730 HEBREWS. XII.   
   
   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION.   
 endured the cross, despising shame, | cross, despising the shame,   
 and ®is set down at the right hand| and is set at the right   
 |hand of the throne of God.   
 of the throne of God. 3° Por con- |5 For consider him that en-   
 ider him that hath endured such dured such contradiction of   
 contradiction at the hands of them sinners against himself, lest   
 eGulvi2. that sinned against him, &that ye ye be wearied and faint in   
 be not wearied, fainting in your your minds. 4Y¥e have   
 ore. hYe hav e not yet resisted unto blood,   
 hier x1 souls. 4™ Ye have not yet resisted | striving against sin. § And   
 \* unto blood, striving against sin. ye have forgotten the eax-   
 5 And ye have quite forgotten the hortation which speaketh   
 J s unto you as unto children,   
 exhortation which speaketh unto My son, despise not thou   
 iapyaz you as unto sons, !My son, despise the chastening of the Lord,   
 Prov. ii, not thou the chastening of the Lord,   
   
   
 mentators, and is fully borne out hoth by of your goods, defamation, banishment, but   
 usage, and the contest) endured eraci- not yet this”? And it may be so: but   
 fixion, despising shame (or, “the shame :” 1 would rather abide by the idea of   
 Dut most probably every kind of shame, the pugilistic figure being intended,   
 even to that of the shameful death which and apply unto blood to the figure,   
 He died), and is set down (the perfect not to the interpretation. Seneea says :   
 tense gives the state of triumph as it now “ An athlete cannot bring great courage to   
 endures, having happened) on the right the contest who has never been bruised.   
 hand of the throne of God (i.e. on the He who has seen his own blood, whose   
 throne of God, at His right hand: see on teeth have crashed beneath the fist, he who   
 ch. viii. and compare Rev. iii. 21). has been thrown and borne the weight of   
 8.] For (meaning, ‘and there is reason in his adversary on him, and has not been   
 what I say;” looking to Him, for He like prostrated in his spirit, as often as he   
 yourselves had much and continual con- las fallen has risen more indomitable in   
 flict with the sinners of His day) compare spivit, he it who comes down to the fight   
 (with yourselves: think on, by way of with great hope.” On the relation of such   
 comparison : “consider Hint, as set in jnssages as to the date of the Epistle,   
 parison with yourselves”) Him who hath sve in the Introduction, § ii, 29 ff,),   
 endured (perfect again, to set before them tending against sin (personified, as an   
 Christ as not merely a character of the adversary : not to be limited in its mean-   
 past, but one ever present) such contra- ing to sin in themselves, or to sin in their   
 Giction (the contradiction need not be con- rsecutors, but understood of both. De-   
 fined to words, but may also be in deeds) sin of who would confine it to the latter,   
 by the sinners against Himself (the A. them to spare their aot sin in Ghameabe   
 isambignous:: in it, the sentence nay mean   
 either “the contradiction | of sinners | enongh, lead to the shedding of it,   
 against Himself,” “against” being taken Similarly, the sin in their persecutors,   
 with “oontradiction,” which is wrong,— which they were to resist, if yielded   
 or “the contradiction | of sinners against to, spare their blood by seducing them into   
 Himself” “against” being taken with apostasy). 5, 6.] And ye have com-   
 “sinners,” which is right. In the text, pletely forgotten (or, have ye completely   
 the ambiguity is removed), that ye weary forgotten... ? but the affirmative form is   
 not, fainting in your souls. 4.) more probable thin the interrogative) the   
 Bengel’s remark, which De Wette charges exhortation, the which (that’ kind of ex-   
 with pedantry, “from the race he comes to hortation, of which the following is a   
 bowing, as Paul, 1 Cor. ix, 26,” is never specimen) discourses with you as with   
 theless a just one. Not yet have ye re-   
 sisted unto blood (many take this tomean,   
 have not yet sucrificed your lives : so   
 Chrysostom, “ye have undergone spoiling