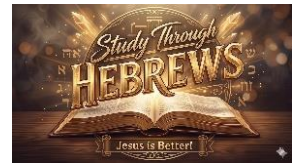




**Let Us Press On –
From the Six Foundations to Maturity
(Hebrews 5:11-6:3)
(Lesson #10)**



To download lesson guides or other study resources visit our webpage: <http://truth-seekers.net>

5:11 About this we have much to say, and it is hard to explain, since you have become dull of hearing.

This is where we left off last week. The author of Hebrews having brought his audience to the edge of a breathtaking theological peak: the mysterious figure of Melchizedek (Hebrews 5:10), pulls them back.

Vs 12 For though by this time you ought to be teachers, you need someone to teach you again the basic principles of the oracles of God. You need milk, not solid food,

Having warned them about being dull hearing in verse 11, the preacher now diagnoses the severity of their condition. This is not gentle flattery; it is an affectionate but stinging rebuke.

He begins with a cutting temporal marker: ***"by this time."*** The author points out that sufficient calendar time had elapsed since their initial conversion. These were not brand-new converts fresh out of the waters of baptism.

They had heard the apostolic message, witnessed signs and wonders (Hebrews 2:3–4), and endured early trials (Hebrews 10:32–34). Enough time had passed for deep root growth and fruitfulness. Measured against the standard of time invested, they ought to have reached spiritual adulthood.

Instead, their spiritual development had stalled—or worse, reversed.

The author goes on and says that by now, they ***"ought to be teachers."*** He does not mean every Christian is expected to hold an official teaching position in the local church? The New Testament addresses this:

3 Not many of you should become teachers, my brothers, for you know that we who teach will be judged with greater strictness. (Jas 3:1, ESV).

Paul, as he was discussing spiritual gifts, asks these rhetorical questions:

29 Are all apostles? Are all prophets? Are all teachers? Do all work miracles? (1 Co 12:29, ESV).

While not all are called to teach, every growing disciple is called to be able to *impart, explain, and pass on* biblical truth within their circle of influence. Whether discipling one's children, mentoring a younger believer, or giving a defense for the hope within us, maturity produces the ability to guide others into truth.

Instead of guiding others, however, these believers were in need of elementary remediation. They were in need of someone coming along and teaching them AGAIN.

This was not a fault in what they were taught, rather, they were in need to once again be taught ***"the basic principles of the oracles of God."***

The Greek word for "basic principles" is **στοιχεῖα (stoicheia)**. In the Greco-Roman education system, *stoicheia* referred to the **alphabet**—the rudimentary phonetics and letter-forms an infant had to trace before learning to read sentences or write essays. Paired here with the word *archē* (beginning/rudiments), the phrase means the absolute **ABC kindergarten basics** of divine revelation.

The Oracles of God: Refers to the divine utterances of God, in particular the sacred Scriptures.

The tragic irony is inescapable: after years of sitting under the truth, they were not advancing to advanced reading; they were back at the chalkboard tracing their A-B-Cs.

Vs 12b - To drive this point home, the author invokes a vivid physical metaphor: ***“You need milk, not solid food.”***

In both Jewish rabbinic discourse and Greco-Roman philosophy the shift from milk to solid food was a universally understood metaphor for moving from foundational instruction to mature wisdom.

The Old Testament anticipated this imagery in Isaiah’s indictment of Israel’s sluggish religious leaders:

“To whom will he teach knowledge, and to whom will he explain the message? Those who are weaned from the milk, those taken from the breast? For it is precept upon precept, precept upon precept, line upon line, line upon line, here a little, there a little.” (Is 28:9–10, ESV)

The Apostle Paul employed the exact same culinary contrast when correcting the carnality of the Corinthian assembly:

“But I, brothers, could not address you as spiritual people, but as people of the flesh, as infants in Christ. I fed you with milk, not solid food, for you were not ready for it. And even now you are not yet ready, for you are still of the flesh.” (1 Cor 3:1–3, ESV)

Milk is pre-digested, easy to assimilate, and designed by God for infancy. There is no shame in a newborn drinking milk—it is essential and life-giving. The tragedy occurs when a grown adult refuses to chew steak and remains restricted to a nursing bottle.

