

Hebrews 6:6

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“and then have fallen away, to restore them again to repentance, since they are crucifying once again the Son of God to their own harm and holding him up to contempt.”

2532 [e]	3895 [e]		3825 [e]	340 [e]	1519 [e]	3341 [e]	388 [e]
kai	parapesontas		palin	anakainizein	eis	metanoian	anastaurountas
6 καὶ	παραπεσόντας	—	πάλιν	ἀνακαινίζειν	εἰς	μετάνοιαν	, ἀνασταυροῦντας
and then	having fallen away		again	to restore [them]	to	repentance	crucifying
Conj	V-APA-AMP		Adv	V-PNA	Prep	N-AFS	V-PPA-AMP

- *para-*
 - from beside, by the side of,
 by, beside

1438 [e]	3588 [e]	5207 [e]	3588 [e]	2316 [e]	2532 [e]	3856 [e]
heautois	ton	Huion	tou	Theou	kai	<u>paradeigmatizontas</u>
ἑαυτοῖς	τὸν	Υἱὸν	τοῦ	Θεοῦ	καὶ	παραδειγματίζοντας .
in themselves	the	Son	-	of God	and	subjecting [Him] to open shame
RefPro-DM3P	Art-AMS	N-AMS	Art-GMS	N-GMS	Conj	V-PPA-AMP

- **deigmatizo-**
 - to expose
 - to make a show of

Paradeigmatizontas - παραδειγματίζοντας

- putting to open shame, to expose public, to make a public example of, to expose to disgrace”.

“for themselves” from εαυτοις is the dative of advantage for themselves. This word indicates these individuals would be taking full responsibility for the disgrace.

Linguistic Key says:

“If the readers were to return again to Judaism, no possibility existed for them to begin their spiritual life anew. This would require a recrucifixion of Christ, putting Him to open shame. For this reason they must continue toward maturity despite the difficulties, problems, and persecutions that attend their walk.”

Basically Acts 3:12, “Salvation is found in no one else, for there is no other name under heaven given to men by which we must be saved.”

In 6:5 this sentence begins with “impossible” which in the Greek is αδυνατον or *adunaton*.

This word comes from:

- 1) *a-* or *α* which is the negative particle. When used at the beginning of the word it means no or nullifies the following word. The English example would be “non-” or in the case of this translation “im-”
- 2) *dunatos* or *δυνατος* from *dunamai* which means powerful, capable, possible, power, strong, able.

So 6:5, 6 begin by saying it is “non-able” or “im-capable” or “no-strong” or “im-possible” for the events in verse 6:6 to occur.

“falling away” is παραπεσοντας is from two words:

- 1) *para-* a preposition with a wide variety of meaning and application: above, against, among, at, before, by, contrary to, from.
- 2) *pipto* means to fall, to fail, to land on.

“Renew” or [ανακαινίζειν](#) is the word that connects to the word “impossible in 6:5.

- 1) This word means “to renew again, to make new again
- 2) It is impossible to “renew” or “redo” the “repentance”
- 3) THIS HAS NOT SAID A PERSON LOSES THEIR SALVATION. It says it impossible to redo repentance.
 - a. Clearly from John 1:9 a believer can confess their sin.
 - b. Jesus tells Ephesus of the seven churches in Revelation 2:5: “Remember the height from which you have fallen! Repent (μετανοησον) and do the things you did at first. If you do not repent, I will come to you and remove your lampstand from its place.”

