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α τελειότης *teleiôtēs*; maturity. *Epi* plus the dative indicates direction, goal,

1 Corinthians 3:11, “For no man can lay a foundation other than the one which is laid, which is Jesus Christ.”

Ephesians 2:20, “having been built on the foundation of the apostles and prophets, Christ Jesus Himself being the corner stone,”

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ἀρχή *arché*; “The commencement of something, an action, state, or process, i.e., beginning; a basis for further understanding; a foundation, or point of origin or departure.”

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Objective genitive:
Foundational
“things about Christ.”

**LET US PRESS ON TO MATURITY BY LEAVING
THE FOUNDATIONAL TEACHINGS ABOUT
CHRIST**

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καταβάλλω *katabállō*; pres midd ptcp, to throw down, cast down, the mid voice means to lay down, thus to lay down a foundation.

Hebrews 6:1, “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,”

καταβάλλω *katabállō*
throw down, cast down
means to lay down
foundation.

μετάνοια *metánoia*; a
change of mind, change
of thinking.

Matthew 3:11, “As for me, I baptize you with water for repentance, but He who is coming after me is mightier than I, and I am not fit to remove His sandals; He will baptize you with the Holy Spirit and fire.”

Mark 1:4, “John the Baptist appeared in the wilderness preaching a baptism of repentance for the forgiveness of sins.”

Acts 20:21, “testifying to Jews, and also to Greeks, repentance toward God and faith toward our Lord Jesus Christ.”

Acts 3:19, “Repent therefore and be converted, that your sins may be blotted out, so that times of refreshing may come from the presence of the Lord,”

Hebrews 9:14, “how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, cleanse your conscience from dead works to serve the living God?”

**Hebrews 6:2, “of the doctrine of baptisms,
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βαπτισμός *baptismós*; noun from *baptize*, -*mos*, denotes the acts as a fact, and *baptisma*, the result of the act. Therefore, -*mos* is usually used for the ceremonial washings of the Jews.

βάπτισμα *báptisma*; indicates the act of baptism, i.e., John's, Jesus', or believer's.

baptize [Greek, (*baptizo*), to dip, to plunge, to immerse] As an action it signified the identification of someone with an action, a person, an object, or a new status in life.

1. The three ritual [water] baptisms are:

a. The baptism of Jesus (Matt. 3:13–17).

b. The baptism of John the Baptist (Matt. 3:1–11)

c. The baptism of believers (Acts 2:38, 41; 8:36–38),

2. The five real [dry] baptisms are:

- a. The baptism of Noah (1 Pet. 3:20–21)**
- b. The baptism of Moses (1 Cor. 10:2)**
- c. The baptism of fire (Matt. 3:11–12)**
- d. The baptism of the cross**
- e. The baptism of the HS**

1 Pet. 3:20, “who once were disobedient, when the patience of God kept waiting in the days of Noah, during the construction of the ark, in which a few, that is, eight persons, were brought safely through the water.

1 Pet. 3:21, “And corresponding [*antitupos*] 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,”