

Hebrews 10:32-39

- 10:26-31 were very serious charges with sever warnings for those who turn away or compromise faith in Jesus. But, the writer of Hebrews again turns to his style of encouragement in 10:32-39.
- Here we are reminded that these people who are being addressed in this letter have already stood through difficult times which would have included the years 30-63 AD in Jerusalem.

10:32 – **“But recall the former days when, after you were enlightened, you endured a hard struggle with sufferings,**

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| 363 [e] | 1161 [e] | 3588 [e] | 4386 [e] | 2250 [e] | 1722 [e] | 3739 [e] | 5461 [e] | 4183 [e] |
| Anamimnēskethe | de | tas | proteron | hēmeras | en | hais | phōtisthentes | pollēn |
| 32 Ἀναμιμνήσκεσθε | δὲ | τὰς | πρότερον | ἡμέρας | ἐν | αἷς , | φωτισθέντες , | πολλήν |
| Remember | however | the | former | days | in | which | having been enlightened | a great |
| V-PMP-2P | Conj | Art-AFP | Adj-ANS-C | N-AFP | Prep | RelPro-DFP | V-APP-NMP | Adj-AFS |

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| 119 [e] | 5278 [e] | 3804 [e] |
| athlēsiv | hypemeinate | pathēmatōn |
| ἄθλησιν | ὑπεμείνατε | παθημάτων , |
| conflict | you endured | of sufferings |
| N-AFS | V-AIA-2P | N-GNP |

1. “But” or “however” begins a contrast to 10:26-31
2. These readers are NOT those who have turned back.
3. “recall” or “remember” from *anamimnesko* means “to remind” or “to call to one’s remembrance”
 - a. As support for his confidence in the readers faith he asks the readers to “recall” their former faithfulness
 - b. There is evidence in their lives of true faith
4. “enlightened” or “received the light”
 - a. This refers to understanding and accepting the Gospel. Born again.
 - b. This “enlightened” experience was proven genuine because it stood firm during times of struggle and suffering.
 - c. “enlightened”, or the new birth, or true faith, naturally produce strength to endure
5. “endure” is *hypemeinate* (a form of *hupomeno*) means “to stay behind”, “to await”, “to endure”. It literally means to remain under the load and to continue to bear up under the weight.
6. “hard struggle” or “conflict” comes from *athlesin* /ath-lay-sin/ meaning “a contest” and refers to an athletic contest. We get the English word “athletic” from this Greek word. This is a word from athletic competition

10:33 – **“sometimes being publicly exposed to reproach and affliction, and sometimes being partners with those so treated.**

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| 3778 [e] | 3303 [e] | 3680 [e] | 5037 [e] | 2532 [e] | 2347 [e] | 2301 [e] | 3778 [e] | 1161 [e] | 2844 [e] | 3588 [e] | |
| touto | men | oneidismois | te | kai | thlipsesin | theatrizomenoi | touto | de | koinōnoi | tōn | |
| 33 | τοῦτο | μὲν , | ὀνειδισμοῖς | τε | καὶ | θλίψεσιν | θεατριζόμενοι ; | τοῦτο | δὲ , | κοινωνοὶ | τῶν |
| | this | indeed | by revilings | both | and | tribulations | being made a spectacle | this | now | partners | of those |
| | DPro-ANS | Conj | N-DMP | Conj | Conj | N-DFP | V-PPM/P-NMP | DPro-ANS | Conj | N-NMP | Art-GMP |

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| 3779 [e] | 390 [e] | 1096 [e] |
| houtōs | anastrephomenōn | genēthentes |
| οὕτως | ἀναστρεφομένων | γενηθέντες . |
| thus | passing through [them] | having become |
| Adv | V-PPM/P-GMP | V-APP-NMP |

