

Hebrews

Chapter 10:32-39

³² But **remember** the former days, when, after being **enlightened**, you **endured** a great **conflict** of **sufferings**, ³³ **partly** (1) by being made a **public spectacle** through **insults** and distress, and **partly** (2) by becoming companions with those who were so treated.

Pink > In verses 32-35 the apostle gives a persuasion unto perseverance in the Christian life.

- First, he bids the Hebrews call to remembrance what they had suffered for Christ's sake in days gone by: then let them not now renounce their faith and thereby render void their early witness. (Verses 32, 33)
- Second, he reminded them of the ground on which they had willingly suffered hardships and losses, namely, because they had the inward assurance and evidence that in Heaven they had a better and enduring substance: then, inasmuch as it changed not, why should they? (Verse 34)
- From these facts, the conclusion is drawn that a duty is rightly required from them, upon the performance of which the reward should be given them. (Verse 35)

Remember > HELPS > *anamimnēskō* (from *aná*, "up, completing a process" and *mimnēskō*, "turn the mind towards") – properly, to *recollect* by going through a process

Guthrie > It denotes some effort in calling to mind. One would have thought that such effort would be unnecessary when the subject of recall is the believer's former sufferings, but it is surprising how most people's memories need to be prodded.

MacArthur > *Anamimnesko* carries the idea of carefully thinking back over something in one's mind, not simply remembering

Enlightened > Strong's > to shine, give light

Endured > Precept Austin > *hupomeno* from *hupó* = *under*, as in under the rule of someone + *meno* = to abide or remain) means literally to remain under not simply with resignation, but with a vibrant hope.

Precept Austin > *hupomeno* is in the (Greek grammar) which emphasizes that this group of readers really did endure. This was a "historical" reality for them.

Conflict > Strong's > *athlēsís* > a contest. Usage > a struggling (as in an athletic contest).

Precept Austin > (*athlēsís* from *athleō* - this is the only Biblical use; English word = athletic) is a noun which means a contest or combat, a challenge, and figuratively a struggle or a conflict. The only Scriptural use is Heb 10:32 (including no uses in Lxx or Apocrypha).

Precept Austin > *KJV* = renders it as "fight" which is a probably a more accurate picture of the true meaning than "conflict"

Sufferings > Strong's > that which befalls one, a suffering, a passion Usage: (a) suffering, affliction, (b) passion, emotion, (c) an undergoing, an enduring.

HELPS > (from *pásxō*, "the capacity to feel strong emotion, like suffering") – properly, the capacity and privilege of experiencing strong feeling; *felt*, deep emotion, like agony, passion (ardent desire), suffering, etc.

Partly (1) ... **partly** (2) > Strong's > (1) *hotos* > *this* and (2) *de* > *but, and now*

Barnes > The (first) Greek is, "this" ... specifying one kind of affliction they were called to endure.

Public spectacle > Guthrie > These Hebrews had had a part in a similar experience. The verb translated being publicly exposed (*theatrizomai*) occurs only here in the New Testament, but Paul uses the cognate noun in **1 Corinthians 4:9**. Both the verb and noun derive their force from a theatrical spectacle, the idea being that the Christians had been made a public target for abuse.

The Apostle Paul in **1 Corinthians 4:9** > ⁹ *For I think, God has exhibited us, the apostles, last of all as men condemned to death, because we have become a spectacle to the world, both to angels and to mankind.*

Reproach (Insults) > HELPS > reproach (reviling); an insult aimed to *damage (disgrace) reputation*.

Wuest > The verb of the same root means "to upbraid, to revile, to cast in one's teeth." It is used of unjust reproach.

Precept Austin lists over 6 pages of sayings about "Affliction". This one struck me ...

The brook would lose its song if you removed the rocks. (Fred Beck)

³⁴ *For you showed **sympathy to the prisoners** and accepted joyfully the seizure of your property, knowing that you have for yourselves a better and lasting **possession**.*

Sympathy > Guthrie > As the Greek word (*synepathēsate*) shows, this Christian compassion consists in the ability to 'suffer with' those who suffer. They identified themselves in mind with the prisoners.

