

CHAPTER 5

ANALYSIS OF HEB 10:32-13:17

5.1 Analysis of Heb 10:32-39

5.1.1 The internal structure of Heb 10:32-39

5.1.1.1 Colon analysis

Our passage can be divided into the following 12 colons:

v. c.

32 1 Ἀναμιμνήσκεσθε δὲ τὰς πρότερον ἡμέρας,
ἐν αἷς φωτισθέντες πολλὴν ἀθλησιν ὑπεμείνατε παθημάτων,

33 τοῦτο μὲν ὀνειδισμοῖς τε καὶ θλίψεσιν θεατριζόμενοι,

A τοῦτο δὲ κοινωνοὶ τῶν οὕτως ἀναστρεφομένων
γενηθέντες.

34 2 καὶ γὰρ τοῖς δεσμίοις συνεπαθήσατε

3 καὶ τὴν ἀρπαγὴν τῶν ὑπαρχόντων ὑμῶν μετὰ χαρᾶς
προσεδέξασθε

γινώσκοντες ἔχειν ἑαυτοὺς κρεῖττονα ὑπαρξιν καὶ
μένουσαν.

35 4 Μὴ ἀποβάλητε οὖν τὴν παρρησίαν ὑμῶν,

5 ἥτις ἔχει μεγάλην μισθαποδοσίαν.

36 6 ὑπομονῆς γὰρ ἔχετε χρεῖαν

ἵνα τὸ θέλημα τοῦ θεοῦ ποιήσαντες κομίσησθε τὴν
ἐπαγγελίαν.

37 7 ἔτι γὰρ "μικρὸν ὅσον ὅσον,

ὁ ἐρχόμενος ἤξει

B

8 καὶ οὐ χρονίσει·

38 9 ὁ δὲ δίκαιός μου ἐκ πίστεως ζήσεται,"

10 καὶ "ἐὰν ὑποστείληται,

οὐκ εὐδοκεῖ ἡ ψυχὴ μου ἐν αὐτῷ."

39 11 ἡμεῖς δὲ οὐκ ἐσμὲν ὑποστολῆς εἰς ἀπώλειαν

12 ἀλλὰ (ἐσμὲν) πίστεως εἰς περιποίησιν ψυχῆς.

Grammatically colon 5 is a subordinate clause to colon 4, and the antecedent of ἥτις is παρρησίαν. But as Bauer points out in his lexicon, ἥτις is used "to emphasize a characteristic quality, by which a preceding statement is to be confirmed" (1979, 587). So even though colon 5 is strictly grammatically subordinate to colon 4, it semantically contains such a strong, independent assertion that it is treated as a separate colon.¹

Colon 8 is separated from colon 7, because χρονίσει is a second main verb, formulating what has been said by ὁ ἐρχόμενος ἥξει in a negative way and thus underlining the importance of the statement about the imminent parousia. Colons 11 and 12 are treated as separate colons. An implied copulative ἐσμὲν is inserted to do justice to the weighty contrast between the two possible responses (οὐκ ... ἀλλὰ ...).

5.1.1.2 Explication of internal structure

Heb 10:32-39 is divided into two parts, A and B. The major reason is that part A (vv. 32-34) is mainly concerned about the past, while part B (vv. 35-39) refers to the present and immediate future. Note the word "remember" (ἀναμιμνήσκεσθε) and the fact that all the verbs in part A are in the aorist tense. Furthermore, "therefore" (οὖν) shows that part B draws a

¹ Cf. H. C. du Toit (1977, 8) who comments that a relative clause can be regarded as a separate colon when the information focus in it is very high.

responses include "joyfully accepting the confiscation" (v. 34), "not throwing away the confidence" (v. 35), "doing the will of God" (v. 36), "living by faith" (v. 38), and "having faith" (v. 39). These responses can be summarized by the term "perseverance" (*ὑπομονή*) in v. 36 (cf. *ὑπομένω* in v. 32). The negative responses are expressed by "shrinking back" (*ὑποστέλλω* or *ὑποστολή*) in v. 38-39. In this light there may be a word play between *ὑπομονῆς* (v. 36) and *ὑποστολῆς* (v. 39), each respectively representing the positive and negative response of the readers to the test of sufferings.

The third semantic slot expresses the motivations for perseverance provided by the eschatological future. These motivations can also be divided into two groups corresponding to the responses of the readers to the test of sufferings. Corresponding to the positive response of *ὑπομονή* there will be "a better and lasting possession" (v. 34), "a great reward" (v. 35), "receiving the promise" (v. 36), or "life" (*ζάω* in v. 38 or *περιποίησις ψυχῆς* in v. 39). But the negative response of *ὑποστολή* will result in "destruction" (*ἀπώλεια*) in v. 39, which is euphemistically expressed by "displeasure of God" in v. 38b.³

To make this contrast between two alternatives, that is, perseverance by faith and shrinking back, *πίστις* and *ὑποστολή* are presented in a chiasmic arrangement along with their eschatological consequences:

³ The judgment theme in colons 10 and 11 is already introduced in a forceful way in passages like 6:4-8 and 10:26-31 and will be reintroduced in 12:14-17, 25-29.

