

All Days Leading to One Day

Hebrews 6:2

Nutshell: A day of evaluation is coming, where we will receive an everlasting verdict. One verdict is based on what Jesus did on behalf of His people. The other simply evaluates what people did themselves.

I. Context: The six basic teachings we should have down pat.

II. Text

Heb 6:2 of *the instruction about* washings, also of laying on of hands, also of *the resurrection of the dead and of everlasting judgment*,

Literal Standard Version with modifications

The next four outline items, III. - VI., are based on the 4 uses of Scripture listed in 2 Tim 3:16 AND the 3 depictions of preaching in 2 Tim 4:2.

III. Teaching

A. Paul wrote an inspired book to a Jewish audience; 2 Pet 3:15-16; 1 Pet 1:1; 2 Pet 3:1. Hebrews is the only possibility.

1. The “us” of Heb 2:3 only puts the author outside the original 12
2. Peter speaks of the Apostles in the 3rd person as well, 1 Pet 1:12

B. Outline of Hebrews

Authority: God has at last spoken In Son (*Ἰερέφητ*), ← follow this font
His express image, 1:1-3a

Theme: **The SON** purified us from sin (Priest), then sat in authority (**King**), **1:3b**

I. **Supreme over** the angels, Inheritor by ordeal, 1:4-14
Therefore hear Him, 2:1-4

II. **Supreme as** man, 2:5-9

Psalm 8- Since man must inherit, 2:5-8a
but man failed, 2:8b, Christ became man, 2:9a

Theme reprise: crowned with glory and honor (**King**), **2:9b**
to taste the death of “each one” of His own (**Priest**), **2:9c**
to bond with them and help them, 2:10-18

freeing them from bondage to Satan and fear, 2:14-15

Therefore, think hard on Him, 3:1

III. A better stewardship than Moses, 3:1-6

Therefore hear Him, unhardening our hearts, (*Ἰ**ῥ**ο**φ**η**τ**ῆ**ς*)

Ps 95- for Moses' folk didn't inherit God's **rest**, 3:7-19

IV. A better **Rest** than Joshua, 4:1-11

♦ Therefore, fear, 4:1a, lest we also miss God's **rest**

Ps 95- David told his people not to miss that **rest**, 4:1b-3

The Promised Land was a type of God's 7th day **rest**,
which itself was a type of Salvation, 4:4-8

Christ's Salvation has become the final *Sabbatismos*, 4:9,
the Son **resting** from the work of **Salvation** as the
Father had **rested** from the work of **Creation**, 4:10.

We must EXERT ourselves to enter Christ's **Rest**, 4:11

For the Word penetrates, exposing us before God, 4:12-13

Theme reprise: Having the highest high priest (**P**riest), the
Son of God (**K**ing),

Let us hold to our confession of Him (*Ἰ**ῥ**ο**φ**η**τ**ῆ**ς*), 4:14

especially since He felt all our temptations +, 4:15

V. A better **priesthood than Aaron**, 4:14-10:18

Kid-speak: Jesus is a p_, p_, and k_. Which one of those is
the book of Hebrews mostly about?

VI. Exhortations based on Christ's supremacies, 10:19-13:21

VII. Concluding remarks, 13:22-25

C. "**Let us approach**" (Προσερχώμεθα) in **4:16 and 10:22**

brackets section V. above, telling us that between Jesus'
priesthood is so we will approach God. Prayerlessness,
then, dismisses Jesus' priestthood.

D. 5:1-10, OT priests from Aaron; Christ from *Ἰ**ῥ**ο**φ**η**τ**ῆ**ς* Melchizedek

1. 5:11-14, The Hebrews were too babyish to learn of *Ἰ**ῥ**ο**φ**η**τ**ῆ**ς* *Ἰ**ῥ**ο**φ**η**τ**ῆ**ς*

2. 6:1, They needed to move on from foundational teaching:

a. Paul gives six "beginner" doctrines, 6:1-2

b. First pair: repentance (mental transformation) from
lifeless efforts = *not* trusting *my* doings + faith toward
God = trusting *Christ's* doings

c. Next pair: Cleansings (NT baptism and its OT roots of
ceremonial washings) and laying on of hands,
signifying the conferring of the Spirit and His gifts

- d. Final pair: the resurrection of the dead and eternal judgment
 - i. Last time, we saw that the resurrection of the dead means new, eternal bodies, fitted for eternity in either Heaven or Hell
 - ii. For believers, it means a new body like Jesus'
- 3. This time, the second half of the final pair: **eternal judgment**
- E. Heb 6:2, Eternal Judgment: the teaching that God, as Judge of the world, will *evaluate* and *recompense* each man's life
 - 1. Believers' basic judgment was settled at the Cross
 - 2. Unbelievers' judgment is simply a true assessment of them
 - a. Using God's criteria
 - b. Which includes using the criteria they imposed on others, finally held up to themselves, Matt 7:2; Rom 2:1
 - c. Showing their basic preference for falsehood
 - 3. Believers will stand before Christ's judgment seat to have everything unChristian burned away and everything Christian purified by fire, 1 Cor 3:11-15

Kid-speak: Paul gives us 6 basic teachings we should all know. Which one are we looking at today? God's final judgment of all people, which will put us all one of 2 places forever and ever.

