

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,**

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 Ἀναμιννήσκεσθε	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

119 [e]	5278 [e]	3804 [e]
athlēsīn	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.**

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

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.**

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

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.

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.

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;

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.”

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			

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.”

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”.