710 HEBREWS. X.   
   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION.   
 t Galil, tall ever to remembrance the former membrancethe former days,   
 2John'8. days, in which, "when first enlight- in which, after ye were il-   
 woh vied. ened, ye endured \*a great fight of| great fight ye endured a   
 afllictions ; 83 partly, in that ye were   
 yicoriv® made ¥a gazingstock both by re- 8 partly, whilst ye were   
 proaches and tribulations; and partly, made a gazingstock both by   
 ruiz. in that \*ye became partakers with reproaches and afflictions   
 ifhess.i. them that were so used. 3\*For ye and partly, whilst ye be-   
 + misistte both had compassion of + them that came companions of them   
 ing were \*in bonds, and ? took joyfully that were so used. \*4 For   
 the spoiling of your goods, knowing ye had compassion of me   
 - that \*ye have tof your own a in my bonds, and took joy-   
 better and an enduring substance. fully the spoiling of your   
 w, °° Cast not away therefore your con- ‘goods, knowing in your-   
 fidence, “for it hath great recom- selves that ye have in hea-   
 ven a better and an en-   
 during substance. \* Cast   
 not away therefore yourcon-   
 Luke xii 83, | fidence, hath great re-   
 1Tim, vi. ‘compence of reward. 3° For   
 + 80, mot pence Matt, reward. 36° For ye have}   
 omitting e Toke xxi. Gal-vi.0. ch. 1.   
   
 ‘a characteristic of God, see on ch, iii, written to Rome, after the Neronian per-   
 Here, the idea of life energy, attached seeution, Compare 1 Cor. iv. 9) in re-   
 to the name of God, brings vividly ont the proaches (the in gives the manner in   
 ‘fervour with which He will consume His which) and tribulations; partly also,   
 ‘adversaries). having become (there is something of   
 32—84.] As in ch. vi. 9—12, so here, purpose in this : “having made yourselves.”   
 the Writer turns from solemn exhortation It is a fine encominm on their Christian   
 and warning to encouragement arising sympathy and love) partakers with them   
 from the conduct of his readers in the who were thus living (viz., in reproaches   
 ‘past. This their firmness did not look and afflictions). 34.) Ilustration, in   
 likely to end in apostasy: and accordingly reverse order, of the two particulars men-   
 by the memory of it he now cheers and tioned in ver. 33. For ye both sympathized   
 invigorates them, 82.] But (in con- with (see on ch. iv. 15) them who were in   
 trast to these fearful things which have bonds, and ye took with joy the plunder-   
 been spoken of) call ever to mind (call ing of your goods, knowing that ye have   
 over in your minds, one by one) the former for yourselves a better possession and   
 days, in which when (first) enlightened abiding (that cannot be plundered: eom-   
 (sce on this, note, ch. vi. ye underwent pare Matt. vi. 20).   
 (with fortitude : which though not implied 35—89.] Hortatory conclusion, enforced   
 in the word, signifying mere endurance, yet by [ver. 86] the need of endurance, which   
 is in the context) much contest of suffer- itself recommended by the assurance of   
 ings (the genitive may be either subjective, the speedy coming of the Lord, and the   
 implying that your contest consisted of knowledge that we are not of the number   
 sufferings: or objective, that it was waged of the backsliders, but of those who live   
 with sufferings, as the foe to be contended by that faith by which our hope is sub-   
 against: the former perhaps is the more stantiated. 35.] Cast not away   
 probable from what follows); 33.] (the therefore your confidence, the which (the   
 nature of these sufferings is now specified) simple relative would predicate what follows   
 partly, being made a spectacle (literally, of the one preceding individual antecedent   
 exposed in a theatre, the theatre being the only, whereas the which predicates it of a   
 place where conspicuons punishments were whole class of which that antecedent is one.   
 inflicted, on account of the multitudes there For it expresses it well: “being of such   
 assembling. See Acts xix. 29. ‘The word sort, as”. . .) hath (present, althongh   
 may therefore be literally taken, if [see the reward is future: hath set down over   
 Introd. § ii, § iii, 8] the Epistle was against it: possesses in reversion) great