“Repentance” or [μετανοιαν](#) “metanoian” is from two words:

- 1) *meta* is a primary preposition denoting accompaniment. Here it means “after” implying change
- 2) *noieo* means “to exercise the mind” and “to comprehend, consider, perceive, think, understand”. It is from the word “nous” which means mind and is the seat of moral thought.
- 3) (EXAMPLE: *pronoieo* from *pro-* (means “before”) and *noieo* (“mind”) means “to perceive beforehand”)
- 4) *metanoian* means “to perceive or consider after”
- 5) This does not mean it impossible to “repent” of your actions after you have been saved already.
- 6) This “repentance” refers to turning from sin and accepting Christ for salvation. It is used this way throughout the New Testament:
 - a. Acts 5:31
 - b. Acts 11:18
 - c. Romans 2:4
 - d. 2 Timothy 2:25
- 7) It is used of turning from sin after salvation (new birth, baptism, etc.) in:
 - a. 2 Corinthian 12:21
 - b. Revelation 2:5
 - c. Revelation 2:16
 - d. Revelation 2:21
 - e. Revelation 3:3
 - f. Revelation 3:19(“Repent” is used in reference to 5 of the 7 churches in Rev. 2,3. It is not spoken to Smyrna and Philadelphia.)
7. What we see here is two things:
 - a. “repent” is used in reference to coming to Christ for salvation.
 - b. “repent” is used as a command to believers to consider their thoughts (ways) and change.
8. Scripturally it is possible for a believer to “sin” and “repent” (1 John 1:9)
9. The context here is to say it is “impossible” to “repent” (or, get saved again!)

“Crucifying again” or [ανασταυρουντας](#), is from

- 1) *ana-* which means here “repetition”
- 2) “*stauroo*” which is the word for impaling on a cross or to crucify.
- 3) This word means “re-crucify”

Linguistic Key says:

“If the readers were to return again to Judaism, no possibility existed for them to begin their spiritual life anew. This would require a re-crucifixion of Christ, putting Him to open shame. For this reason they must continue toward maturity despite the difficulties, problems, and persecutions that attend their walk.”

Kittel’s Theological Dictionary of the New Testament (vol.7):

“In the NT the word ([ανασταυρουντας](#)) occurs only at Hb. 6:6. The author is arguing that willful apostasy from faith rules out any fresh repentance. Those guilty of such apostasy are called “[ανασταυπουντες εαυτοις τον υιον του θεου](#). Since *avastauroun* usually means “to crucify,” one should strictly translate: “they personally crucify the Son of God,” aligning themselves with those who brought Christ to the cross and thus committing the same sin as these did.”

“**for themselves**” from [εαυτοις](#) is the dative of advantage for themselves. This word indicates these individuals would be taking full responsibility for the disgrace.

[παραδειγματιζοντας](#) “to expose public, to make a public example of, to expose to disgrace”.

Basically Acts 3:12:

“Salvation is found in no one else, for there is no other name under heaven given to men by which we must be saved.”

Views:

- 1) The [Shepherd of Hermes](#) and [Clement of Alexandria](#) write of a view of the early second century (100-150 AD): Baptism was equivalent to the blood of Christ and it washed away your sins committed up to that point. Sins after baptism (or, salvation) would not be covered. Some then taught that the blood of your own martyrdom would cover the sins after baptism (or, the blood of Christ.)
 - a. False application #1: Postpone baptism until death bed
 - b. False application #2: Seek martyrdom
- 2) [Ambrose](#), [Aquinas](#), [Wordsworth](#) said the “impossible” referred to man but “with God all things are possible” (mark 10:27) If this were true the qualification should have been in the text here in Hebrews. The text here says “impossible” and it means “impossible.”
- 3) [Erasmus](#) said “impossible” means “difficult”. This is a clear case of isogesis.
- 4) Others say it means that as long as those who have fallen away continue in their current state they cannot repent. It would be like saying it is impossible to repent until you repent. This is true but hardly worth writing. [FF. Bruce](#) says concerning this view: “to say that they cannot be brought to repentance so long as they persist in their renunciation of Christ would be a truism hardly worth putting into words.”
- 5) [Calvin](#) believed God kept the elect understood the tasting here as a partial experience and that the people of Hebrews did not respond to it. But nowhere are these verses talking about partial enlightenment.
- 6) This may speak of the [unpardonable sin of Matthew 12](#). Many people would be concerned with having committed this “unforgivable sin”. If they sense guilt and desire to repent would not God accept them?
- 7) Others say the writer does not indicate here or anywhere that his readers were in this position.
 - i. This then is a warning of potential
 - ii. This warning only views salvation from the human side
 - iii. Other places in the scripture indicate the divine involvement
 1. Romans 8:35-39
- 8) The passage is stating the impossibility of the condition of repentance that is first referred to in verse 6:1. This is the initial state of entry into salvation. Once phase one is initiated it cannot be redone. Once you are saved you cannot go back and get saved again. You must simply continue the Christian walk and face the challenges and the hardships.
 - a. If baptism represents the new birth the believer cannot return to baptism and repent since they would be saying that they needed Jesus to die (re-crucify) for them again. They