Physical growth happens automatically with time; **spiritual growth does not**. Mere time in the faith does not guarantee maturity in the faith.

APPLICATION: Arrested development in the Christian life is heartbreaking. Imagine a father holding his 25-year-old son, who can still only consume strained baby food and babble baby talk.

Maturity begins with the daily habit of feeding ourselves directly from God’s table. If your time in the Word has grown sporadic, shallow, or maybe even nonexistent. I am asking you to make a decisive, intentional commitment:

- **Carve out 30 uninterrupted minutes every day** at the exact same time—before the house wakes up, during a lunch break, or before bed.
- **Dedicate the next two months (60 days)** to opening the Scriptures directly, praying over the text, and wrestling with what God has revealed.
- How about right now, all of us commit to 30 minutes each day (minimum) in the Scriptures.

Vs 13 for everyone who lives on milk is unskilled in the word of righteousness, since he is a child.

Having declared in verse 12 that his hearers still require milk instead of solid food, the pastor now explains *why* this condition is so dangerous. The opening word “for” (*gar*) connects this verse directly to the preceding rebuke: staying on an exclusive diet of milk is not merely an innocent preference—it carries serious developmental consequences.

When someone consumes only milk, their capacity to handle the weightier realities of divine revelation remains completely unformed.

The word translated “unskilled” is a **hapax legomenon**—it appears only this single time in the entire Greek New Testament. But to live on milk results in one being “unskilled” or “unacquainted,” or “inexperienced.”

Etymologically, it combines the negative prefix *a-* ("without") and *peira* ("trial, test, experience, attempt"). It is a person who is **untried, unpracticed, or without firsthand experience**. It is a person who is a rookie or a novice.

The author's point is not merely that the milk-drinker lacks intellectual data. Rather, they lack the **applied, battle-tested practice** of living out and handling the Word.

The reason they are unskilled is plain: *"since he is a child."* The Greek word here is *νήπιος (nēpios)*, meaning an **infant, baby, or minor**. For an actual baby, being a *nēpios* is natural, normal, and healthy. But for an adult believer who has walked with Christ for years, remaining a *nēpios* is an unnatural, self-inflicted spiritual disability.

The author states that the spiritual infant is unskilled in the **"word of righteousness."**

In the immediate context, the author was attempting to explain the royal, heavenly priesthood of Jesus according to the order of Melchizedek (Hebrews 5:10).

The **"word of righteousness"** is not just basic moral advice; it is the deep theological revelation of Christ our High Priest, who mediates the New Covenant and secures our eternal standing before God.

Vs 14 But solid food is for the mature, for those who have their powers of discernment trained by constant practice to distinguish good from evil.

The author now completes the contrast he began in verse 12. Milk belongs in the nursery with the *nēpios* (infant), but solid food belongs exclusively to the **mature**.

The Greek word for "mature" is *τέλειος (teleios)*. In biblical literature, *teleios* does not mean flawless sinless perfection; rather, it speaks of **wholeness, completeness, full growth, and reaching an intended end or goal**.

Just as a full-grown adult has organs capable of breaking down dense, solid nourishment, the spiritually mature believer has developed the capacity to process, absorb, and profit from the profound realities of the New Covenant.

The preacher describes exactly how this maturity is forged: it belongs to ***"those who have their powers of discernment trained by constant practice."*** Here, the author draws directly on the vivid athletic world of the Greco-Roman culture. Paul did this quite regularly.

In ancient Greek cities, the **gymnasium** was the central institution for physical conditioning, where wrestlers, runners, and boxers stripped down to train vigorously under rigorous discipline. The author borrows directly from this world. The word translated ***"trained"*** is the root from which we get our English words *gymnasium* and *gymnastics*. It literally means "having been vigorously exercised or rigorously drilled."