Outline:

- I. 6 Basics: The middle pair embodies the Christian life, Heb 6:2
- II. Everlasting judgment added to bodily resurrection
- III. Eternal judgment: the words in the phrase
- IV. Basics of Eternal Judgment: By whom, to whom, how
- V. Eternal Judgment particulars:
 - A. Long-awaited; holiness-inducing; fiery; angel-assisted
 - B. Two basic verdicts; Christ's resurrection; the 'unreached'
- F. Last time, we considered the 3 pairs of fundamentals of Heb 6:1-2 in sequence. Let's look more closely.
 - 1. The 3 pairs describing the Christian life
 - a. Repentance + Faith = our turning to God (= Him turning us to Himself);
 - b. Washings (baptism and its OT background) + laying on

of hands = our initiation and implied continuance in our repentance & faith, carrying us all the way to...

- c. ... the resurrection of the dead and eternal judgment.
2. Note the *time* groupings of the 3 pairs
 - a. The first 2 pairs are at the *beginning* of the Christian life
 - b. The last pair skips to the *end* of the Christian life and beyond
- *3. The GAP between the beginning and end makes baptism and hand-laying the implicit ‘carriers’ of THE WHOLE OF THE CHRISTIAN LIFE
 - a. That is, our sanctification, beginning to end, is all pictured in its ESSENCE in baptism and hand-laying
 - b. **Baptism** signifies our identification with Christ
 - c. **HAND-LAYING** signifies the Spirit conferring gifts and power on us with which to maintain our identification with Christ
- ☞ 4. Hence, HAND-LAYING, while seeming the most obscure among the 6 fundamentals, actually best represents the entirety of our Christian walk
 - a. Our baptism is ‘bundled into’ our HAND-LAYING
 - b. And repentance & faith are ‘bundled into’ our baptism
 - c. Therefore, our HAND-LAYING does some **heavy lifting** in this list!

Kid-speak: One of the six basic teachings we should know is baptism. Which one comes right after baptism? The elders putting hands on the baptized person to invite the Holy Spirit to give them His special strength to help them live for Jesus.

5. HAND-LAYING should be better represented in evangelical Christianity
 - a. We do not need to borrow from non-evangelical traditions, though hand-laying is practiced there
 - b. We need hand-laying that is part of a correct doctrine of salvation
 6. I’m slowly lining up my own hand-laying ceremony
- G. “Everlasting judgment” paired with “the resurrection of the body”
1. All men will receive new bodies
 2. All men will be judged on where those new bodies will

eternally reside

- a. The bodies remind us that we were creatures of earth, originally made *of* earth
- b. What we did on earth becomes what we ‘own’ for eternity

Kid-speak: Last time, we talked about God raising up every one from their grave to give them a new _ that would last forever. A new what? Body.

H. Heb 6:2, “and of everlasting judgment”: the words

1. Gk. *krimatos aioniou*, literally, “judgment of the Age.” You can hear our word “eon” in the second word.
 - a. Referring to the final Age of history
 - b. Implying that we are not in that Age yet, Eph 1:21
 - i. We are now in a certain Age, inaugurated by Christ’s first coming
 - ii. There is an Age to Come, inaugurated at Christ’s second coming
2. That coming, final Age will start with **the sorting out of all men’s judgment**/ weighing/ evaluation
3. “Of the Age,” or “Everlasting,” almost always means eternity. Also used of God once, for instance.
 - a. Of its 73 occurrences, it is part of the phrase “everlasting life” 45x. Add to that “Eternal habitations,” “eternal consolation,” etc.
 - b. “Everlasting fire” 4x. Add “Eternal destruction, etc.”
 - c. **Two** eternities described in similar phrases, but **there is no third alternative**. Specifically, there is no Purgatory.

Everlasting judgment: Some Basics

I. Who’s *doing* the judging?

1. God is, 2 Tim 4:8.
2. The creation of and setting up of His throne was for the purpose of judgment, Ps 9:7
 - a. Being Creator made Him owner
 - b. Being both responsible and just made Him Judge of angels and men
3. We could also answer the question more particularly that Christ is doing the judging, Jn 5:22

J. What's the *criteria* for His judgment?

1. Righteousness, [Acts 17:31](#)
2. Truth, Rom 2:2

Kid-speak: What do we call God when everybody finally stands before Him, and He tells them all that they did, good or bad? We call Him JUDGE. He judges by telling the truth about people and giving them what they deserve.

