a characteristic of *God*, see on ch. iii. 12.  
Here, the idea of life and energy, attached  
to the name of God, brings vividly out the  
*fervour* with which He will consume His  
adversaries).

**32–34.**] As in ch. vi. 9–12, so here,  
the Writer turns from solemn exhortation  
and warning to e*ncouragement arising  
from the conduct of his readers in the  
past.* This their firmness did not look  
likely to end in apostasy: and accordingly  
by the memory of it he now cheers and  
invigorates them.

**32.**] **But** (in contrast to these fearful things which have  
been spoken of) **call ever to mind** (call  
over in your minds, one by one) **the former  
days, in which when** (**first**) **enlightened**  
(see on this, note, ch. vi. 4), **ye underwent**  
(with fortitude: which though not implied  
in the word, signifying mere endurance, yet  
is in the context) **much contest of sufferings**   
(the genitive may be either subjective,  
implying that your contest *consisted of*sufferings: or objective, that it was *waged  
with* sufferings, as the foe to be contended  
against: the former perhaps is the more  
probable from what follows);

**33.**] (the  
*nature of these sufferings* is now specified)  
**partly, being made a spectacle** (literally,  
exposed in a theatre, the theatre being the  
place where conspicuous punishments were  
inflicted, on account of the multitudes there  
assembling. See Acts xix. 29. The word  
may therefore be *literally* taken, if [see  
Introd. § ii. and § iii. 3] the Epistle was  
written *to Rome, after the Neronian persecution*.   
Compare 1 Cor. iv. 9) **in reproaches**   
(the **in** gives the manner in  
which) **and tribulations; partly also,  
having become** (there is something of  
purpose in this: “having made yourselves.”  
It is a fine encomium on their Christian  
sympathy and love) **partakers with them  
who were thus living** (viz., *in reproaches  
and afflictions*).

**34.**] *Illustration*, in  
reverse order, of the two particulars mentioned   
in ver. 33. **For ye both sympathized  
with** (see on ch. iv. 15) **them who were in  
bonds, and ye took with joy the plundering   
of your goods, knowing that ye have  
for yourselves a better possession and  
abiding** (that cannot be plundered: compare   
Matt. vi. 20).

**35—39.**] *Hortatory conclusion*, enforced  
by [ver. 36] the need of endurance, which  
itself is recommended by the assurance of  
the speedy coming of the Lord, and the  
knowledge that we are not of the number  
of the backsliders, but of those who live  
by that faith by which our hope is substantiated.

**35.**] **Cast not away  
therefore your confidence, the which** (the  
simple relative would predicate what follows  
of the one preceding individual antecedent  
only, whereas *the which* predicates it of a  
whole class of which that antecedent is one.  
**For it** expresses it well: “being of such  
sort, as” ...) **hath** (*present*, although  
the reward is future: hath set down over  
against it: possesses in reversion) **great**