

Hebrews 6:1-2

Hebrews 5:12 – “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,”

2532 [e]	1063 [e]	3784 [e]	1510 [e]	1320 [e]	1223 [e]	3588 [e]	5550 [e]	3825 [e]	5532 [e]	2192 [e]	3588 [e]
kai	gar	opheilontes	einai	didaskaloi	dia	ton	chronon	palin	chreian	echete	tou
12 καὶ	γὰρ	οφείλοντες	εἶναι	διδάσκαλοι	διὰ	τὸν	χρόνον	, πάλιν	χρείαν	ἔχετε	τοῦ
Even	for	you ought	to be	teachers	by	the	time	again	need of	you have	[one]
Conj	Conj	V-PPA-NMP	V-PNA	N-NMP	Prep	Art-AMS	N-AMS	Adv	N-AFS	V-PIA-2P	Art-GNS

1321 [e]	4771 [e]	5100 [e]	3588 [e]	4747 [e]	3588 [e]	746 [e]	3588 [e]	3051 [e]	3588 [e]	2316 [e]	2532 [e]
didaskein	hymas	tina	ta	stoicheia	tēs	archēs	tōn	logiōn	tu	Theou	kai
διδάσκειν	ὑμᾶς	τινα	τὰ	στοιχεῖα	τῆς	ἀρχῆς	τῶν	λογίων	τοῦ	Θεοῦ	; καὶ
to teach	you	what [is]	the	principles	of the	beginning	of the	oracles	-	of God	and
V-PNA	PPro-A2P	IPro-AMS	Art-ANP	N-ANP	Art-GFS	N-GFS	Art-GNP	N-GNP	Art-GMS	N-GMS	Conj

1096 [e]	5532 [e]	2192 [e]	1051 [e]	2532 [e]	3756 [e]	4731 [e]	5160 [e]
gegonate	chreian	echontes	galaktos	kai	ou	stereās	trophēs
γεγόνατε	χρείαν	ἔχοντες	γάλακτος	, [καὶ]	οὐ	στερεᾶς	τροφῆς
you have become	need	[those] having	of milk	and	not	of solid	food
V-RIA-2P	N-AFS	V-PPA-NMP	N-GNS	Conj	Adv	Adj-GFS	N-GFS

1. [οφείλοντες](#) – *opheilontes* - “owe”, “to be obligated”, “one must”. Their spiritual obligation was to be teachers of the truth by this time.
2. [διδασκαλοι](#) - *didaskaloi* - is “teachers”
 - a. This word for teachers is informal and does not necessarily mean a trained theologian.
 - b. The Stoic and the Christian view of teaching was that anyone who had an understanding could share it with others.
 - c. Every believer is expected to be able to defend his faith – 1 Peter 3:15
3. [στοιχεια](#) – *stoicheia* - “rudiments” “basic elements”
 - a. The basic material that makes up the universe
 - b. The A, B, C’s that make up words, sentences, and books.
4. These believers understood spiritual truths at a very low, elementary level.
5. This is called “the beginnings of the oracles of God”. These would be the same as:
 - a. “the beginnings of Christ” (6:1)
 - b. “milk” (5:12)
 - c. These are the simpler matters of doctrine.
 - d. 1 Corinthians 3:12-15 – “For no one can lay any foundation other than the one already laid, which is Jesus Christ. If anyone builds on this foundation using gold silver, costly stones, wood, hay or straw, their work will be shown for what it is, because the Day will bring it to light. It will be revealed with fire, and the fire will test the quality of each person’s work. If what has been built survives, the builder will receive a reward. If it is

burned u, the builder will suffer loss but yet will be saved – even though only as one escaping through the flames.”

- e. 1 Peter 2:2 the **milk** is for beginners but it **is not inferior**.

Hebrews 5:13 – “**for everyone who lives on milk is unskilled in the word of righteousness, since he is a child.**”

3956 [e]	1063 [e]	3588 [e]	3348 [e]	1051 [e]	552 [e]	3056 [e]	1343 [e]	3516 [e]	1063 [e]	1510 [e]			
pas	gar	ho	metechōn	galaktos	apeiros	logou	dikaioσynēs	nēpios	gar	estin			
13	πᾶς	γὰρ	ὁ	μετέχων	γάλακτος	ἄπειρος	λόγου	δικαιοσύνης	;	νήπιος	γὰρ	ἐστιν	;
	Everyone	for	-	partaking [only]	of milk	[is] inexperienced	in [the] word	of righteousness		an infant	for	he is	
	Adj-NMS	Conj	Art-NMS	V-PPA-NMS	N-GNS	Adj-NMS	N-GMS	N-GFS		Adj-NMS	Conj	V-PIA-3S	

1. “Unskilled” or “inexperienced” - [ἀπειρος](#) – *apeiros* - means unskilled, a person without experience, untried, ignorant
2. “word of righteousness” - [λογου δικαιοσυνης](#) - refers to the teachings and ways of God that come to a believer and change their lives and themselves into the image of Christ.