By ***"constant practice"***, this refers to an established habit, a condition produced by repeated, disciplined routine—what we would call **muscle memory**.

Spiritual discernment is not an innate gift that drops out of heaven fully formed; nor does it come merely from memorizing data in a classroom. It is forged in the daily gymnasium of real-world decision-making, where truth is repeatedly applied under pressure.

This athletic metaphor directly mirrors what the author just revealed about our High Priest in this very chapter:
"Although he was a son, he learned obedience through what he suffered. And being made perfect, he became the source of eternal salvation to all who obey him..." (Heb 5:8–9, ESV)

Jesus Himself—though fully sinless and divine—entered into human existence and underwent real moral testing in the crucible of suffering. His obedience was lived out and demonstrated in the dust and friction of actual trials, culminating at the cross. I

If Christ Himself walked through the active arena of obedience, we cannot expect to develop spiritual maturity through passive detachment.

The Ultimate Outcome: The purpose of this rigorous gym work is *"to distinguish good from evil."* In the immediate context of Hebrews, this distinction is not merely about broad moral questions (like honesty vs. lying). It addresses the urgent theological crisis facing this congregation.

Without exercised discernment, religious compromise often looks safe, reasonable, and traditional. The trained eye sees that shrinking back from Christ is spiritual disaster.

APPLICATION: Spiritual maturity is not measured by how many notebooks we have filled with sermon notes, or how many theological terms we know. It is measured by our **spiritual muscle memory**.

Spiritual maturity is not measured in how long I read my Bible this morning, it is measured by how things went today in the arena of life (forgiving others, resisting compromise, controlling our tongues, walking by faith, trusting Christ, etc.)

6:1a *Therefore let us leave the elementary doctrine of Christ and go on to maturity,*

While modern Bibles insert a chapter break here, there is not the slightest pause in the preacher's train of thought.

Chapter 6 opens with the conjunction **"Therefore"**, which serves as a vital hinge reflecting back on everything, he has just diagnosed in Hebrews 5:11–14:

- Because you have grown dull of hearing;
- Because enough calendar time has elapsed that you should already be teaching others;
- Because you are still sipping milk when you should be eating solid food;
- Because prolonged infancy leaves a believer unskilled in the word of righteousness;

Therefore, we cannot remain stuck in the nursery. We must move forward.

Notice also the preacher's pastoral tenderness. In chapter 5, he stung them with direct rebukes: *"you need someone to teach you," "you need milk," "you have become dull."*

But here in 6:1, he shifts to an inclusive, shepherd's exhortation: **"Let us."** He places his arm around his flock. He does not say, *"Go on without me,"* or *"Sort this out yourselves,"* but rather, *"Together, as a congregation under grace, let us press onward."*

The phrase *"let us leave"* can easily be misunderstood. The author is not calling them to abandon, discard, or forget the foundational truths about Jesus? In the context he is not calling them to let go, but rather to build upon the foundation.

When builders lay the concrete footings of a house, those footings are indispensable. Without them, the entire structure collapses.

However, a builder cannot spend five years pouring the same foundation over and over again. At some point, the builders must **leave the foundation** in order to frame the walls, raise the roofbeams, and complete the dwelling.

To *"leave"* the elementary doctrine does not mean abandoning the foundation of Christ; it means **building the superstructure of Christian maturity upon it.**

"The Elementary Doctrine of Christ," literally in the Greek, *"the word of the beginning of Christ."*

This refers to the starting line—the preliminary truths concerning the Messiah. In the immediate context of a Jewish-Christian community, these believers had come out of the Old Covenant shadow into the New Covenant dawn. They had grasped the initial truth that Jesus of Nazareth was indeed the promised Messiah.

