. **Eternal Judgment** (He 6:2)

The sixth foundational teaching in Hebrews 6 is eternal judgment. The two Greek words that are used are *aionios krima*. *Aionios* (Strong's G166) means eternal or everlasting. *Krima* (Strong's G2917) means condemnation, damnation, or judgment. This is speaking about a judgment that has everlasting or eternal consequences.

(He 6:2) "of instruction about washings, and laying on of hands, and the resurrection of the dead, and eternal judgment."

In Hebrews 9:27, we read that it is appointed for all men to die once and then comes judgment. In John 5, Jesus taught that believers do not come into judgment, and have passed out of death into life. This seems like a contradiction. However, the key to understanding this is our understanding of salvation. God made a covenant with us through His Son Jesus. Jesus was holy and blameless, without sin. He was made sin on our behalf and we have been made the righteousness of God in Him (2 Cor 5:21). Those who believe and receive Christ into their lives are righteous. Because they are righteous, they do not come into judgment, but pass out of death into life.

(He 9:27) "And inasmuch as it is appointed for men to die once and after this *comes* judgment,"

(Jn 5:24) "Truly, truly, I say to you, he who hears My word, and believes Him who sent Me, has eternal life, and does not come into judgment, but has passed out of death into life."

On the day of judgment, Jesus taught that the wicked are going to be judged and sent to the eternal fire that had been prepared for the devil and his angels.

(Mt 25:41, 46) ""Then He will also say to those on His left, 'Depart from Me, accursed ones, into the eternal fire which has been prepared for the devil and his angels... {46} And these will go away into eternal punishment, but the righteous into eternal life.'""

In Revelations, John was given a revelation about this day of judgment. All the dead, great or small, stood before the throne, and the book of life was opened. Each person was judged according to their deeds. If anyone's name was not found in the book of life, he was thrown into the lake of fire.

(Re 20:12-15) "And I saw the dead, the great and the small, standing before the throne, and books were opened; and another book was opened, which is the book of life; and the dead were judged from the things which were written in the books, according to their deeds. {13} And the sea gave up the dead which were in it, and death and Hades gave up the dead which were in them; and they were judged, every one of them according to their deeds. {14} And death and Hades were thrown into the lake of fire. This is the second death, the lake of fire. {15} And if anyone's name was not found written in the book of life, he was thrown into the lake of fire."

In Revelation 21:8 John wrote that the unbelievers and unrighteous will be in the lake that burns with fire and brimstone, which is the second death. The immoral and unrighteous people, those who had not trusted and believed in Christ, were thrown into the lake that burns with fire.

(Re 21:8) "But for the cowardly and unbelieving and abominable and murderers and immoral persons and sorcerers and idolaters and all liars, their part will be in the lake that burns with fire and brimstone, which is the second death."

Even though believers have passed out of judgment, they will still have to give account. In Romans 14, Paul taught that we will all have to stand before the judgment seat of God and give account.

(Ro 14:10–12) "But you, why do you judge your brother? Or you again, why do you regard your brother with contempt? For we will all stand before the judgment seat of God. {11} For it is written, "As I live, says the Lord, every knee shall bow to Me, and every tongue shall give praise to God." {12} So then each one of us will give an account of himself to God."

In Hebrews 13, believers are exhorted to obey their leaders and submit to them, because their leaders will have to give an account to God. There are consequences for those that bring grief to their leaders; it will be unprofitable for them.

(He 13:17) "Obey your leaders and submit *to them*, for they keep watch over your souls as those who will give an account. Let them do this with joy and not with grief, for this would be unprofitable for you."

When believers stand before the judgment seat and give account to God, and there will be a number of rewards or crowns given out. These crowns will be given out based on our lives and ministries. These should be incentives for us to live for Christ. Here are the six crowns that are mentioned:

1. Crown of Righteousness (for purity of life) (2 Ti 4:7-8)
2. Crown of Life (for persevering through trials and tribulation) (Jas 1:12, Re 2:10)
3. Crown of Glory (for elders who faithfully care for the flock) (1 Pe 5:1-4, Mt 10:41)
4. Crown of Beauty (also called the crown of wisdom) (Pr 4:5-9)
5. Soul-Winner's Crown (also called the crown of rejoicing, given to those who win people to Christ) (1 Th 2:19, Ph 4:1, Pr 11:30)
6. Incorruptible Crown (for discipline in the Christian life) (1 Co 9:24-27)

Conclusion and Applications

We are looking at being complete in Christ or mature in Christ. In order for us to press on to maturity, there are some foundational teachings that must be in place. The writer of Hebrews just mentions six foundational truths: repentance from dead works, faith toward God, instruction about washings, laying on of hands, the resurrection of the dead, and eternal judgment. Our text in Hebrews does not expound on them, so I have given a very quick overview of these teachings. Normally, I would spend a message on each of these foundational truths. Next week we will cover two more foundational teachings: the foundation of Christ, and the foundation of God's Word.

(He 6:1-2) "Therefore leaving the elementary teaching about the Christ, let us press on to maturity, not laying again a foundation of repentance from dead works and of faith toward God, {2} of instruction about washings, and laying on of hands, and the resurrection of the dead, and eternal judgment."

The emphasis on the text is to get these foundational truths behind us so that we can press on to maturity. God wants these foundations laid in our lives so we can grow and become mature believers. That was Paul's goal, and that is God's goal for each of our lives.

Closing Prayer

Father God, You are the Author and Perfecter of our faith. You are the One that began a good work in us, and we are confident that You will complete it. Help us to grasp and understand these foundational truths so that we can do our part, and press on to maturity. We pray this in Jesus' name. Amen.

Introduction (Col 1:28, He 5:11-6:2)

1. **Repentance From Dead Works** (He 6:1, Acts 2:37-38, Mt 3:8, 2 Cor 7:10)

2. **Faith Toward God** (He 6:1, He 6:1, 11:1, Eph 2:8-9, He 11:6, Hab 2:4, Ro 4:20-21, Lk 17:5, Ro 10:17, 1 Sam 17:34-37)

3. **Washings** (He 6:2, Mk 7:4-8, He 9:8–10)

4. **Laying On of Hands** (Heb 6:2)
 - A. **Impartation** (Le 1:4, 3:2, 3:8, 3:13, Ex 2:10, Nu 8:12, Le 4:15, Le 16:21, Nu 27:18-20, Dt 34:9, Acts 8:18, 1 Ti 4:14, Gen 48:13-20, Mk 10:13–16)
 - B. **Identification** (Lev 4:22-31, 1 Ti 5:22, Ac 6:6, Job 9:33)

 - C. **Confirmation** (Le 24:14, Dt 17:7, Acts 6:6, 13:3, 1 Ti 5:22)

5. **Resurrection Of the Dead** (He 6:2, 1 Co 15:1–6, Ac 1:21-22, 2:30-32, 17:18, 1 Cor 15:14, Jn 5:28-29, Ro 6:4-7)

6. **Eternal Judgment** (He 6:2, 2 Cor 5:21, He 9:27, Jn 5:24, Mt 25:41, 25:46, Re 20:12-15, 21:8, Ro 14:10–12, He 13:17)

Crowns to be Awarded

1. Crown of Righteousness (for purity of life) (2 Ti 4:7-8)
2. Crown of Life (for persevering through trials and tribulation) (Jas 1:12, Re 2:10)
3. Crown of Glory (for elders who faithfully care for the flock) (1 Pe 5:1-4, Mt 10:41)
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