A	Colon 9	ἐκ πίστεως	ζήσεται
B	Colon 10	ὑποστείληται	οὐκ εὐδοκεῖ ἡ ψυχὴ μου
B'	Colon 11	ὑποστολῆς	εἰς ἀπώλειαν
A'	Colon 12	πίστεως	εἰς περιποίησιν ψυχῆς

On the pragmatic level the author is using both the exemplary conduct of his readers in the past and their future expectation to persuade them to persevere in the present.

In the light of what has been said, we can formulate the theme of this passage as follows: "Mindful of your perseverance in past suffering and the bliss (negatively, judgment too) that awaits you in the eschatological future, you should now remain steadfast."

5.1.2 Exegetical remarks

In 10:26-31 the author gives a severe warning to the readers. But he is pastorally minded and does not want to leave them in their discouragement. Therefore he reminds⁴ them of their former experience in which they persevered in a contest of sufferings. The adversative particle "but" (δὲ)⁵ changes the subject from warning to encouragement.⁶

Then the details of their contest of sufferings are given along with the explanation of how they could persevere. The motivation of their perseverance was the knowledge (γινώσκοντες) that they have "a better and lasting possession" (10:34). The plural translation of ὑπαρξίς in the NIV is

⁴ Cf. Thompson, who points out that the verb ἀναμιμνήσκομαι "is reminiscent of the appeal to memory in 6:10; 13:7" (1982, 62).

⁵ Some versions leave it untranslated (e.g., NIV and REB).

⁶ Cf. 6:9 for a similar change.

misleading. Actually we have here a singular noun in contrast to the substantive plural participle *ὑπάρχοντα* indicating those things which they lost in their contest of sufferings. So in vv. 32-34 the author says, "Remember the past contest of sufferings, which you persevered knowing that you have a better and abiding possession."

Furthermore, this motif of "suffering" which is signaled by the root *παθ-* was introduced in 2:9-10, 18; 5:8; 9:26 in connection with the humanity of Jesus and his suffering. It will be further developed in 12:2-3; 13:12. This suffering of Jesus is directly related to the readers by his ability to "sympathize" (*συνπαθέω*) with them (4:15). The fact that Jesus is one who persevered in sufferings and consequently is able to sympathize is the basis on which the readers themselves could sympathize with fellow Christians in prison (10:34).⁷

The participle "having received the light" (*φωτισθέντες*) shows that this struggle was not long after the readers became Christians,⁸ and the goal of the struggle was Christ. This becomes important when we try to ascertain the historical situation of the readers. For example, some scholars try to relate this struggle of sufferings to the expulsion of the Jews from Rome under Claudius' decree. In that incident Christians were surely included in the expulsion, but that trial was not for the cause of Christ. So that reconstruction of the historical situation may be questioned.

⁷ Cf. 13:3.

⁸ Cf. P. E. Hughes who thinks that a better translation of *πρότερον* "may be 'the first days,' that is, the time when they first responded to the message of the gospel" (1977, 427).

There is a controversy whether this word φωτισθέντες (cf. 6:4) refers to baptism. The aorist tense "points to the single past event of becoming Christians; baptism is almost certainly implied, but the author does not refer to it explicitly" (Ellingworth 1993, 545). The reference to baptism is supported by the Syriac translation⁹ which makes the reference to baptism explicit. But the lack of explicit references to baptism elsewhere in Hebrews suggests that our author's main concern is the fact that the readers became Christians through "the saving illumination of the heart and mind mediated through the preaching of the gospel" (Lane 1991b, 298), not the baptismal rite itself.

The image of athletics (ἀθλησις) is very important for our author. It could be asked whether the word "publicly exposed" (θεατριζόμενοι)¹⁰ does not recall the scene of Nero's persecution of Christians in "theaters," but the life setting of the readers does not permit that. In 12:4 it is pertinently stated, "you have not yet resisted to the point of shedding your blood." We should therefore accept that the athletic imagery is still in view. In 12:1-3 the imagery of "race" or "contest" (ἀγών) reappears. Contest implies that it has a definite goal, such as victory, a reward¹¹, or a prize,¹² that

⁹ See footnote 11 in Attridge (1989, 298).

¹⁰ Cf. 1 Cor 4:9; 4 Macc 17:14.

¹¹ Cf. 10:35; 11:6, 26.

¹² Cf. χαρά in 12:2; note an alternative interpretation arguing that Jesus endured instead of enjoying the joy, which will be dealt with in detail when we come to chap. 12.

involves a period of training¹³ and hardship.