But they had stalled out at the threshold. Instead of advancing into the glorious implications of His heavenly priesthood and His all-sufficient, once-for-all sacrifice, they were hovering nervously around the entrance, half-tempted to run back to the old temple rituals.

It is from this point that the author issues the call: *"Let us go on to maturity.* Maturity is not an elusive luxury reserved for an elite class of super-Christians.

In the New Testament, growth is the standard, expected trajectory of everyone who has truly been regenerated by the Holy Spirit.

6:1b - not laying again a foundation of repentance from dead works and of faith toward God,

The author now transitions directly into an architectural metaphor, and introduces *the foundations*. Builders do not tear up and repour the concrete every morning; they set it, let it solidly, and build upon it.

Now what these six items are and even what they represent are **highly debated and disagreed upon.**

There are basically two broad camps, the first camp is that these six elements are part of ancient Jewish worship, things that were part of the Old Covenant liturgy and thus things they need to let go of and move beyond.

The second camp, and where I find myself, is that these are the basic Christian principles where many in his audience have stalled. They have to varying degrees accepted these *"elementary doctrines of Christ"* (6:1a), but they have failed to *"go on to maturity."*

So, it seems to me that clearly these things are about Christ and they are things that are to be built upon.

Here, the pastor introduces a list of **six foundational items** arranged in **three logical pairs**:

1. **The Godward Entry into Christian Life: *Repentance from dead works and faith toward God*** (v. 1b). When you read this pair, they sound more like Christian principles than Jewish.
2. **External Rites and Ordinances: *Instructions about washings and the laying on of hands*** (v. 2a). When you read this pair, they sound more like ancient Jewish customs. But as you will see in a moment, they are both fundamental Christian principles.
3. **Eschatological Realities: *The resurrection of the dead and eternal judgment*** (v. 2b). When you read this pair, they sound more like Christian principles than Jewish.

As Christian principles, each pair moves progressively from the threshold of conversion, to corporate community practice, and to the final consummation of redemptive history.

Pair 1: Repentance and Faith

Repentance and faith form the two inseparable sides of a single gospel coin. A person cannot genuinely turn toward God without turning away from what previously held their trust.

A. Repentance from Dead Works:

The noun translated "**repentance**" is **μετάνοια** (*metanoia*, occurring 22 times in the Greek New Testament), and its verbal counterpart is **μετανοέω** (*metanoēō*, occurring 34 times).

While the root combines *meta* ("after" or "change") and *nous* ("mind"), biblical *metanoia* is **far deeper** than a mere change of opinion or an intellectual adjustment.

It reflects the Old Testament prophetic concept of **shuv** (שׁוּב)—a total, 180-degree turnaround of heart, mind, and direction. It reorients the soul away from rebellion and toward God.

The call to repent or the call for repentance are only mentioned a few times in the Old Testament, while they are foundational truths in the New.

Scripture carefully distinguishes between biblical repentance and mere emotional regret or remorse. Remorse feels terrible because of consequences, disgrace, or being caught (like Judas in Matthew 27:3). Worldly grief mourns the penalty of sin; while genuine repentance mourns the violation of God's holiness.

The author specifies the starting point: repentance is **from dead works**. He uses this phrase only twice in the New Testament (here and in Heb 9:14: *"how much more will the blood of Christ... purify our conscience from dead works to serve the living God"*).

In Hebrews, "**dead works**" carries two complementary layers of meaning:

G. L. Cockerill observes: *"'Dead works' are works of unbelief that lead to eternal loss, like those evidenced by the wilderness generation."* They are actions rooted in a state of spiritual alienation from God.

Also, I would add, for a Jewish audience tempted to retreat into temple ceremonialism, "**dead works**" can also refer to relying on religious rituals, washings, and animal sacrifices as a means of establishing one's own standing before God.

These works are "dead" because they have no power to impart spiritual life, cleanse a guilty conscience, or appease divine justice without Christ.

Today, for you and I, any human performance relied upon to earn God's favor, is a **dead work**.