1. The two “sometimes” (“this indeed” and “this now”) may refer to two groups of believers:
 - a. One group was reviled and afflicted
 - b. Second group supported those who were reviled, afflicted and imprisoned
2. Details of their suffering (10:33 and 10:34):
 - a. Publicly exposed to reproach
 - i. Means “reproach”, “reviling” which would be undeserved condemnation which does not hold up after the situation is fully understood. This would include being spoken against and having personal feelings disgraced and violated.
 - b. Public exposure to affliction
 - i. “affliction” or “tribulations” is from *thlipsesin* which comes from the idea of pressure that constricts someone in a narrow place without options.
 - ii. It means “tribulation” referring to persecution, affliction, distress
 - c. Publicly stood as partners (*koinonoi* meaning “a sharer”, “a partner”) with those who were reproached or afflicted
 - i. This is the second group that did not personally face verbal or physical attacks, but not only did not join in on the attacks, but they sided with those under attack by:
 1. Speaking in favor of those spoken against
 2. Physically trying to help those spoken against
 - d. Compassion on those in prison (imprisoned for their faith)
 - i. “compassion” “sympathy” from *sumpatheo* /soom-path-eh-o/ meaning “to have a fellow feeling with” and “to sympathize with”
 - e. Plundering of property
 - i. “plundering” from *harpagē* /har-pag-ay/ meaning “pillage and “plunder” referring to the act of robbery, spoil, plunder and the act of plundering.”

10:34 – **“For you had compassion on those in prison, and you joyfully accepted the plundering of your property, since you knew that you yourselves had a better possession and an abiding one.**

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| 2532 [e] | 1063 [e] | 3588 [e] | 1198 [e] | 4834 [e] | 2532 [e] | 3588 [e] | 724 [e] | 3588 [e] | 5225 [e] | 4771 [e] | 3326 [e] | 5479 [e] | |
| kai | gar | tois | desmiois | synepathēsate | kai | tēn | harpagēn | tōn | hyparchontōn | hymōn | meta | charas | |
| 34 | καὶ | γὰρ | τοῖς | δεσμίοις | συνεπαθήσατε | , καὶ | τὴν | ἀρπαγὴν | τῶν | ὑπαρχόντων | ὑμῶν | μετὰ | χαρᾶς |
| | Both | for | with the | prisoners | you sympathized | and | the | plundering | of the | possessions | of you | with | joy |
| | Conj | Conj | Art-DMP | N-DMP | V-AIA-2P | Conj | Art-AFS | N-AFS | Art-GNP | V-PPA-GNP | PPro-G2P | Prep | N-GFS |

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| 4327 [e] | 1097 [e] | 2192 [e] | 1438 [e] | 2909 [e] | 5223 [e] | 2532 [e] | 3306 [e] |
| prosedexasthe | ginōskontes | echein | heautous | kreittona | hyparxin | kai | menousan |
| προσεδέξασθε | , γινώσκοντες | ἔχειν | ἑαυτοὺς | κρείττονα* | ὑπαρξιν | , καὶ | μένουσαν . |
| you accepted | knowing | to have | yourselves | a better | possession | and | abiding |
| V-AIM-2P | V-PPA-NMP | V-PNA | RefPro-AM3P | Adj-AFS-C | N-AFS | Conj | V-PPA-AFS |

10:35 – “Therefore do not throw away your confidence, which has a great reward.

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| 3361 [e] | 577 [e] | 3767 [e] | 3588 [e] | 3954 [e] | 4771 [e] | 3748 [e] | 2192 [e] | 3173 [e] | 3405 [e] | |
| Mē | apobalēte | oun | tēn | parrēsian | hymōn | hētis | echei | megalēn | misthapodosian | |
| 35 | Μὴ | ἀποβάλητε | οὖν | τὴν | παρρησίαν | ὑμῶν | , ἣτις | ἔχει | μεγάλην | μισθαποδοσίαν . |
| | Not | throw away | therefore | the | boldness | of you | which | has | a great | reward |
| | Adv | V-ASA-2P | Conj | Art-AFS | N-AFS | PPro-G2P | RelPro-NFS | V-PIA-3S | Adj-AFS | N-AFS |

10:36 – “For you have need of endurance, so that when you have done the will of God you may receive what is promised.

