

A Call for Endurance

Hebrews 12:1-4

Hebrews 12:1–4 (NKJV)

12 Therefore we also, since we are surrounded by so great a cloud of witnesses, let us lay aside every weight, and the sin which so easily ensnares *us*, and let us run with endurance the race that is set before us, ² looking unto Jesus, the author and finisher of *our* faith, who for the joy that was set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God.

³ For consider Him who endured such hostility from sinners against Himself, lest you become weary and discouraged in your souls. ⁴ You have not yet resisted to bloodshed, striving against sin.

Introduction:

In April, 1831, Charles Simeon was 71 years old. He had been the pastor of Trinity Church, Cambridge, England, for 49 years. He was asked one afternoon by his friend, Joseph Gurney, how he had

surmounted persecution and outlasted all the great prejudice against him in his 49-year ministry. He said to Gurney:

My dear brother, we must not mind a little suffering for Christ's sake. When I am getting through a hedge, if my head and shoulders are safely through, I can bear the pricking of my legs. Let us rejoice in the remembrance that our holy Head has surmounted all His suffering and triumphed over death. Let us follow Him patiently; we shall soon be partakers of His victory" (H.C.G. Moule, *Charles Simeon*, London: InterVarsity, 1948, 155f.).

Charles Simeon is one of the most amazing stories of endurance in ministry I have ever read.

Let me orient you with some facts about his life and times. When Simeon was born in 1759, Jonathan Edwards had just died the year before. The Wesleys and Whitefield were still alive, and so the Methodist awakening was in full swing. Simeon would live for 77 years, from 1758 to 1836. So he lived through the American Revolution, the French Revolution and not quite into the decade of the telegraph and the railroad.

He came to Christ in Salvation in a most unusual way.

He was not raised by a Christian Father, His mother had die very early in his life. At 7 years old he was sent to the The Royal College of Eton. He was there for 12 years, and was known as a homely, fancy-dressing, athletic show off. The atmosphere was irreligious and degenerate in many ways.

He said later he only knew one religious book besides the Bible in those twelve years, namely *The Whole Duty of Man*, a devotional book of the 17th century. Whitefield thought that book was so bad that once, when he caught an orphan with a copy of it in Georgia, he made him throw it in the fire

At nineteen he went to Cambridge. And in the first four months God brought him from darkness to light.

The amazing thing about this is that God did it against the remarkable odds of having no other Christian around. Cambridge was so destitute of evangelical faith that, even after he was converted, Simeon did not meet one other believer on campus for almost three years.

His conversion happened like this. Three days after he arrived at Cambridge on January 29, 1779, the Provost, William Cooke, announced that Simeon had to attend the Lord's Supper. And Simeon was terrified. We can see, in retrospect, that this was the work of God in his life. He knew enough to know that

it was very dangerous to eat the Lord's Supper unworthily.

He is nineteen years old, sitting in his dormitory room as Passion Week begins at the end of March, 1779.

Here is his own account of what happened.

In Passion Week, as I was reading Bishop Wilson on the Lord's Supper, I met with an expression to this effect — "That the Jews knew what they did, when they transferred their sin to the head of their offering." The thought came into my mind, What, may I transfer all my guilt to another? Has God provided an Offering for me, that I may lay my sins on His head? Then, God willing, I will not bear them on my own soul one moment longer. Accordingly I sought to lay my sins upon the sacred head of Jesus; and on the Wednesday began to have a hope of mercy; on the Thursday that hope increased; on the Friday and Saturday it became more strong; and on the Sunday morning, Easter-day, April 4, I awoke early with those words upon my heart and lips, 'Jesus Christ is risen to-day! Hallelujah! Hallelujah!' From that hour peace flowed in rich abundance into my soul; and at the Lord's Table in our Chapel I had the sweetest access to God through my blessed Saviour. (Moule, 25f)

In May 1782 that year he was ordained a deacon in the Anglican Church, and after a summer preaching interim in St. Edwards' Church in Cambridge he was called to Trinity Church as

pastor. He preached his first sermon there November 10, 1782.

Simeon never married.

