and is fully borne out both by  
usage, and the contest) **endured crucifixion,   
despising shame** (or, “*the shame:*”  
Dut most probably every kind of shame,  
even to that of the shameful death which  
He died), **and is set down** (the perfect  
tense gives the state of triumph as it now  
endures, having happened) **on the right  
hand of the throne of God** (i.e. on the  
throne of God, at His right hand: see on  
ch. viii. 1; and compare Rev. iii. 21).

**3.**] **For** (meaning, “and there is reason in  
what I say;” *looking to Him*, for He like  
yourselves had much and continual conflict   
with the sinners of His day) **compare**  
(with yourselves: think on, by way of  
comparison: “consider Him, as set in comparison   
with yourselves”) **Him who hath  
endured** (*perfect* again, to set before them  
Christ as not merely a character of the  
past, but one ever present) **such contradiction**   
(the *contradiction* need not be confined   
to *words*, but may also be in deeds)  
**by the sinners against Himself** (the A.V.  
is ambiguous: in it, the sentence nay mean  
either “*the contradiction | of sinners |  
against Himself,*” “*against*” being taken  
with “*contradiction,*” which is wrong,—  
or “*the contradiction | of sinners against  
Himself,*” “against” being taken with  
“*sinners,*” which is right. In the text,  
the ambiguity is removed), **that ye weary  
not, fainting in your souls.**

**4.**] Bengel’s remark, which De Wette charges  
with pedantry, “from the *race* he comes to  
*boxing,* as Paul, 1 Cor. ix, 26,” is nevertheless   
a just one. **Not yet have ye resisted   
unto blood** (many take this to mean,  
have not yet sacrificed your lives: so  
Chrysostom, “ye have undergone spoiling  
of your goods, defamation, banishment, but  
not yet this” And it may be so: but  
1 would rather abide by the idea of  
the pugilistic figure being intended,  
and apply **unto blood** to the figure,  
not to the interpretation. Seneca says:  
“An athlete cannot bring great courage to  
the contest who has never been bruised.  
He who has seen his own blood, whose  
teeth have crashed beneath the fist, he who  
has been thrown and borne the weight of  
his adversary on him, and has not been  
prostrated in his spirit, who as often as he  
has fallen has risen more indomitable in  
spirit, he it is who comes down to the fight  
with great hope.” On the relation of such  
passages as this to the date of the Epistle,  
see in the Introduction, § ii, 29 ff.), **contending   
against sin** (personified, as an  
adversary: not to be limited in its meaning   
to sin in themselves, or to sin in their  
persecutors, but understood of both. Delitzsch,   
who would confine it to the latter,  
says that it was not sin in themselves  
which would *shed* their blood, but rather,  
which would *spare* its being shed. Yes,  
and for this very reason the *resisting* that  
sin of unfaithfulness which would lead  
them to *spare* their blood, would, if carried  
far enough, lead to the shedding of it.  
Similarly, the sin in their persecutors,  
which they were to resist, would, if yielded  
to, spare their blood by seducing them into  
apostasy).

**5, 6.**] {5} **And ye have completely   
forgotten** (or, **have ye completely  
forgotten...?** but the affirmative form is  
more probable thin the interrogative) **the  
exhortation, the which** (that kind of exhortation,   
of which the following is a  
specimen) **discourses with you as with**