



HEBREWS 6 PART 1

The Warning Against Stagnation

There is no such thing as spiritual neutrality. In the Christian life, you are either actively pressing forward into maturity, or you are slowly drifting backward. As Pastor Steve warned using the analogy of a car without brakes on a hill, you might feel like you are just pausing, but gravity guarantees you will soon be rolling backward. In Hebrews 6, the author issues one of the most chilling warnings in the entire New Testament. Having just rebuked his audience for being "dull of hearing" and subsisting entirely on the spiritual milk of infancy, he now demands that they leave the elementary principles and press on to maturity.

He warns that those who have been enlightened, who have tasted the heavenly gift, and who have partaken of the Holy Spirit, yet fall away, cannot be renewed to repentance. While theologians have debated this passage for centuries, the pastoral application is crystal clear: Do not flirt with apostasy. Do not rely on past religious rituals, and do not hover safely on the edge of commitment. As Jesus warned us in Matthew 12:30 "30 He who is not with Me is against Me, and he who does not gather with Me scatters abroad."

Doctrine Definition: The Perseverance of the Saints (often referred to as Eternal Security) is the biblical doctrine that all who are **truly born again** and justified by God will be kept by His sovereign power and will endure in faith until the end; therefore, those who completely and finally fall away (apostatize) were never genuinely saved to begin with.

Study Questions:

1. Hebrews 6:4-6 describes people who were enlightened and tasted the heavenly gift, but fell away. How does 1 John 2:19 clarify that these individuals, despite their spiritual experiences, were never truly part of the invisible church? (OT: Jeremiah 32:40 | NT: 1 John 2:19)
2. Pastor Steve used the analogy of tasting free samples at Costco—you can taste something without actually buying it. Theologically, what is the difference between someone experiencing the proximity of the Holy Spirit's conviction (tasting) and someone genuinely receiving Christ for salvation? (OT: Psalm 34:8 | NT: Matthew 13:20-21)
3. The author insists that faith towards God must be grounded specifically in Jesus Christ. Why is the modern cultural mantra of "I just believe in God" entirely insufficient for salvation if it bypasses the finished work of the cross? (OT: Isaiah 45:22 | NT: John 14:6)
4. The plural "baptisms" here refers to Jewish ceremonial washings, not Christian baptism. How do modern believers sometimes fall into the same trap of relying on external rituals (like communion or baptism itself) to validate their salvation? (OT: Jeremiah 2:13 | NT: Colossians 2:16-17)
5. Hebrews 6:11 urges believers to show diligence to the "full assurance of hope until the end." How is a believer's continuous, lifelong endurance in the faith actually the primary evidence that they were truly saved in the first place? (OT: Ezekiel 36:27 | NT: Matthew 24:13)