Hebrews 5:14 – “**But solid food is for the mature, for those who have their powers of discernment trained by constant practice to distinguish good from evil.**”

5046 [e]	1161 [e]	1510 [e]	3588 [e]	4731 [e]	5160 [e]	3588 [e]	1223 [e]	3588 [e]	1838 [e]	3588 [e]		
teleiōn	de	estin	hē	sterea	trophē	tōn	dia	tēn	hexin	ta		
14	τελείων	δέ	ἐστιν	ἡ	στερεὰ	τροφή	,	τῶν	διὰ	τὴν	ἔξιν	τὰ
	[for the] mature	however	is	-	solid	food	the [ones]	by	-	constant use	the	
	Adj-GMP	Conj	V-PIA-3S	Art-NFS	Adj-NFS	N-NFS	Art-GMP	Prep	Art-AFS	N-AFS	Art-ANP	

145 [e]	1128 [e]	2192 [e]	4314 [e]	1253 [e]	2570 [e]	5037 [e]	2532 [e]	2556 [e]	
aisthētēria	gegymnasmēna	echontōn	pros	diakrisin	kalou	te	kai	kakou	
αἰσθητήρια	γεγυμνασμένα	ἔχόντων	πρὸς	διάκρισιν	καλοῦ	τε	καὶ	κακοῦ	.
senses	training	having	for	distinguishing	good	both	and	evil	
N-ANP	V-RPM/P-ANP	V-PPA-GMP	Prep	N-AFS	Adj-GNS	Conj	Conj	Adj-GNS	

1. “**mature**” - [τελειων](#) - *teleion* - means perfect, mature and refers to those who should take on adult responsibilities.
2. “**constant practice**” or “**constant use**” - [εξιν](#) - *exin* - means it is a habit. It is the habit of body and mind indicating not the process but the result or the character. Physically it is the ability and condition gained by exercise.
3. “**faculties**” or “**senses**” - [αισθητηρια](#) – *aistheteria* - The word refers to the sense organ that produce sight, taste, smell sound. Here it is a reference to the “spiritual sense” organs. This is spiritual sensitivity.
4. “**training**” - [γεγυμνασμενα](#) - *gegymnasmēna* - means to exercise or train by exercise.
5. “**distinguish**” - [διακρισιν](#) “distinguish, decide, make a judgment between two things.
6. The goal of spiritual training is to develop the spiritual sensitivity so you can discern between good and evil.

- a. Romans 12:1-2 – Renew your mind

“I appeal to you therefore, brothers, by the mercies of God, to present your bodies as a

living sacrifice, holy and acceptable to God, which is your spiritual worship. Do not be conformed to this world, but be transformed by the renewal of your mind, that by testing you may discern what is the will of God, what is **good** and **acceptable** and **perfect**.”

- i. “testing” or “prove” is *dokimazo* which means “to test, by implication to approve”. The word means to examine and test to see if it meets the requirements for approval.”
 - ii. “Good” means “intrinsically good or good by nature” this includes things that may not be seen to be good to mankind, but are good in God.
 - iii. “Acceptable” means “well-pleasing” meaning something that is pleasing to God
 - iv. “Perfect” means “complete, having reached its end, perfect”
- b. 1 Timothy 4:7-8 – Physical and spiritual training
 “Have nothing to do with irreverent, silly myths. Rather train yourself for godliness. For while bodily training is of some value, godliness is of value in every way, as it holds promises for the present life and also for the life to come.”