- would be bring public disgrace on Jesus by saying with their actions that the power of Christ death had worn off or they had committed a sin greater than Christ's sacrifice.
- b. Romans 6:4 – “We were therefore buried with him through baptism into death in order that, just as Christ was raised from the dead through the glory of the Father, we too may live a new life.”
 - c. Ephesians 4:22-24 – “You were taught, with regard to your former way of life, to put off your old self, which is being corrupted by its deceitful desires; 23 to be made new in the attitude of your minds; 24 and to put on the new self, created to be like God in true righteousness and holiness.”
 - d. Romans 6:3 and 6:6– “don't you know that all of us who were baptized into Christ Jesus were baptized into his death?”... “For we know that our old self was crucified with him so that the body ruled by sin might be done away with,[a] that we should no longer be slaves to sin.”
 - e. Colossians 2:14-15 – “having canceled the charge of our legal indebtedness, which stood against us and condemned us; he has taken it away, nailing it to the cross. And having disarmed the powers and authorities, he made a public spectacle of them, triumphing over them by the cross.”

Colossians 2:15

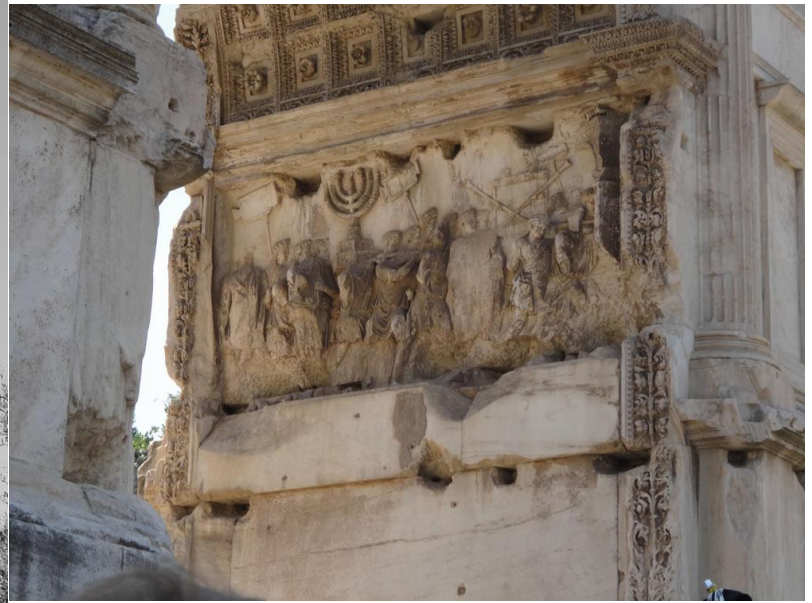
554 [e]	3588 [e]	746 [e]	2532 [e]	3588 [e]	1849 [e]	1165 [e]	1722 [e]
apekdysamenos	tas	archas	kai	tas	exousias	<u>edeigmatisen</u>	en
15 ἀπεκδυσάμενος	τὰς	ἀρχὰς	καὶ	τὰς	ἐξουσίας	ἔδειγμάτισεν	ἐν
Having disarmed	the	rulers	and	the	authorities	He made a show [of them]	in
V-APM-NMS	Art-AFP	N-AFP	Conj	Art-AFP	N-AFP	V-AIA-3S	Prep

