

Daily Bread with Brother Hwa-Chi (Not reviewed by the speaker, for personal use only)

Hebrews 06: 01-03

Brothers and sisters, peace be with you, this is Hwa-Chi. Thank the Lord, it's time to read the bible again. This week, we are going to read Hebrews Chapter 6, and today we will read verses 1 to 3.

Hebrews 5:11–6:20 is the third warning and exhortation. For these saints who have already received grace and salvation, Christ is in the heavenly Holy of Holies, serving in the order of Melchizedek, supplying the saints with bread and wine to help them grow in life and run the race set before them. The author of Hebrews earnestly exhorts the Hebrew believers that, given the years since their salvation, they ought to be teachers instructing others. However, they are still infants, only able to drink milk and not eat solid food because they are unskilled in the word of righteousness.

We must recognize that God is both a God of love and a God of righteousness. We have all received grace in His love and have been born again. But this is only the beginning. Through the nourishment of God's word, we must grow. 1 Peter 2:2 says, "As newborn babes, desire the pure milk of the word, that you may grow thereby." Here, the phrase "milk of the word" in English might be more accurately rendered as "word milk." It refers to God's word being digested and absorbed, then converted into milk to be supplied to others, so that newly saved spiritual infants may grow through drinking milk.

Immediately following, in 1 Peter 2:5, it says, "you also, as living stones, are being built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ." Peter quickly points out that we are all to become living stones, built into a spiritual house, and serve as holy priests. This tells us that after receiving grace and salvation, we cannot remain as infants, constantly needing others to feed us. A newborn is innocent and lovely, bringing joy and hope to their family. However, if an infant does not grow and remains a "baby" after five or ten years, they become a burden to the church. They have seen and heard

spiritual matters, but these things are not real to them because they have not personally experienced them.

If, due to seniority, such a person is chosen as a church deacon, they will become a disaster for the church. This is because the flesh always oppresses the spiritual, just as Ishmael mocked Isaac. Perhaps the saints will ask: How does spiritual life grow? Just as physical life requires exercise to become strong, spiritual life also requires training so that spiritual senses become keen. At the very least, there are three aspects to spiritual training:

1. Training a Sensitive Conscience:

After believing in the Lord, our conscience has been cleansed by His blood, and we must maintain a blameless conscience continually. Our old habits before salvation often cause us to do things unconsciously that are inappropriate, such as habitually telling white lies or exaggerating in speech. Before, we thought these were insignificant, but after believing in the Lord, if we do these things again, our conscience will be touched by the Holy Spirit. If our senses are sharp, we will recognize it. At that moment, we must immediately stop. If our actions have already hurt others, we must apologize. If we consistently practice this, our conscience will become increasingly sensitive, enabling us to maintain a blameless conscience.

2. Training the Perception of Intuition:

After our spirit is reborn, its intuition is directly connected to the Holy Spirit and can understand God's will. However, this intuition exists in our spirit, and our mind still needs training to directly receive insights from intuition. Therefore, when we face situations where we do not know what to do, we should not rush to ask others but instead quiet ourselves before God in prayer. This allows our minds to break free from habitual thought patterns, not relying solely on logic and reasoning, but rather attempting to sense whether God is speaking to us through intuition.

The Holy Spirit often uses the Scriptures we have read before to speak to us again. If we habitually store God's word abundantly in our hearts, then when we quiet

ourselves before Him, we can receive direct guidance from the Holy Spirit through intuition, enabling us to understand God's will for us.

3. Experiencing Peace and Joy in Fellowship:

Our spirit can directly fellowship with the Holy Spirit. This communion with God produces overflowing peace and joy, which extends into our emotions, allowing us to be aware of His presence in a state of peace and joy. This experience surpasses all earthly pleasures and brings an even greater sense of glory because we are encountering God, who is the God of glory. If we regularly practice this, we will become familiar with the word of righteousness and mature in spiritual discernment, distinguishing between what is of God and what is of the world. With this background understanding, let us read verse 1.

Verse 1: "Therefore, leaving the discussion of the elementary principles of Christ, let us go on to perfection, not laying again the foundation of repentance from dead works and of faith toward God,"

This verse begins with "therefore," indicating that it follows the train of thought from chapter 5. The author encourages the Hebrew believers not to remain in the stage of drinking milk but to train their senses and comprehension so that they become skilled in the word of righteousness and begin eating solid food. When it says, "leaving the discussion of the elementary principles of Christ," it refers to the foundational truths that help us receive grace and salvation—basic teachings and doctrines. Here, "leaving" does not mean abandoning or discarding them. These foundational truths that led us to salvation are our foundation and must not be forsaken. However, we also cannot remain at this elementary level, continually relaying the same foundation. Once the foundation is set, we must move forward.

Dear Brothers and Sisters, most churches offer baptismal classes to help those who are about to be baptized understand the meaning of believing in Jesus and baptism. After baptism, churches often provide foundational truth courses, as these teachings form the basis of our faith. If you feel lacking in any of these areas, you

should quickly make up for it; but if these foundations have already been laid, you should not remain stuck at this level. Instead, you must move forward and strive to reach spiritual maturity.