The author reminds the readers that this was true for them by pointing out the sufferings they persevered. The sufferings include "insult" (ὀνειδισμὸς)¹⁴ and "persecution" (θλιψίς),¹⁵ which may express verbal abuse and physical affliction respectively. More specifically, in certain instances the sufferings involved being a "prisoner" (δέσμιος)¹⁶ or undergoing ἀρπαγή of one's property. This ἀρπαγή may mean either an official confiscation or plundering by a mob.¹⁷ We cannot be certain which one it was. At any rate the readers met this trial with "joy" (χαρά).¹⁸

One of the ways in which the readers coped with these sufferings was standing together¹⁹ in their struggle. They became "partners" (κοινωνοί)²⁰ of those being ill-treated. They "suffered together" (συνπαθῆω)²¹ with the prisoners. This togetherness is very important throughout the epistle, for

¹³ Cf. γεγυμνασμένοις in 12:11.

¹⁴ Cf. 11:26 and 13:13 where "the disgrace for the sake of Christ" is shared by believers.

¹⁵ Cf. e.g., Acts 20:23; Rom 5:3; 2 Cor 1:4, 8; Jas 1:27.

¹⁶ We find δεσμοῖς (sometimes along with the pronoun μου or αὐτῶν) in some manuscripts. This variant may be due to either scribal error missing iota, or Pauline influence. Our reading δεσμίοις is well attested and its use in 13:3 confirms it (Metzger 1975, 670).

¹⁷ Cf. Moffatt (1924, 154).

¹⁸ Cf. Braun's (1984, 329) comment: "ebenso bei Jesus erst Kreuz, dann Freude 12,2, vgl 5,7."

¹⁹ Cf. "stood side by side" (NIV).

²⁰ Cf. 2:14; 13:16.

²¹ Cf. 4:15.

example in 3:13; 6:10; 10:24-25; 13:1-3, 16.

Τοῦτο μὲν ... τοῦτο δὲ in v. 33 may mean either "sometimes ... and on other occasions" or "in part ... in part" (Lane 1991b, 277). Lane finds a chiasm in matching τοῦτο μὲν ... (v. 33a) with "confiscation" (ἀρπαγὴν) (v. 34b) and τοῦτο δὲ κοινωνοὶ (v. 33b) with "stood side by side" (συνεπαθήσατε) (v. 34a).²² But γὰρ in v. 34a seems to be inferential so that v. 34 is specifying how they became "partners" (κοινωνοί).

"Better" (κρείττων)²³ and "lasting" (μένω)²⁴ are charged expressions in our epistle. These words invoke the image of the eschatological goal lying in the future. This is confirmed by other eschatological goals which are mentioned in the following verses, for example, "reward" in v. 35, "promise" in v. 36, and "life" in vv. 38-39.²⁵

V. 35 expresses the need of perseverance in a negative way (that is, "do not throw away"). Here παρρησία²⁶ is not only a state of mind such as "confidence" or "boldness," but is also

²² Ellingworth also finds a chiasmus here (1993, 548).

²³ Cf. 1:4; 6:9; 7:7, 19, 22; 8:6 (twice); 9:23; 11:16, 35, 40; 12:24.

²⁴ Cf. 7:3, 24; 12:27; 13:14.

²⁵ Cf. "rest" in 3:7-4:13; "city" in 11:10, 16; 12:22; 13:14; "homeland" in 11:14; "kingdom" in 12:28.

²⁶ As in 3:6; 4:16; 10:19, παρρησία here can have the subjective meaning of confidence in approaching God based on Christ's atoning work, but this subjective meaning is founded on the objective meaning of "authorization" (Lane 1991b, 279) for access to God; for further details, see Van Unnik (1962, 466-88); Vorster (1971, 51-59); Pelser (1974, 46-47); Marrow (1982, 431-46).

intimately related with *πίστις*,²⁷ which the readers showed through courageous acts in their test of great suffering. This *παρρησία* is made available and possible by Christ's atoning work which secured "a better and lasting possession" (v. 34). But this possession can actually be owned only in the future when Christ comes again.²⁸ For those who live between the first coming and the second coming of Christ, this possession is given "only in the form of the promise" (Lane 1991a, cxlviii).

For this reason the readers are urged not to "throw away" their *παρρησία*. In other words, they should "hold on to"²⁹ their *παρρησία*. The motivation for not throwing away their *παρρησία* is the great "reward" (*μισθαποδοσία*)³⁰ which is eschatological.³¹ Furthermore, to "throw away" their *παρρησία* would be equivalent to "shrink back" and to "be destroyed" (10:39).

The particle "then" (*γὰρ*) in v. 36 is inferential based on v. 35. "Do not throw away" is almost identical in its meaning with "hold on to" (3:6b) or "you need to persevere" (10:36). The tension between the "already" and "not yet" is expressed in the word "perseverance" or "endurance" (*ὑπομονή*). Up to this

²⁷ As we will see below, *πίστις* here is closely related to "faithfulness."

²⁸ Cf. 9:28; 10:25, 37; 12:26-27.

²⁹ Cf. 3:6, 14.

³⁰ Cf. 11:26; also 11:6 using "one who rewards" (*μισθαποδοτής*).