3954 [e]	2358 [e]	846 [e]	1722 [e]	846 [e]
parrēsia	thriambeusas	autous	en	autō
παρρησία	, θριαμβεύσας	αὐτοὺς	ἐν	αὐτῷ .
public	having triumphed	over them	in	it
N-DFS	V-APA-NMS	PPro-AM3P	Prep	PPro-DM3S

- to expose
- to make a show of

- **edeigmatisen** means “to display”, “to expose”. The victorious Roman legions (and others)

would “display” or “expose” their captives and booty in a triumphal procession into the



city for the public crowd to see.



- f. Jesus’ was crucified once for all and died for sins once. So, there is in practice one baptism which cannot be repeated without violating the principle of Christ’s once for all sacrifice.
- g. The association of “renew”, “repentance” and “re-crucifying” indicate the topic here is the impossibility of being “re-baptized”, or “re-born again (“born again-again”)
- h. The way is always open for those who are ready to repent, confess, etc.
- i. If someone did pass through verses 6:1,2 and then renounced their baptism and Christ (6:4-6) then two situations are possible:
 - 1. The person indicated by the rejection that they never really “experienced” (“tasted”) salvation and are still on the side of the heathen that crucified Christ
 - a. John 15:1 – “The True Vine – “If a man remains in me . . .”

- b. 1 John 2:19 – “They went out from us, but they did not really belong to us. For if they had belonged to us, they would have remained with us; but their going showed that none of them belonged to us.”
 - c. Examples of apparent confessors who never were saved:
 - a. Simon Magus was baptized (Acts 8:13, “Simon himself believed and was baptized.”)
 - b. Demas was involved in Christian work (2 Tim. 4:10, “Demas, because he loved this world, has deserted me and has gone to Thessalonica.”)
 - c. Judas was involved with healing, casting out demons (Mark 6:12; Matt. 10:5)
 - d. Matthew 7:21, “Not everyone who says to me, ‘Lord, Lord,’ will enter the kingdom of heaven, . . . many will say. . . did we not prophesy, . . . drive out demons, . . . perform many miracles?”
2. The person is still a believer and God will continue to work in their lives.
- a. Romans 8:31-39 – “I am convinced that . . . nor anything else in all creation, will be able to separate us from the love of God.”
 - b. Philippians 1:6 – “He who began a good work in you will carry it on to completion”

The Sack of this Ancient Temple Funded the Building of the Colosseum

“Romans would not have known the Colosseum by its modern name, but would have instead gone by the Amphitheatrum Flavium or the “Flavian Amphitheater”.

Work began on the Flavian Amphitheater in 72 AD. The

structure would be enormous; designed for a capacity of between 50,000 to 80,000. Manpower for building it wasn’t a problem, however: it’s certain that many of the 100,000 Jewish slaves brought back to Rome after the war would have been put to work building it. What was a problem until recently (at least for historians) was how Vespasian funded this enormous project? Fortunately, we now have the answer, and it lies in a huge recently deciphered inscription that you can still see on the left wall when you enter the Colosseum:

IMP. T. CAES. VESPASIANVS AUG. AMPHITETRVM NOVVM EX MANVBIS FIERI IUSSIT

Emperor Caesar Vespasian Augustus ordered this new amphitheater to be erected using spoils of war

The structure of the Colosseum was finally completed in 80 AD under Vespasian’s son, Titus. Titus hosted a series of inaugural games that lasted for over 100 days and included events such as gladiatorial fights, reenactments of historical and mythological battles, the execution of countless criminals and the slaughter of more than 9,000 animals. The violence at these games was extraordinary (as it would be in games throughout the rest of the Colosseum’s pagan life). But considering the fact that the Colosseum had been built off the back of extreme violence—the slaughter of millions of men, women, and children in Judea—such violent games were a darkly fitting way of marking its inauguration.” (From <https://historycollection.com/sack-ancient-temple-funded-building-colosseum/3/>)