K. Who will *be* judged?

1. The two groups are called the righteous and the immoral, Eccl 3:17
 - a. The righteous are so on two counts: first, by Christ's righteousness *credited to* them in JUSTIFICATION, Rom 5:17b, "gift"
 - b. Secondly, by the deeds done by the newly implanted man at the new birth in SANCTIFICATION, 1 Jn 3:9-10
2. Does judgment, then, show *partiality* to the righteous?
 - a. No, it shows *mercy and grace* to them, but, after being placed in Christ, no partiality, 1 Pet 1:17
 - b. "Without partiality" is perhaps the most frequent phrase describing God's judgment
3. How do the wicked/ evil/ immoral match those names for them?
 - a. When God said do, they didn't. When He said don't, they did.
 - b. Another way to answer it is that they failed to love God supremely and their neighbor with the same care they themselves desired
 - c. The same was true of believers, but Christ paid the debt for us

L. *What* will be judged?

1. Our deeds, including our motives, [Eccl 12:14](#)
 - a. Jer 17:10
 - b. Rev 20:12

2. How completely? No stone unturned! Eccl 12:14

M. But isn't it our deeds/works that condemn us? How can *Christians* be judged by their deeds?

1. As III. K. 2. a. above says, our deeds AS Christians will be impartially evaluated and recompensed: our sanctification,
2. since the new nature was empowered to choose

righteousness and refuse participation *in* (though unable to avoid temptation *toward*) evil

Kid-speak: Will God judge us based on how we look? No, He'll judge us by what we did. Will we be able to trick Him? No, He knows everything about us. So is it a good idea to pretend with God? No.

Further Scriptural Testimony on Eternal Judgment

- N. Judgment is an appointment that is long-set and waiting, especially for the ungodly, [Job 21:30](#); 2 Pet 2:3
- O. The doctrine of Eternal Judgment encourages fear *of* and obedience *to* God, Eccl 12:13-14
- P. Scenes of judgment are generally fiery, [Dan 7:9-10](#)
 - 1. Once mankind sinned, our appointment with the “day of wrath” became the basic direction of history, Rom 2:5
 - 2. Rev 6:17
- Q. The angels will be helpers at Judgment, [Matt 13:41-42](#)
 - 1. Judgment will be a time of unspeakable, incurable regret
 - 2. While the righteous will shine like the sun!
- R. Note the two basic verdicts in [Matt 25:34, 41](#)
 - 1. “Come”;
 - 2. “Depart”
 - 3. Those hearing “come” want to come to Jesus every day anyway!

Kid-speak: When everybody stands before God, He'll tell some, “Come here with Me!” But to others, He'll say, “Go away. You're bad.” Which one do you want Him to say to You?

- S. Christ's Resurrection is proof of coming judgments, [Acts 17:31](#)
 - 1. A little-connected fact
 - 2. Informing our witnessing testimony
- T. The judgment of ‘unreached’ peoples will be just and right, [Rom 2:14-16](#)
 - 1. The “excusing” doesn't mean they can excuse *themselves* from sin, only that their consciences *did* inform them of mitigating circumstances, etc.
 - 2. ‘Unreached’ people will be judged “According to Paul's

Gospel,” “Through Jesus Christ”

a. Meaning they *were reached*, Rom 1:19-21; Ps 19:1

b. The “work of the Law written in their hearts,” informing their “consciences” means that they knew

V. For the Walking Wounded (1 Thess 5:14, “Uphold the strengthless”) Hey, we all should be wobbly-kneed thinking of Judgment, Lk 12:5

VI. Conviction (2 Tim 4:2, “Convince, rebuke”): **What have I done wrong? How have I lost righteousness?**

Can I envision Christ evaluating my life, moment by moment? If not, how can I make course corrections?

VII. Correction/ Realignment (2 Tim 4:2, “Exhort/encourage”): **How will I correct my error? How will I regain uprightness?**

I will remember that my Father is an impartial judge and pass my time here in a proper fear, 1 Pet 1:17

VIII. Schooling in Righteousness: **How do I take this on the road?**

Father, forgive my justification-heavy mentality, which, though it instills confidence towards meeting You (1 Jn 4:17), has encouraged presumption, robbing me of a proper fear of Your disapproval (2 Cor 7:21)

Wrap-up: History is moving towards a single, final Day. Every day up to that Day will be contained, stored, and revealed on that final Day.

It requires great faith to live by the reality of that final Day.

One way to recognize the *confidence* we should have concerning that day (1 Jn 4:17) is the level of sin-defeating *fear* of God we carry, 2 Cor 5:10-11.