³¹ Commenting on the "reward" in 10:35, Michel (1975a, 360) also notices its significance: "Wieder schlägt die eschatologische Hoffnung durch und gibt der Zuversicht, der Geduld und der Erfüllung des göttlichen Willens den letzten Sinn."

point, even though the conditional future element was present (e.g., 3:6b, 14; 4:9, 11), the affirmations that "we have" were dominant (e.g., 4:14; 8:1; 10:19). Now even though "we have such a high priest" (4:14; 8:1) and "we have confidence to enter the Most Holy Place by the blood of Jesus" (10:19), the author says, we also have need of perseverance.

Until now the author was establishing the foundation for his exhortation to "persevere." The readers are shown that they have a sure ground for their "confidence" (παρρησία) in approaching the throne of God, for the "already" is the motivation for perseverance to reach the "not yet." So from now on the themes of "perseverance" (ὑπομονή),³² "faith" (πίστις), "promise" (ἐπαγγελία), and "hope" (ἐλπίς)³³ become very prominent.³⁴ The author repeatedly emphasizes what the readers will receive as the result (ἵνα) of their perseverance. They were already told that they would receive "a better and lasting possession" (10:34) or "a great reward" (10:35). Now they are told that they will receive the promise, in other words, what was promised.

The word "promise" (ἐπαγγελία) is one of the most repeated

³² Philo also uses the image of the athletic contest in relation to ὑπομονή (for example, Deus imm. 13).

³³ Commenting on ὑπομονή in 10:36, Braun (1984, 331) mentions that this word is used "in LXX als Übersetzung von hebräisch 'Hoffnung.'"

³⁴ Söding tries to relate ὑπομονή, παρρησία, ἐλπίς and πίστις as follows: "Aus der Hoffnung, an die er sich hält, gewinnt der Glaube sowohl die Geduld (6,12.15; 10,32.36; 12,1ff.7), den langen Weg der irdischen Pilgerschaft zu gehen, als auch die Zuversicht (3,6.14; 4,16; 10,19.35), das Ziel der Wanderung, das himmlische Jerusalem (12,22), zu erreichen. Geduld und Zuversicht sind Wesensmerkmale des Glaubens (10,19-39)" (1993, 184).

themes in this epistle. It occurs in 4:1; 6:12, 15, 17; 7:6; 8:6; 9:15; 10:36; 11:9, 13, 17, 33, 39. The verb form ἐπαγγέλλομαι also occurs in 6:13; 10:23; 11:11; 12:26. In certain places some promises were received by someone (6:15; 11:33), but "the" promise mentioned in v. 36 is the eschatological promise which receives its fulfillment only at the consummation.³⁵ This promise is in the future for both the old covenant and the new covenant people. Even if the new covenant people have the assurance that this promise would surely be fulfilled on the basis of Christ's work on the cross and therefore have *παρρησία*, the promise is still the promise, whose fulfillment lies in the future, and consequently it is necessary to hold on to (or not to throw away) their *παρρησία*.

Our author says his readers will receive this eschatological promise only after they "have done the will of God" (10:36). Therefore, according to v. 36, the result of receiving the promise is only achieved by persevering or doing the will of God. To persevere is to do the will of God. So the perseverance is more than passive patience. Rather, the perseverance involves seeking actively to do the will of God.

This reference to the "will" (*θέλημα*) of God recalls 10:7-10 where the mission of Jesus is described as doing the will of God. Jesus' doing the will of God is the fundamental motivation of our doing the will of God. "By that [Jesus'] will, we have been made holy through the sacrifice of the body of Jesus Christ once for all" (10:10). The author again takes up this

³⁵ Note that the verb *κομίζομαι* means "to receive the fulfillment of the promise" (P. E. Hughes 1977, 433), not the promise itself.

theme in his benediction at the end of the epistle with the words: "may God ... equip you with everything good for doing his will" (13:20-21). This is equivalent to praying that God may help them to persevere to the end and receive the promise.

Of course, this doing of the will of God is closely related to (almost equivalent to) the obedience to his will and consequently to pleasing God. In 5:7-9 Jesus' doing the will of God was exactly obeying the will of God, and by this obedience Jesus "became the source of eternal salvation for all who obey him" (5:9). Here Jesus' obedience to the will of God is also the motivation for our obedience. And this obedience is pleasing to God. Even if God was not pleased with sacrifices and offerings, God was pleased with Jesus' doing the will of God (10:7-9). Once more the concluding benediction goes as follows: "may he [God] work in us what is pleasing to him" (13:21).³⁶

This concept of pleasing God is found in v. 38, which is a part of the citation of Hab 2:3-4. Its message in our context is that if one does not persevere by doing the will of God, God will not be pleased with him. The word *εὐδοκέω* here is the same word as that used in 10:6-8 where doing the will of God is equated with pleasing God. So doing the will of God is intimately related to the obedience to his will, pleasing him, and as a result, to the reception of the promise.