B. Faith Toward God

Turning away from dead works creates a vacuum that must be filled. The author immediately pairs repentance with "**faith toward God**."

The noun **πίστις** (*pistis*, faith/trust) appears over **240** times in the New Testament and dominates chapter 11 of this epistle.

Biblical faith is never a blind leap into the dark or simply positive thinking. It is a grounded, active, personal reliance on who God has declared Himself to be in Christ.

Historic biblical theology recognizes that saving faith consists of three distinct, indispensable components:

- **Knowledge:** Faith requires content. One must know who God is, what Christ has done, and what the gospel promises. You cannot trust what you do not know.
- **Assent:** One must acknowledge that these facts are historically and spiritually true. However, mere mental agreement is not enough—even demons believe and tremble (James 2:19).
- **Personal Trust:** The resting of one's full spiritual weight on Christ alone. It is the heart saying: *"I abandon my dead works, my self-righteousness, and my merit, and I cast myself entirely into the hands of a faithful Savior."*

This pairing of repentance and faith forms the uniform apostolic heartbeat of the New Testament:

"Now after John was arrested, Jesus came into Galilee, proclaiming the gospel of God, and saying, 'The time is fulfilled, and the kingdom of God is at hand; repent and believe in the gospel.'" (Mark 1:14–15, ESV)

"And Paul said, 'John baptized with the baptism of repentance, telling the people to believe in the one who was to come after him, that is, Jesus.'" (Acts 19:4, ESV)

"testifying both to Jews and to Greeks of repentance toward God and of faith in our Lord Jesus Christ." (Acts 20:20–21, ESV)

This is the bedrock foundation of the Christian life. We never tear it down, but neither can we stay in the hole digging footings forever.

APPLICATION: We live in a day and age where there is great confusion at both of these points.

Many in our day, at the end of the day, secretly believe God accepts them because of their good attendance, conservative morality, or religious performance (attending, sharing, tithing, teaching, or whatever).

Equally in our culture many have reduced faith to intellectual agreement—"I believe God exists"—with no corresponding transformation of the heart or will. Biblical faith is always tethered to biblical repentance. You cannot walk toward God while running hand-in-hand with the world.

Vs 2a and of instruction about washings, the laying on of hands,

In verse 1, the author addressed the inner, heart-level foundation of the Christian life: **repentance from dead works and faith toward God**. Now, in verse 2a, he moves from personal conversion to the external rites and ordinances practiced within the covenant community:

Pair 2: Baptisms and Laying on Of Hands

A. Baptisms:

Item #3 ESV- *"Instruction About Washings"* The translation of this phrase has produced noticeable variation across modern versions:

- *"doctrine of baptisms"* (NKJV)
- *"teaching about ritual washings"* (HCSB/CSB)

Why this variance? The secret lies in the specific Greek vocabulary.

In the New Testament, whenever the authors speak of **New Testament water baptism**, they almost universally use the single noun form. Here in Hebrews 6:2, however, the author selects the **plural noun**.

I believe the author is purposefully talking about baptisms (plural). **This of course forces a question: What plural baptisms would the author be talking about?**

Some have speculated that this is plural because the author is talking about Jewish washing ceremonies, I suppose that is possible, but it does not fit well with the context. Others have speculated that it is plural here because the author is referring to teaching that distinguish Christian baptism for various forms of OT Jewish ceremonial washings. I suppose that too is possible, but I do not believe that is what he is saying.

So, if you will follow my line of thought, here is what I believe he is saying, another elementary, yet foundational Christian principle is baptisms.

I believe, if we are to understand the author's point, we must acknowledge that there are two distinct, two very different, baptisms that occur in the experience of a person becoming a Christian.

These two items have a connection, but they are quite different from one another. We might even say it this way: One is the profound reality and the other is a sign of that reality.

The first one we will talk about is the one that likely came to your mind first, when I mentioned “baptisms” and that is **water baptism**.

