

The Hebrews 6 Quandary

A Battle Ground of Competing Theologies

Who are they?	What did they experience?	What does “impossible” mean?	Reasons for this impossibility	Consequences
Born-again, believing Christians	Real Christian conversion, receiving new life in Christ	Absolute impossibility: it cannot happen	God has rejected them, and gives no second chance	God will damn them along with other non-believers
Immature, back-slidden Christians	Seekers or nominal Christians were under conviction without real conversion	Unlikely possibility, provided they do not harden their heart	God wants them to return to him, but they must be willing to do so	Loss of joy and ministry during their life-time on earth
Faithless, nominal Christians	Seekers were exposed to believing Christians’ experience	True repentance has happened and cannot be repeated	They are still saved, so they have no need to repent, but must go on to maturity	Prolonged immaturity, ignorance and temptation
Non-Christians who attend Christian gatherings	Seekers tried out Christian practices and saw their benefits, but refused conversion	You cannot do for others what they must do for themselves		Loss of everlasting rewards that they could have earned

A possible solution to this quandary lies in word usage and in Greek grammar.

In Mark 10:27, Jesus explains, “With people it is impossible [*adunatos*], but not with God; for all things are possible [*dunatos*] with God,” employing the same Greek term as in Hebrews 6:4.

In Hebrews 6:6, the terms “crucifying ... and shaming”, are present tense participles, describing circumstances around “impossible”. A possible translation reads, “It is impossible ... while they continue to crucify ... and shame.”