To the prisoners > Utley > The *KJV* has "*in my bonds*," which many commentators have used as evidence to establish Paul's authorship. However, there are several possible manuscript variations:

1. "in bonds" > 5 proof texts
2. "on the bond" > 3 proof texts
3. "on my bonds" > 6 proof texts

Amplified: *For you did sympathize and suffer along with those who were imprisoned*

Barclay: *For you gave your sympathy to those in prison*

NLT: *You suffered along with those who were thrown into jail*

Phillips: *You sympathized with those who were put in prison*

Wuest: *For you both sympathized with those in bonds*

Young's Literal: *for also with my bonds ye sympathized*

Possession > Strong's > subsistence, existence, property

HELPS > from *hypárxō*, "exist *and* possess beforehand," see there) – properly, a possession kept *under* someone's authority, i.e. already at their discretion

Pink > Let us now weigh carefully the first three words of this clause: these Hebrew saints had a firm conviction of heart concerning their heavenly portion. It does not say, "knowing from God's promises," but "knowing in yourselves."

³⁵ *Therefore, do not **throw away** your **confidence**, which has a great reward.*

Throw away > Precept Austin > means literally to cast off or away, as of a garment (**Mark 10:50**, the only other NT use of *apoballo*).

Mark 10:50 ("Blind Bartimaeus") > ⁵⁰ *And throwing off his cloak, he jumped up and came to Jesus.*

Confidence > Strong's > freedom of speech, confidence

HELPS > (from *pás*, "all" and *rhēsis*, "a proverb or statement quoted with *resolve*,") – properly, *confidence* (*bold resolve*),

³⁶ *For you have **need** of **endurance**, so that when you have done the will of God, you may **receive** what was promised.*

Pink > In the last section of Hebrews 10 the apostle

- First confirms the exhortation he had just insisted on, and points to the chief aids to perseverance, namely, patience and faith. (Verse 36)
- Second, he encourages the Lord's people by the prospect of the sure and speedy coming of the Redeemer who would then reward them. (Verse 37)
- Third, he warns again of the fearful state of the apostate. (Verse 38)

- Fourth, he affirms that they who persevered to the end, believe to the saving of the soul. (Verse 39)

Need > Strong's > need, business. Usage: need, necessity, business. (From a source word meaning > *it is necessary, fitting*)

Endurance > Wiersbe > The secret of victory was in their faith and patience ("courageous endurance"). We have met this combination of graces in Hebrews 6:12, 15.

Receive > Strong's > to bear, carry. Usage: (a) act: I convey, bring, carry, (b) mid: I receive back, receive what has belonged to myself but has been lost, or else promised but kept back, or: I get what has come to be my own by earning, recover.

Precept Austin > (The word) conveys the thought of getting something for oneself and carrying it off as wages or a prize. The verb implies, not mere obtaining, but receiving and carrying away for use and enjoyment.

Utleigh > The real issue in security is not struggling believers, but the multitude of modern western church members who have no evidence of faith in their lives. Easy believism, coupled with an overemphasis on security, has filled our churches with baby Christians at best and lost people in Christian clothing at worst!

Wuest translation of verses 35-36 > *Do not throw away therefore your confidence which is of such a nature that it has great recompense of reward, for you have need of patience in order that, having done the will of God, you might receive the promise.*

³⁷ **For yet in a very little while, He who is coming will come, and will not delay.** ³⁸ **But My righteous one will live by faith; and if he shrinks back, My soul has no pleasure in him.**

Yet in a very little while > Pink > The Greek is very expressive and emphatic. The apostle used a word which signifies "a little while," and then for further emphasis added a particle meaning "very," and this he still further intensified by repeating it; thus, literally rendered this clause reads, "*For yet a very, very little while, and He that shall come will come.*"

Little > Precept Austin > The Greek word for "little" is *mikros*. We derive our English word micron from the Greek. (One micron is twenty-five thousandth of an inch.)

He who is coming > Pink > The reference here is to the person of the Lord Jesus, as is evident from ***Habakkuk 2:3(-4)***, to which the apostle here alludes.