Water baptism is an outward manifestation of an inward work that has previously taken place. Water baptism points to dying to sin and self and rising from the dead to live for Christ.

Water baptism is said to be the first act of obedience for a new believer and it is what we would call an elementary principle. But if a person is lost when they enter the baptismal waters, they will be lost when we come up out of those waters. Water baptism does not save anyone.

When examining the doctrine of baptisms in the early church, believers were taught to recognize two distinct baptisms that take place in a disciple's walk:

1) **Water Baptism (Outward & Testimonial):**

An outward sign of the inward spiritual miracle that has already occurred. It does not wash away sin; water has no mythical saving power. If a person enters the water unsaved, they emerge simply a wet sinner. Rather, water baptism is the initial step of public obedience in obedience to the Great Commission:

"Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you." (Matthew 28:19–20, ESV)

"Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? We were buried therefore with him by baptism into death, in order that, just as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life." (Romans 6:3–4, ESV)

2) **The Baptism of the Holy Spirit (Inward & Primary):**

Occurs at the exact moment of saving faith. When a person turns to Christ, the Holy Spirit regenerates them, places them into the body of Christ, and seals them forever. This is described in many places:

"For in one Spirit we were all baptized into one body—Jews or Greeks, slaves or free—and all were made to drink of one Spirit." (1 Corinthians 12:13, ESV)

"he saved us, not because of works done by us in righteousness, but according to his own mercy, by the washing of regeneration and renewal of the Holy Spirit, whom he poured out on us richly through Jesus Christ our Savior," (Titus 3:5–6, ESV)

"You, however, are not in the flesh but in the Spirit, if in fact the Spirit of God dwells in you. Anyone who does not have the Spirit of Christ does not belong to him." (Romans 8:9, ESV)

Baptisms (water and spirit) are foundational Christian principles.

B) The Laying on of Hands:

The fourth elementary principle is **the laying on of hands**. To a 21st-century reader, this might seem like a specialized or a secondary topic.

But in the ancient apostolic church—the laying on of hands was a deeply significant, tangible action communicating **identification, authorization, impartation, participation, and/or commissioning**.

In the apostolic church, this tangible gesture was foundational across three primary areas of church life.

Commissioning and Ordination for Service:

The early church used the laying on of hands to officially designate leaders and set missionaries apart for specific Kingdom work:

The first Deacons: *"These they set before the apostles, and they prayed and laid their hands on them."* (Acts 6:6, ESV)

The first missionaries: *"Then after fasting and praying they laid their hands on them and sent them off."* (Acts 13:3, ESV)

Impartation and Recognition of Spiritual Gifting:

Paul reminded Timothy of the spiritual enablement confirmed at his ordination:

"Do not neglect the gift you have, which was given you by prophecy when the council of elders laid their hands on you." (1 Timothy 4:14, ESV)

"For this reason I remind you to fan into flame the gift of God, which is in you through the laying on of my hands," (2 Timothy 1:6, ESV)

Pronouncing Blessing and Healing:

Jesus tenderly laid hands-on little children to bless them (Mark 10:16) and on the sick to demonstrate compassionate healing power (Luke 4:40).

The Pastoral Warning:

Because the laying on of hands signified corporate endorsement and moral solidarity, Paul warned against treating it flippantly:

"Do not be hasty in the laying on of hands, nor take part in the sins of others; keep yourself pure." (1 Timothy 5:22, ESV)

Understanding what it means to be publicly set apart, consecrated, and held accountable within the body of Christ was elementary training for every new disciple.

The laying on of hands for the sick, deacons, pastors, missionaries, other workers of the gospel, etc. is a foundational New Testament principle. It is the New Testament method that one or more individuals show they are communicating **identification, authorization, impartation, participation, and/or commissioning** to another individual or group.

Vs 2b and the resurrection of the dead, and eternal judgment.