Both exhortations in vv. 35-36 (one negative, the other

³⁶ As already stated, the integrity of chap. 13 is questioned by some scholars and this problem will be treated when we come to that chapter. Our discussion here is a further confirmation that chap. 13 is an integral part of the epistle.

positive) are supported by the scriptural citations from Isaiah and Habakkuk in vv. 37-38. The readers are encouraged to persevere because Scripture says that the period of perseverance would not be long and that the only alternative would cause the destruction of the awaited eschatological life. If you want that life, the only way to receive it is to persevere by doing the will of God. And the reality of that eschatological life is given only in the form of promise to Christians who live between the first and second coming of Christ. Therefore, the author reintroduces the theme of faith (introduced in 3:1-4:13; 6:1-12; 10:22-23), which is the foundation as well as the means of perseverance.

By persevering by faith or faithful perseverance we will receive the promise. Our author already mentioned this in 6:12. There the readers are urged to "imitate those who through faith and patience (*μακροθυμία*)³⁷ inherit what has been promised." As previously noted, the parallel between 6:9-12 and our passage 10:32-39 is remarkable. 10:32-39 follows the severe warnings in 10:26-31, just as 6:9-12 follows the severe warnings in 6:4-8. In both 6:9-12 and 10:32-39 the readers are urged to inherit the promise through faith and perseverance (*μακροθυμία* in 6:12 and *ὑπομονή* in 10:36).³⁸

It seems that what the author ultimately wants to say has

³⁷ Another term to be noted in relation with *ὑπομονή* is *καρτερῆω* in 11:27. Louw & Nida (1988, 308) give its definition in his lexicon: "to continue to persist in any undertaking or state - 'to persevere, to persist.'"

³⁸ Compare the contrast between blessing and curse in 6:7-8 with the contrast between life and destruction in 10:39. Both passages remind us of the covenant blessing and curse in Deut 30:15-20.

already come up in 6:9-12, but it was delayed until 10:32-39 because he wanted to give a sure foundation to his exhortations by elaborating what has been achieved by Christ's work for the readers. When this elaboration is finished, our author resumes what he had in mind throughout (that is, his desire that the readers may inherit the promise through faith and perseverance) and expands it from 10:32 until the end of the epistle. So it can be said that 10:32-13:17 is the climax of the epistle.³⁹

The scriptural support for the need of perseverance comes from the juxtaposition of Isa 26:20 and Hab 2:3-4. As usual, our author quotes from the LXX and not without modifications for his purpose. In Isaiah 26 God's people are urged to withdraw until God's judgment is over.⁴⁰ This context led Lewis (1975-76, 88-94) to suggest that our author is not addressing the problem of lack of faith, but rather the problem of a wrong mode of faith expressed by deliberate withdrawal. But if that is the case, the reference would have been too indirect to be noticed by the readers. Furthermore, the concern of the whole letter and the context of our passage confirm that our author wants to prevent withdrawal or shrinking back due to the lack of faith,⁴¹ not the mode of faith which is expressed by withdrawal.

At any rate, by this citation from Isa 26:20 our author wants to create the impression that the end time is near and at

³⁹ This was explained in the section on the structure of the epistle.

⁴⁰ Isa 26 (specifically 26:11) seems to be in the author's mind also in 10:27.

⁴¹ Cf. 10:25.

the same time the period of perseverance is not yet over. The expression "he who is coming" (ὁ ἐρχόμενος) in the following sentence is to be understood in connection with the second coming of Christ.⁴²

But the major Old Testament citation comes from Hab 2:3-4. This citation is very important, because it sets the tone of the argument in 10:32-13:25. MacLeod (1989, 196) expresses it well as follows:

Habakkuk 2:3-4 ... strikes both an eschatological note (cf. Heb. 11:9, 10, 16, 40; 12:22-28; 13:14) and a note of exhortation to faithfulness and perseverance (cf. Heb. 11; 12:1-13; 13:7-17), themes that dominate the final section of the epistle.

In this respect the paraenetic use of Hab 2:3-4 in Hebrews is remarkably different from the polemical use of it by Paul in Rom 1:17 and Gal 3:11. "Faith" (πίστις) is not presented as the means to achieve righteousness before God in contrast to doing works. Rather, in our passage πίστις is underscored as the foundation and the means of perseverance and doing the will of God until "he who is coming will come" (10:37).⁴³

Our author's citation of Hab 2:3-4 seems to indicate that he is dependent on the LXX, but with much liberty in his

⁴² Cf. 9:27-28; 10:25; 12:25-27; for early Christian use of ὁ ἐρχόμενος as a messianic title, see Matt 3:11; 11:3; 21:9; Mark 11:9; Luke 7:19-20; 13:35; 19:38; John 1:15, 27; 6:14; 11:27; 12:13; Acts 19:4; Rev 1:4.