Utleigh > The Hebrew Masoretic Text has "it," but the Greek Septuagint makes it personal, which implies the Messiah.

Habakkuk 2:3–4 (LXX) ³ *For the vision is yet for a time, and it shall shoot forth at the end, and not in vain: though he should tarry, wait for him; for he will surely come, and will not tarry.* ⁴ *If he should draw back, my soul has no pleasure in him: but the just shall live by my faith.*

But My righteous one will live by faith > Wiersbe > It is here that the writer introduced the “text” around which Hebrews is written: *“The just shall live by faith”* (Heb. 10:38). The quotation is from Habakkuk 2:4, and it is also used in **Romans 1:17** and **Galatians 3:11**.

- Romans emphasizes “the just”
 - **Romans 1:16-17** > ¹⁶ *For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek.* ¹⁷ *For in it the righteousness of God is revealed from faith to faith; as it is written: “But the righteous one will live by faith.”*
- Galatians deals with “shall live”
 - **Galatians 3:11** > ¹¹ *Now, that no one is justified by the Law before God is evident; for, “the righteous one will live by faith.”*
- Hebrews centers on “by faith”

Shrinks back > Strong’s > to draw in, let down, draw back

HELPS > properly, draw under, pulling back to *retreat* (go backwards); withdraw (shrink from); shun; “back off,” especially due to compromise.

Precept Austin > In classic Greek (the word) was used to describe a dog tucking (letting down) his tail, a ship's sail that was furled (= to wrap around a stay or mast and fasten by a cord) or drawn down. The lowering of the sail slackens the course. The point in Hebrews is that the one who “lowers his sail and slackens his course” is the one in whom God takes no pleasure!

If he shrinks back > Precept Austin > This passage is very difficult to interpret because the question is “To whom does “HE” refer?” ... (The author then gives multiple positions and concludes with ...) He is referring now to one who professed to be a “righteous one” when in fact they were not a true believer. (Spurgeon's view) But honestly both of these interpretations are not totally defensible Scripturally, so frankly I am left with being forced to say I do not know how to interpret this passage. And so it should not be surprising that many (most) commentaries tend to avoid any significant discussion of this passage.

(The author then lists 29 separate commentators and their various opinions as to the interpretation of the passage.)

Pleasure > Strong's > to think well of, to be well-pleased

HELPS > from *eú*, "good, well" and *dokeō*, "to think, seem"

³⁹ **But we are not among those who shrink back to destruction, but of those who have faith for the safekeeping of the soul.**

We > Placed into the front of the sentence for emphasis

We are not among those who shrink back > Utley > Lit. we are not of shrinking back

Wuest translation of this phrase > *But as for us, we are not of the shrinking-back kind*

Thomas Manton > In the verse immediately preceding there is a dreadful doom pronounced on apostates, that God will take no pleasure in them. Now lest they should be much affrighted with the terror of it, and suppose that he had too hard an opinion of them, he showeth, that though he did warn them, he did not suspect them, presuming other things of them, according to their profession

Destruction > Strong's > *apoleia* > destruction, loss. Usage > destruction, ruin, loss, perishing; eternal ruin.

HELPS > *apóleia* (from *apólymi*, "cut off") – *destruction*, causing someone (something) to be *completely severed* – cut off (entirely) *from what could or should have been*.

Vines > *apóleia* ("perdition") does *not* imply "annihilation" (see the meaning of the root-verb, *apólymi*, "cut off") but instead "loss of *well-being*" rather than *being*

Wiersbe > The believer who lives by faith will "go on unto perfection" (Heb. 6:1). But the believer who lives by sight will "draw back unto perdition" (Heb. 10:39 KJV). What is "perdition" in this context? The Greek word translated "perdition" is used about twenty times in the New Testament and is translated by different words: "*perish*" (Acts 8:20), "*die*" (Acts 25:16), "*destruction*" (Rom. 9:22), and "*waste*" (Matt. 26:8). The word can mean eternal judgment, but it need not in every instance. I personally believe that "*waste*" is the best translation for this word in Hebrews 10:39. A believer who does not walk by faith goes back into the old ways and wastes his life.