Pair 3: The Resurrection of the Dead and Eternal Judgment:

The preacher now arrives at the third couplet of foundational doctrines.

A) The Resurrection of the Dead:

The fifth foundational teaching is **"the resurrection of the dead"** The noun translated "resurrection" is the Greek word **ἀνάστασις (anastasis)**, and literally denotes a **"standing up"** or **"rising up."**

The New Testament emphasizes that this elementary doctrine is designed to anchor the believer's heart in the face of suffering and martyrdom—a vital message for a persecuted congregation in the mid-60s AD.

Paul comforts the Thessalonians with this very sequence:

13 But we do not want you to be uninformed, brothers, about those who are asleep, that you may not grieve as others do who have no hope. 14 For since we believe that Jesus died and rose again, even so, through Jesus, God will bring with him those who have fallen asleep. 15 For this we declare to you by a word from the Lord, that we who are alive, who are left until the coming of the Lord, will not precede

those who have fallen asleep. 16 For the Lord himself will descend from heaven with a cry of command, with the voice of an archangel, and with the sound of the trumpet of God. And the dead in Christ will rise first. 17 Then we who are alive, who are left, will be caught up together with them in the clouds to meet the Lord in the air, and so we will always be with the Lord. 18 Therefore encourage one another with these words. (1 Thes 4:13–18, ESV)

Paul unveils the transformative nature of this bodily change in his letter to Corinth:

51 Behold! I tell you a mystery. We shall not all sleep, but we shall all be changed, 52 in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised imperishable, and we shall be changed. 53 For this perishable body must put on the imperishable, and this mortal body must put on immortality. 54 When the perishable puts on the imperishable, and the mortal puts on immortality, then shall come to pass the saying that is written: "Death is swallowed up in victory." (1 Cor 15:50–54, ESV)

B) Eternal Judgment:

Solemnly and deliberately, the preacher concludes his foundational catalog with the sixth item: **"eternal judgment"**

The word **κρίμα** (*krima*) refers to the judicial verdict, decree, and execution of divine justice. The adjective **αἰώνιος** (*aiōnios*) means that this verdict is eternal, irrevocable, and carries cosmic, final consequence. There is no appeal beyond God's bench; there is no higher court, this is eternal judgement.

This reality is taught throughout the Scriptures:

"because he has fixed a day on which he will judge the world in righteousness by a man whom he has appointed; and of this he has given assurance to all by raising him from the dead." (Acts 17:31, ESV)

"For the Father judges no one, but has given all judgment to the Son... And he has given him authority to execute judgment, because he is the Son of Man." (John 5:22, 27, ESV)

"I charge you in the presence of God and of Christ Jesus, who is to judge the living and the dead, and by his appearing and his kingdom:" (2 Timothy 4:1, ESV)

For those outside of Christ, eternal judgment is a terrifying reality of divine wrath justly delivered. But for the believer, this doctrine brings two stabilizing convictions:

1. **Perfect Justice Will Prevail:** In an evil world where tyrants prosper and the innocent suffer, God will rectify every wrong. No sin is overlooked; it is either punished at the Cross of Christ or punished in eternal judgment.
2. **Confidence in Our Advocate:** Because the believer's sin was judged in Christ on Calvary, there is now no condemnation, no condemning sentence for those who are in Christ Jesus (Romans 8:1)!

Vs 3 And this we will do if God permits.

So the charge, the declaration from verse 1: **Let us go on to maturity**, finds the grand conclusion, rooted in the character and nature of God Himself.

And this we will do, God permitting! Notice as much as he lumped himself in with his audience: **Therefore let us leave the elementary doctrine of Christ and go on to maturity**, He continues, **And this we will do.**

The author does not intend to cover again the basic principles, but he is calling his audience to join him in moving beyond those basic points. As it was the goal of the ancient author, if it our goal as well.

We have reviewed the six apostolic foundations of the Christian faith, the A,B,Cs of Christian faith, and God permitting, we will now continue to press forward.