⁴³ This does not mean that we do not find any christological content in the concept of faith in Hebrews (cf. Hamm 1990, 270-91; Attridge 1989, 311-14). This problem will be dealt with later when we come to chaps. 11 and 12. For the present it will suffice to quote Bruce (1990, 274-75): "our author, reproducing this clause [Hab 2:4b] together with part of its context, emphasizes the forward-looking character of saving faith."

citation.⁴⁴ The first major change from the LXX is to add a definite article (ὁ) to ἐρχόμενος which represents the absolute infinitive κτ. This change indicates that "he who is coming" is a person, not a vision as in the MT. And as explained above, by employing the technical use of ὁ ἐρχόμενος as a messianic title, the whole event is put in the setting of the second coming of Christ. This is further strengthened by the change of the tense of the verb χρονίζω from the subjunctive to the future.

The second major change is to transpose the order of the sentences of Hab 2:4. Once our author has made ὁ ἐρχόμενος refer to the Messiah, by the transposition he makes sure that not the Messiah but the righteous one is the one who "shrinks back" (ὑποστέλλω). While transposing the order, our author inserts an adversative particle "but" (καὶ) "effectively separating the antithetical clauses of Hab 2:4" and thus presenting "alternative modes of behavior in a period marked by stress and hostility" (Lane 1991b, 305). When we look at the application of this citation to the readers in v. 39,⁴⁵ this change seems to be designed and prepared by the author.

Another important point to note is the position of the pronoun "my" (μου).⁴⁶ Some manuscripts of LXX have "my

⁴⁴ A detailed discussion about the changes our author made in relation to both the LXX and the MT can be found in Attridge (1989, 301-4); also see Thomas (1964-65, 316); McCullough (1979-80, 376-77).

⁴⁵ Cf. "we are not of those who shrink back" (ἡμεῖς οὐκ ἐσμὲν ὑποστολής).

⁴⁶ See Bruce (1992, 33-34) who compares the external supports for each variant and gives a good discussion on textual problems; cf. Cadwallader (1992, 283).

righteous one" as in Hebrews, but others have "my faithfulness." In Hebrews "my righteous one" has better external support (Metzger 1975, 670-71) and that reading is in agreement with the application of this citation to both the readers and the author in v. 39.

His argument goes as follows: "He who is coming will come and will not delay" (10:37). The Messiah's coming is certain (God will be faithful in fulfilling his promise), but until he comes there still remains the period requiring *πίστις* and *ὑπομονή* (now the Christians must show the same faithfulness). During that period the righteous one will persevere by *πίστις* and consequently gain the promised eschatological life. If he "shrinks back," he will lose life. The same principle also applies to the readers (v. 39).⁴⁷ So on the basis of and by means of *πίστις* steadfastness, faithfulness, or faithful perseverance (cf. German "Treue") of God's righteous people becomes possible. In that sense the outworking of *πίστις* in real life, which can be called faithfulness or steadfastness, may be implied in the meaning of *πίστις*.⁴⁸ This extended

⁴⁷ Käsemann comments: "Wie der Glaube seinen eigentlichen Charakter im Durchhalten findet, so die Sünde den ihren im Nachlassen; wie *ὑπομονή* das eschatologisch ausgerichtete Verharren unter irdischer Belastung ist, so weicht die *ὑποστολή* dieser Belastung aus und führt so zu lässigen Händen und weichgewordenen Knien" (1961, 25).

⁴⁸ When Thompson comments: "*Πίστις* means steadfastness. It is thus closely related to *ὑπομονή* and *παρρησία*, signifying the steadfastness of the one who, despite suffering and disappointment, maintains his orientation toward God" (1982, 68), he slightly overstates. *Πίστις* may imply steadfastness, but is not identical with steadfastness. The relationship between *πίστις* and *ὑπομονή* will be closely examined when we study chap. 11. Note that faith here is not without christological content. If *ὁ ἐρχόμενος* is not coming, all our endurance is in vain. He who has come to deal with our sin

meaning of $\pi\acute{\iota}\sigma\tau\iota\varsigma$ seems well in accord with the context of Hab 2:3-4.⁴⁹ By citing Hab 2:3-4 the author encourages the readers to persevere until Christ comes again.

5.1.3 Rhetorical devices.

Borchert comments: "The book of Hebrews is a magnificent study in motivation" (1985, 330). Attridge comments that Hebrews is "perhaps the most self-consciously rhetorical discourse of the NT" (1992, 104). Also Lindars says: "Rhetoric is the art of persuasion,⁵⁰ and Hebrews is a work of persuasion from start to finish" (1991a, 2). He continues that Hebrews is written "to persuade the readers to change their minds" (1991a,

"will appear a second time, not to bear sin, but to bring salvation to those who are waiting for him" (9:28).

⁴⁹ Lindsay traces the root of the $\pi\iota\sigma\tau$ - word group and concludes: "The Septuagint translators interpreted the $\pi\iota\sigma\tau$ - word group in light of the Hebrew יָדָם and not vice-versa... $\pi\acute{\iota}\sigma\tau\iota\varsigma$ and $\pi\iota\sigma\tau\epsilon\acute{\upsilon}\epsilon\iota\nu$ gained the meaning of 'having firmness, steadfastness' by association with יָדָם . The $\pi\iota\sigma\tau$ - group also begins to assimilate some other very important nuances, such as ... 'righteousness' (cf. Hab. 2.4; Isa. 28.16-17; Gen. 15.6)" (1993, 117). The last point has a direct relevance to such passages as 11:4, 7; 12:11, 23.

