

15. There have been innumerable attempts to provide an adequate explanation of these verses. It is possibly best to summarize a few conclusions.
16. First, some have tried to overcome the difficulty of this passage by suggesting that the possibility of genuine believers walking away from the faith in denial is purely hypothetical.
17. Secondly, these warning passages present a particular case. Naturally, there are lessons here for believers and unbelievers alike, but these sayings must not be divorced from their first-century context in this Jewish-Christian community with its special dangers and difficulties.
18. The first step in interpreting Scripture is to discover what it meant to its first readers and then move from that to present application.
19. The main purpose of this letter was to urge these Jewish Christians not to allow themselves, under pressure of persecution, to abandon the distinctively Christian aspects of their faith and slip back into its purely Jewish elements.
20. To do this would mean that they had taken their stand with the Jewish attitude to Jesus, that he was a blasphemer, not Messiah, worthy of execution of the worst possible kind.
21. The writer is not dealing with the sincere believer who is depressed about his spiritual failure, or the backslider who has temporarily lost interest in the things of God.
22. But a fierce opposition to Christ and the gospel, public rebellion against Christian things and a determination to bring Christ's work to an end.
23. Such people 'keep on crucifying' (present tense) for themselves the Son of God, and 'keep on putting him to open shame' (present tense).
24. If such people are determined to respond in this way to the message of Christ's love and forgiveness, then certainly it is 'impossible to keep on repeatedly leading them (present tense) afresh into repentance'.
25. Thirdly, there is a serious warning here. But - this passage and its parallels in this letter should not just be dismissed as though they merely dealt with a first-century situation without a present application.
26. We need also to remind ourselves that our spiritual security does not depend on a clear recollection of the moment of our conversion.
27. We depend for our salvation not on our love for God but his love for us, not on our commitment to him but his pledge to us, not on our hold on him but his grasp of us.
28. Alongside warning passages like this you need to also set the clear teaching of Scripture concerning the eternal security of a believer.

1. If you are going to make progress in your Christian life then you have to leave the childhood things behind and go forward in spiritual growth.
2. Hebrews 6:1 literally reads, “Therefore, having left [once and for all] the elementary lessons [the ABCs] of the teaching of Christ.” You use the basics to go on to better things. You don’t stay at that level.
3. It is God who enables us to progress as we yield to Him, receive His Word, and act on it.
4. A baby does not “grow himself.” He grows as he eats, sleeps, exercises, and permits his body to function.
5. The natural growing process carries the baby along day after day, and gradually he matures into an adult. It is normal for Christians to grow; it is abnormal for them to have arrested growth.
6. The writer lists six foundational truths of the Christian life.
7. Repentance means to change one’s mind. It is not simply a “bad feeling about sin,” because that could be regret or remorse. It is changing one’s mind about sin to the point of turning from it. Repentance and faith go together (Acts 20:21).
8. In the New Testament, a person who repented and trusted Christ was baptized and became a part of a local church (Acts 2:41–47).
9. The “laying on of hands” symbolized the sharing of some blessing (Luke 24:50; Acts 19:6) or the setting apart of a person for ministry (1 Tim. 4:14).
10. The last two items, the resurrection of the dead (Acts 24:14–15) and the final judgment (Acts 17:30–31), have to do with the future. The New Testament teaches a resurrection of the saved and also a resurrection of the lost (John 5:24–29; Rev. 20:4–6, 12–15).
11. So - the lesson of verses 1–3 is clear: “You have laid the foundation. You know your ABCs. Now move forward! Let God carry you along to maturity!”
12. Verses 4–6 is considered to be the most difficult interpretative passage in all the book of Hebrews - and some would say in the entire New Testament.
13. And because so much of the interpretation of the warning passages as well as the entire letter hinges on this paragraph or verses, very careful attention must be given to its exegetical, historical and theological aspects.
14. Most attempts at analyzing this passage fall into the trap of putting theology before exegesis.