The author then presents six foundational teachings of the faith, divided into three pairs, each consisting of two aspects. This list is not meant to suggest that foundational faith only includes these six aspects, but undoubtedly, these six are of great importance. The first pair consists of “repentance from dead works and faith toward God”—repenting of the deeds that bring us into a state of death. For example, Ephesians 2:1 says, "And you He made alive, who were dead in trespasses and sins." We must repent of these trespasses and sins so that we can come out of this state of death. Romans 8:6 also tells us, "For to be carnally minded is death," so we must repent and no longer set our minds on the flesh, lest we fall into a state of death. 2 Corinthians 3:6 states, "The letter kills, but the Spirit gives life." Therefore, when reading the Bible, we should not be fixated on the literal text but seek the spiritual meaning behind the words. Since the letter kills, we must repent.

Repentance from dead works refers to certain outward behaviors that lead us into a state of death, so we must repent. Moreover, we must turn from the outward to the inward and put our faith in God. In faith, we accept the guidance of the Holy Spirit and obey immediately, following God. Every believer must have these two spiritual experiences—repentance from dead works and faith in God.

Verse 2: "of the doctrine of baptisms, of laying on of hands, of resurrection of the dead, and of eternal judgment."

This verse presents the second and third pairs of foundational truths. The second pair consists of “the doctrine of baptisms and the laying on of hands”. This does not refer merely to baptism and the laying on of hands as rituals but rather to the spiritual truths behind them. These two are duties that every believer should fulfill after repenting and believing. After believing, one must be baptized because baptism unites our old self with Christ’s death, bringing us into death together with

Him. This resolves various difficulties in our lives—all negative things come to an end in death.

By uniting with Christ's death, we overcome all our difficulties and negative elements. After this, we must also unite with Christ's resurrection so that the new self can have a fresh beginning in us. Through the laying on of hands, we partake in the Body of Christ and receive various blessings from God. The laying on of hands signifies union, acceptance, commissioning, impartation of gifts, healing, etc. Through baptism, we remove the obstacles of the old self; through the laying on of hands, we enter into the richness God has prepared for Christ's Body.

The third pair of foundational truths consist of "the resurrection of the dead and eternal judgment". These two are fundamental aspects of our faith. Jesus Christ has completed the work of redemption and has risen from the dead, overcoming the one who holds the power of death and triumphing over the grave. The resurrection is a crucial part of our faith—if there were no resurrection, our faith and preaching would be in vain. This is why Paul dedicated an entire chapter, 1 Corinthians 15, with a total of 58 verses, to discussing the resurrection in detail. Believers should read this chapter to gain a comprehensive understanding of the resurrection.

However, the "resurrection of the dead" mentioned here does not refer to Christ's resurrection but to the resurrection of all people who have died. John 5:29 states, "and come forth—those who have done good, to the resurrection of life, and those who have done evil, to the resurrection of condemnation." The original text directly translates to: "those who have done good to the resurrection of life, and those who have done evil to the resurrection of judgment." This tells us that there are two different types of resurrection: the resurrection of life and the resurrection of judgment.

The resurrection of believers is the resurrection of life, which occurs at Christ's second coming. 1 Thessalonians 4:16 says, "For the Lord Himself will descend from heaven with a shout, with the voice of an archangel, and with the trumpet of God. And the dead in Christ will rise first." This resurrection of life is also called the first resurrection, which is reserved for those who have died in Christ.

Unbelievers, however, will also be resurrected, but this will happen after the Millennium. Revelation 20:11-12 states, "Then I saw a great white throne and Him who sat on it, from whose face the earth and the heaven fled away. And there was found no place for them. And I saw the dead, small and great, standing before God, and books were opened." This is the resurrection of unbelievers, also known as the resurrection of judgment or the second resurrection.

Just as there are two resurrections, there are also two judgments. Those who partake in the first resurrection will stand before the judgment seat of Christ, where they will be judged according to their works. 2 Corinthians 5:10 says, "For we must all appear before the judgment seat of Christ, that each one may receive the things done in the body, according to what he has done, whether good or bad." This is the judgment of believers' works, determining whether they receive rewards or suffer loss.

Those who partake in the second resurrection will face the judgment of life. According to Revelation 20:15, "And anyone not found written in the Book of Life was cast into the lake of fire." The second resurrection leads to judgment based on whether one's name is in the Book of Life. If not, that person will be cast into the lake of fire, which is the place prepared for the devil and his followers. There, they will be tormented day and night forever and ever.

In these two verses, the author presents six foundational truths: repentance from dead works, faith toward God, baptisms, laying on of hands, resurrection of the dead, and eternal judgment. It is hoped that every believer understands these fundamental truths. Once these foundations are firmly established, we must leave behind the elementary teachings and continue forward, striving to reach spiritual maturity.

Verse 3: "And this we will do if God permits."

"If God permits"—this was a common phrase among early church believers because they recognized that tomorrow is in God's hands. They did not know what would

happen the next day, so they often added the phrase "if God permits" when speaking. The author and his co-workers were determined to move forward toward maturity and were also willing to help the Hebrew believers progress with them. The author's central burden is that we must move beyond the elementary teachings of Christ. Because Christ—who He is and what He has done—is so rich, we must strive forward to experience and enjoy the grace Christ has prepared for us. Only then can we grow into maturity and inherit all the promises God has prepared for us.

Let us pray together: Lord, thank You! The life You have given us is a life that grows, a life that moves forward. When we receive Your salvation and experience Your work of redemption, we must stand on this foundation and continue forward, so that our life may mature and grow. May our conduct, actions, and decisions align with Your righteous principles, so that we may live as a beautiful testimony for You. Lord, bless and keep my daily life. We pray in the Holy Name of Jesus Christ. Amen!