⁵⁰ Mack comments that this statement is "the ancient classical definition of rhetoric" (1990, 15). Then he classifies "rhetoric in the first century CE" into "three major types of speech: the deliberative, the judicial, and the ceremonial (or epideictic)" (1990, 28). Some argue that Hebrews belongs to the epideictic (cf. Aune 1987, 212; C. C. Black 1988, 5; Evans 1988, 5-7; Attridge 1989, 14; 1990, 214; Reumann 1991, 168). Others insist that it belongs to the deliberative (cf. Barr 1987, 306; Lindars 1989, 383). According to Kennedy (cf. Lane 1991a, lxxix), "it is deliberative when he seeks to persuade them [the audience] to take some action in the future; it is epideictic when he seeks to persuade them to hold or affirm some point of view in the present" (1984, 19). Hebrews includes both aspects, but ultimately the author wants to move the readers into a specific course of action in the future based on the affirmation of what they have now. Although Hebrews cannot be forced into any of these types, it seems better to consider Hebrews as predominantly deliberative.

22). We are going to investigate some of the rhetorical devices the author of Hebrews used to persuade his readers. As we have already argued, we think that the readers are Jewish Christians. They seem to belong to Hellenistic Judaism.⁵¹ Therefore, it is a necessity to take into consideration both Greco-Roman⁵² and Jewish influence.⁵³

The first word in v. 32 is "remember" (*ἀναμιμνήσκομαι*), which is the first verb in an explicitly imperatival form since "contemplate" or "see" (*θεωρεῖτε*) in 7:4. By moving from the hortatory subjunctives (10:22, 23, 24) to the imperative the author makes the readers to feel that this is a more direct and specific exhortation.

The author now uses a vivid athletic metaphor to portray and recall the persecution and suffering that the readers have experienced in their past. In the light of the fact that such athletic imagery was used in martyrological literature (e.g. 4 Macc 6:10) we may infer that the author tries to encourage the readers in a certain social conflict. This will be more and more confirmed as we examine chaps. 11 and 12.

The rare terms such as *ἄθλησις*, *ὄνειδισμός*,⁵⁴ *θεατρῖζω*,

⁵¹ Cf. Wills (1984, 277-99); C. C. Black (1988, 1-18); Attridge (1989, 10-11); Bruce (1990, 4, 9); Hagner (1990, 4); Lane (1991a, liv, cxxii, cxxiv-cxxvii); Kim (1993, 6-7).

⁵² Cf. Reumann who comments: "The rhetorical aspects of Hebrews show how much its author was at home in the Graeco-Roman world" (1991, 173).

⁵³ Cf. Evans' comment that the author of Hebrews "is one who, while thinking predominantly in Jewish or Jewish-Christian categories, was more than any other New Testament writer influenced as to expression, and possibly as to form, by the rhetoric of the Greco-Roman world" (1988, 3).

⁵⁴ Cf. 11:26; 13:13.

ἀρπαγή, ὑπαρξεις, μισθαποδοσία,⁵⁵ ὑποστέλλω, ὑποστολή and περιποίησις and the rare phrases like τοῦτο ... τοῦτο and μικρὸν ὅσον ὅσον⁵⁶ are concentrated. Lane comments: "The effect of such a concentration of unusual expressions would be the arresting of the attention of the community upon what the writer had to say" (1991b, 281).⁵⁷

In the previous passage the author appealed to their common knowledge (cf. οἶδα in 10:30) of the Old Testament for his argument. In v. 34 he appeals to the Christian teaching (cf. γινώσκω) which he shares in common with the readers.⁵⁸

The phrase μὴ ἀποβάλητε in v. 35 seems to be a case of litotes. It does not mean simply "do not throw away," but rather asserts positively that "we must keep it at any cost." This positive intention is confirmed by the following positive assertion that "you need perseverance" in v. 36. In fact, in v. 36 the author repeats in a positive way almost the same thing said in v. 35.

"You need to have perseverance" can be paraphrased as "it is necessary that you display perseverance." Mack (1990, 37) comments: "If a given proposition can be shown to be (such and such), the argument will hold." One of the items which go into

⁵⁵ Cf. 2:2; 11:26; cf. μισθαποδοτής in 11:6.

⁵⁶ For the details about occurrences of these words and phrases, see Lane (1991b, 280).

⁵⁷ Cf. Swetnam's comment that the "use of unusual words" for rhetorical purpose "might apply to Hebrews, which has a rather large number of hapax legomena" (1969, 269).

⁵⁸ Cf. Mack's comment: "In arguing a particular case... persuasion would be determined by the degree to which traditional views and values could be marshaled in support of a given case or construction upon it" (1990, 37).