Hebrews 6:1-2

Hebrews 6:1 – “Therefore let us leave the elementary doctrine of Christ and go on to maturity, not laying again a foundation of repentance from dead works and of faith toward God,”

1352 [e]	863 [e]	3588 [e]	3588 [e]	746 [e]	3588 [e]	5547 [e]	3056 [e]	1909 [e]	3588 [e]	5047 [e]	5342 [e]	3361
Dio	aphentes	ton	tēs	archēs	tou	Christou	logon	epi	tēn	teleiōtēta	pherōmetha	mē
1 Διὸ ,	ἀφέντες	τὸν	τῆς	ἀρχῆς	τοῦ	Χριστοῦ	λόγον	, ἐπὶ	τὴν	τελειότητα	φέρωμεθα ,	μὴ
Therefore	having left	the	-	beginning	of the	Christ	teaching	to	-	maturity	we should go on	not
Conj	V-APA-NMP	Art-AMS	Art-GFS	N-GFS	Art-GMS	N-GMS	N-AMS	Prep	Art-AFS	N-AFS	V-PSM/P-1P	Adv

	1						2					
3825 [e]	2310 [e]	2598 [e]		3341 [e]	575 [e]	3498 [e]	2041 [e]	2532 [e]	4102 [e]	1909 [e]	2316 [e]	
palin	themelion	kataballomenoi		metanoias	apo	nekrōn	ergōn	kai	pisteōs	epi	Theon	
πάλιν	θεμέλιον	καταβαλλόμενοι		μετανοίας	ἀπὸ	νεκρῶν	ἔργων	, καὶ	πίστεως	ἐπὶ	Θεόν	,
again	a foundation	laying		of repentance	from	dead	works	and	faith	in	God	
Adv	N-AMS	V-PPM-NMP		N-GFS	Prep	Adj-GNP	N-GNP	Conj	N-GFS	Prep	N-AMS	

1. “leave” or “having left” – *aphentes* – “to send away”, “to leave alone”, “permit to depart”
 - a. From two words:
 - i. *Apo* – “away from”
 - ii. *Hiemi* – “send”
 - b. Used of a husband divorcing his wife in 1 Corinthians 7:11-13:
 - i. “the husband should not divorce (*aphienai*) his wife.”
 - c. Jesus’ “dismissed” the crowds in Matthew 13:36:
 - i. “Then he left (*apheis*) the crowds and went into the house. And his disciples came to him.”
 - d. Jesus told the church of Ephesus they had abandoned their first love in Revelation 2:4:
 - i. “I have this against you, that you have abandoned (*aphekes*) the love you had at first.”
2. “go on” – *pherometha* – “to bear”, “to carry”, “to bring forth” and used to say “I carry” or “I bring” or “I lead” or “I make publicly known”

3. “elementary” or “beginning” – arches – meaning “beginning”, “origin” and is used to refer to “rulers” on earth, “spiritual rulers” and the basic beginning point or initial starting point as in the first.
4. “maturity” comes from the word *teleo* and is *teleiotes* meaning “completeness” and “perfection”
5. “foundation” – *themelion* – means “of a foundation” or “from a foundation” and is used to refer to “a foundation stone”. This is the base, foundation stone.

Hebrews 6:2 – **“and of instruction about washings, the laying on of hands, the resurrection of the dead, and eternal judgment.”**

909 [e]	3	1322 [e]	1936 [e]	4	5037 [e]	5495 [e]	386 [e]	5	5037 [e]	3498 [e]	2532 [e]	2917 [e]	6	166 [e]
baptismōn	didachēn	epitheseōs	te	cheirōn	anastaseōs	te	nekrōn	kai	krimatos	aiōniou				
2 βαπτισμῶν	διδασχὴν	, ἐπιθέσεως	τε	χειρῶν	, ἀναστάσεως	τε	νεκρῶν	καὶ	κρίματος	αἰωνίου	.			
about baptisms	instruction	of laying on	then	of hands	of [the] resurrection	both	of [the] dead	and	of judgment	eternal				
N-GMP	N-AFS	N-GFS	Conj	N-GFP	N-GFS	Conj	Adj-GMP	Conj	N-GNS	Adj-GNS				