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| 5281 [e] | 1063 [e] | 2192 [e] | 5532 [e] | 2443 [e] | 3588 [e] | 2307 [e] | 3588 [e] | 2316 [e] | 4160 [e] | 2865 [e] | 3588 [e] | 1860 [e] | |
| hypomonēs | gar | echete | chreian | hina | to | thelēma | tou | Theou | poiēsantes | komisēsthe | tēn | epangelian | |
| 36 | ὑπομονῆς | γὰρ | ἔχετε | χρεῖαν | , ἵνα | , τὸ | θέλημα | τοῦ | Θεοῦ | ποιήσαντες | , κομίσησθε | τὴν | ἐπαγγελίαν . |
| | Of endurance | for | You have | need | so that | the | will | - | of God | having done | you may receive | the | promise |
| | N-GFS | Conj | V-PIA-2P | N-AFS | Conj | Art-ANS | N-ANS | Art-GMS | N-GMS | V-APA-NMP | V-ASM-2P | Art-AFS | N-AFS |

10:37 – “For, “Yet a little while, and the coming one will come and will not delay;

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| 2089 [e] | 1063 [e] | 3398 [e] | 3745 [e] | 3745 [e] | 3588 [e] | 2064 [e] | 2240 [e] | 2532 [e] | 3756 [e] | 5549 [e] | |
| eti | gar | Mikron | hoson | hoson | ho | erchomenos | hēxei | kai | ou | chronisei | |
| 37 | ἔτι | γὰρ | , Μικρὸν | ὅσον | ὅσον | , ὁ | ἐρχόμενος | ἦξει | , καὶ | οὐ | χρονίσει . |
| | Yet | for | A little | very | while | the [One] | coming | will come | and | not | will delay |
| | Adv | Conj | Adj-AMS | RelPro-AMS | RelPro-AMS | Art-NMS | V-PPM/P-NMS | V-FIA-3S | Conj | Adv | V-FIA-3S |

1. Isaiah 26:20 a verse speaking of the coming of the Messiah

10:38 – “but my righteous one shall live by faith, and if he shrinks back, my soul has no pleasure in him.”

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| 3588 [e] | 1161 [e] | 1342 [e] | 1473 [e] | 1537 [e] | 4102 [e] | 2198 [e] | 2532 [e] | 1437 [e] | 5288 [e] | 3756 [e] | 2106 [e] | | | |
| ho | de | dikaïos | mou | ek | pisteōs | zēsetai | kai | ean | hyposteilētai | ouk | eudokei | | | |
| 38 | ὁ | δὲ | δίκαιός | μου | ἐκ | πίστεως | ζήσεται | ; | καὶ | ἐὰν | ὑποστείληται | , | οὐκ | εὐδοκεῖ |
| The one | however | righteous | of Mine | by | faith | will live | and | if | he might shrink back | not | takes pleasure | | | |
| Art-NMS | Conj | Adj-NMS | Pro-G1S | Prep | N-GFS | V-FIM-3S | Conj | Conj | V-ASM-3S | Adv | V-PIA-3S | | | |

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| 3588 [e] | 5590 [e] | 1473 [e] | 1722 [e] | 846 [e] |
| hē | psychē | mou | en | autō |
| ἡ | ψυχὴ | μου | ἐν | αὐτῷ |
| the | soul | of Me | in | him |
| Art-NFS | N-NFS | Pro-G1S | Prep | Pro-DM3S |

1. This is from Habakkuk 2:3-4 with a few changes

10:39 – “But we are not of those who shrink back and are destroyed, but of those who have faith and preserve their souls.”

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| 1473 [e] | 1161 [e] | 3756 [e] | 1510 [e] | 5289 [e] | 1519 [e] | 684 [e] | 235 [e] | 4102 [e] | 1519 [e] | 4047 [e] | 5590 [e] | | | |
| Hēmeis | de | ouk | esmen | hypostolēs | eis | apōleian | alla | pisteōs | eis | peripoiesin | psychēs | | | |
| 39 | Ἡμεῖς | δὲ | οὐκ | ἐσμὲν | ὑποστολῆς | εἰς | ἀπώλειαν | , | ἀλλὰ | πίστεως | εἰς | περιποίησιν | ψυχῆς | . |
| We | however | not | are | of [those] drawing back | to | destruction | but | of faith | to | [the] preserving | [of the] soul | | | |
| Pro-N1P | Conj | Adv | V-PIA-1P | N-GFS | Prep | N-AFS | Conj | N-GFS | Prep | N-AFS | N-GFS | | | |

1. “destroyed” – *apoleian* (from *apoleia* /ap-o-li-a/) means “destruction” and “loss” and is used to say “destructin, ruin, loss, perishing, eternal ruin”.