(such and such) is "necessary (ἀναγκαῖος)." The proposition that you are to display perseverance is shown to be necessary from the Old Testament quotations. The Old Testament quotations give an authoritative encouragement, saying, "Live by faith and do not shrink back, because Christ will come again soon!"

"A better and lasting possession" in v. 34 is repeated in the following verses but using different terms such as "a great reward," "the promise," or "life" (expressed by ζῶω or περιποίησις ψυχῆς). This not only avoids the repetition of the same term, but also enriches what the author wants to convey and gives a further motivation for perseverance.

Again the motivation for perseverance is given by appealing to the authority of the Old Testament. We have already seen how the author of Hebrews used and adapted the Old Testament citation for his purpose. Combrink (1971, 32) comments on the way the Old Testament is used in Hebrews as follows:

The way in which he uses especially those textual variants suitable to his interpretation - insertions into quotations, a play upon words, combinations of citations, but above all the fact that he sees the OT as Holy Scripture and emphasizes revelations in the recent past - gives evidence of important similarities to Qumran.⁵⁹

The difference between Hebrews and Qumran is Hebrews' christological interpretation. Michel (1975a, 154) rightly comments: "Hebr zitiert nicht nur alttestamentliche Sätze,

⁵⁹ Kistemaker notes three typical features of the so-called "midrash peshet" method of interpretation at Qumran. Those are: 1) "the substitution of words," 2) "the length of the Biblical passage quoted, immediately followed by its interpretation," and 3) "the repetition of words, phrases and sentences of the quotation, provided with an applicable interpretation in the ensuing commentary" (1961, 74-75).

sondern versteht jedes Wort des Zitates aus seiner Situation heraus, und zwar aus der Situation des Christuser eignisses." In v. 37-38 the application of the Old Testament text, specifically, "prophetic predictions," is made to the second coming of Christ instead of his first coming. Eschatological considerations (both reward and judgment) are used for a paraenetic purpose.

These considerations lead into a contrastive parallelism between those who shrink back and destroyed and those who believe and are saved. By this contrast the readers are confronted by the author so that they must make a choice and act accordingly. As Mack comments, particular techniques such as "antithesis, use of scriptural citations, lexical choice (ex. hapax or repetition)" serve "as craft in the service of persuasion" (Mack 1990, 21).

As we have shown above, in vv. 38-39 a chiastic arrangement is used to enhance the contrast between those who shrink back and are destroyed and those who believe and are saved. In the final application in v. 39, "we" (*ἡμεῖς*) is "doubly emphatic, by position and by the fact that it is expressed at all" (Lane 1991b, 278). Also note a word play between *ὑπαρχόντων* and *ὑπαρξιν* in v. 34 and a possible word play between *ὑπομονῆς* (v. 36) and *ὑποστολῆς* (v. 39).

5.1.4 Conclusions regarding perseverance in Heb 10:32-39

1. The whole exhortation in the passage is undergirded by the term "perseverance" (*ὑπομονή*). This theme of *ὑπομονή* characterizes not only our passage 10:32-39, but also the

larger section 10:32-12:13. Furthermore, it will be shown later that even the rest of the epistle (12:14-13:17) is related to the same theme. Therefore Heb 10:32-39 introduces the theme of *ὑπομονή* that dominates the third major part (10:32-13:17), which is the climax of the argument of Hebrews.

2. In our passage the motivation for the present perseverance is derived from the readers' past perseverance under sufferings and the future expectation of eschatological bliss and judgment.⁶⁰

3. To reinforce the theme of *ὑπομονή*, the related concept of *πίστις* is used.⁶¹ *Πίστις* is important because that is the foundation and the means for *ὑπομονή*. Instead of taking the option of *ὑποστολή* which will lead to destruction, the readers are encouraged to choose the option of *ὑπομονή* (resulting from *πίστις*) which will give them life.⁶²

4. In view of the reference to the need of perseverance in 10:36 (also the reference to the former suffering and persecution in 32-34) and possibility of shrinking back in 10:35-39 it makes good sense to assume that the readers are currently experiencing suffering and persecution. This will be further confirmed as our studies progress.

⁶⁰ Here perseverance is portrayed through the image of the contest as in 12:1-3, 12-13; cf. the use of the term "train" (*γυμνάζω*) in 5:14; 12:11.

⁶¹ Note that the two terms *πίστις* and *ὑπομονή* are used in both 10:32-39 and 12:1-3. In 12:4-13 *ὑπομονή* is related to *παιδεία*.

⁶² Cf. Hurst who comments: "It is inevitable that in any situation where there is danger of retreat from the gospel, faith ... will show up as obedience, 'holding,' 'faithfulness,' 'patience' or 'boldness' (the opposite of 'shrinking')" (1990, 123).

In chap. 11 the theme of πίστις is elaborated. Chap. 11 may appear to be a self-contained unit, but it must be remembered that it is organically related both to what precedes and to what follows through the same key words "perseverance" (ὑπομονή) and "faith" (πίστις).