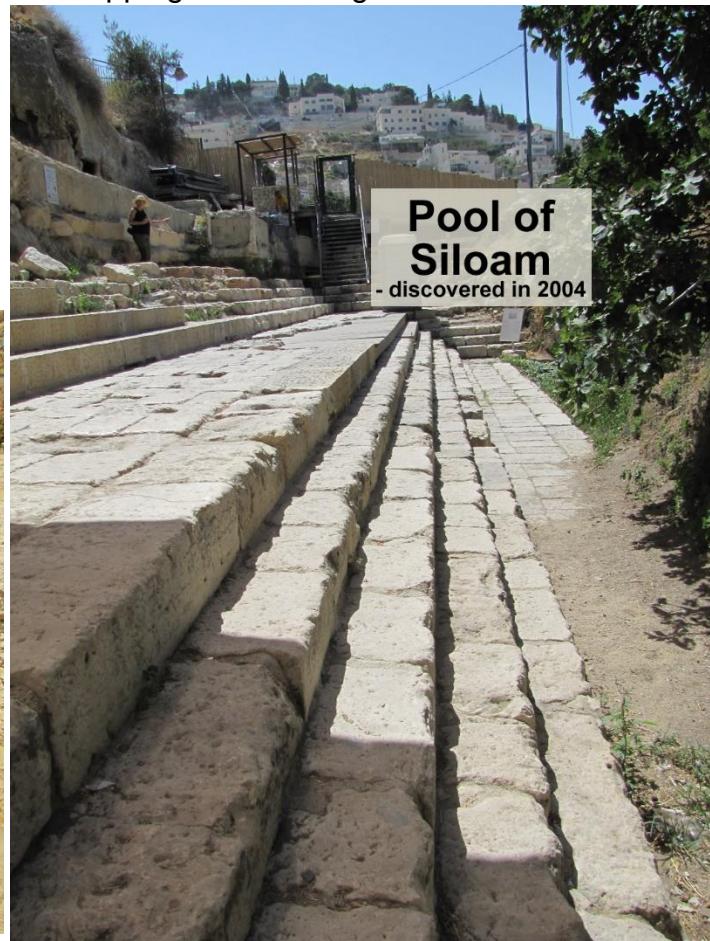
The six “beginning” teaching/doctrines that are the “foundation”:

1. “repentance from dead works”
 - a. “dead works” are evil deeds and things that bring death
 - b. The OT taught that mankind should turn from evil deeds
 - c. John the Baptist and Jesus began by preaching “repent”:
 - i. Matthew 3:2
 - ii. Matthew 4:17
 - d. Paul added to this “repentance” that they also needed “faith in our Lord Jesus Christ” in Acts 20:21 – “testifying both to Jews and to Greeks of repentance toward God and of faith in our Lord Jesus Christ.”
 - e. The idea here is that the OT and Judaism identified evil deeds. But, turning over a new leaf or repenting (turning away) from sin is NOT salvation.
 - f. Salvation is found in Christ. Turn away from sin and turn to Christ:
 - i. John 14:6 “No one comes to the Father, but through Me.”
2. “faith toward God”
 - a. The OT revealed the true God, but faith that there is a God is not salvation.
 - b. Jewish faith in God is not salvation. Peter preached to the Jews who had faith in God: “Repent and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins, and you will receive the gift of the Holy Spirit.
3. “instruction about washings”

- a. “baptisms” or “washings” – baptism – means “dipping” or “washing” and is used to refer to the “act of dipping” and “ceremonial washing” practiced by the Jews under the law of Moses
- b. This dipping was done in miqvehs that can still be seen around Jerusalem, particularly on the south side of the ceremonial stairs of the Temple Mount



Mikvah, or ritual bath, in Jerusalem along the south wall



- c. Every Jewish home had a basin for ceremonial washing described in the law
- d. Wealthy homes actually have been found with their own miqveh.
- e. The Qumran community had “baptisms” for those who were joining their group, but also many other followup washings to maintain ritual purity.
- f. But, the NT taught:
 - i. Titus 3:5 – “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.”
 - ii. John 3:5 – “Jesus answered, “Truly, truly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God.”

4. “laying on of hands”

- a. Most likely this was referring to Leviticus 1:4; 3:8, 13 where the high priest or the worshipper would lay his hands on the offering and confess they sins.
- b. Also, the physical anointing of the priest, kings, etc. in the OT.

5. “resurrection fo the dead”

- a. There was a general understanding of a resurrection in the OT, but not as detailed as in the NT
- b. Job 19:26
- c. Moses at the burning bush.

- d. In fact, the Pharisees and Saducees did not agree on if there was a resurrection of the dead.
- 6. “eternal judgment”
 - a. The OT had an understanding that God would bring every act to judgement, but the details of the NT were greater.

Basically, the “believing” Jews were going to have to go beyond the old covenant and embrace Jesus and the NT revelation to reach maturity.