Probably most of all, Simeon exerted his influence through sustained biblical preaching year after year. This was the central labor of his life. He lived to place into the hands of King William the Fourth in 1833 the completed 21 volumes of his collected sermons.

And there he stayed for fifty-four years until his death November 13, 1836.

What is most amazing about this is his endurance.

Not that he stayed in one pastorate for 54 years, although that is amazing, but rather that he stayed at all.

They hated him.

But before he knew that,

He tells the story of His desired to preach at Trinity

Simeon had often walked by the church, he tells us, and said to himself, "How should I rejoice if God were to give me that church, that I might preach the Gospel there and be a herald for Him in the University" (Moule, 37).

Little did he know what was headed his way.

His wealthy father had nudged the Bishop and the pastor at St. Edwards, where Simeon preached that summer, gave him an endorsement. He preached his first sermon there November 10, 1782.

But the parishioners did not want Simeon. They wanted the assistant curate Mr. Hammond. Simeon was willing to step out, but then the Bishop told him that even if he did decline the appointment he would not appoint Hammond.

The first thing the congregation did in rebellion against Simeon was to refuse to let him be the Sunday afternoon lecturer. It was like a second Sunday service.

For five years they assigned the lecture to Mr. Hammond

Then when he left, instead of turning it over to their pastor of five years they gave it to another independent man for seven more years

Simeon tried to start a later Sunday evening service and many townspeople came. But the churchwardens locked the doors while the people stood waiting in the street.

The second thing the church did was to lock the pew doors on Sunday mornings. The pewholders refused to come and refused to let others sit in their personal pews. Simeon set up seats in the aisles and nooks and corners at his own expense. But the churchwardens took them out and threw them in the churchyard. When he tried to visit from house to house, hardly a door would open to him. This situation lasted at least ten years.

At the University of Cambridge where he taught,

As the students made their way to Trinity Church, they were prejudiced against the pastor by the hostile congregation, and for years he was slandered with all kinds of rumors. Basically his enemies said that he was a bad man with a front of piety.

The students at Cambridge held Simeon in derision for his biblical preaching and his uncompromising stand as an evangelical. They repeatedly disrupted his services and caused a tumult in the streets. One observer wrote from personal experience, "For many years Trinity Church and the streets leading to it were the scenes of the most disgraceful tumults" (Moule, 58).

But harder to bear than the insults of the students was the ostracism and coldness of his peers in the university

Sometimes Simeon felt utterly alone at the university where he lived. He looked back on those early years and wrote, "I remember the time that I was quite surprised that a Fellow of my own College ventured to walk with me for a quarter of an hour on the grass-plot before Clare Hall;

In 1807, after twenty-five years of ministry, his health failed suddenly. His voice gave way so that preaching was very difficult and at times he could only speak in a whisper. After a sermon he would feel "more like one dead than alive." This broken condition lasted for thirteen years, till he was sixty years old.

The way this weakness came to an end is remarkable and shows the amazing hand of God on this man's life. He tells the story that in 1819 he was on his last visit to Scotland. As he crossed the border he says he was "almost as perceptibly revived in strength as the woman was after she had touched the hem of our Lord's garment.

So at sixty years of age, Simeon renewed his commitment to his pulpit and the mission of the

church and preached vigorously for 17 more years, until two months before his death.

How did Simeon endure these trials without giving up or being driven out of his church?

Its deepest root of endurance was found in the atoning work of Jesus on the cross.

And he spent hours, in the morning in the Word and Prayer starting a 4 am.

But also

Simeon had a strong sense of his accountability before God for the souls of his flock, whether they liked him or not.

Job said, “Man is born unto trouble.” Jesus said, “In this world you will have trouble.” James wrote, “We fall into various trials.” None of us would question the fact that life can bring disappointment, discontent, pain, grief, loss, disasters of all kinds. It is filled with unexpected turns, unanticipated events, dread, sometimes debilitating and painful experiences. That’s life. And the longer you live it, and the wider your experience is, and the more people you connect with, the more potential there is for pain and difficulty.

Being able, basically, to cope with this is everybody’s goal. The world is filled with people

trying to adjust to the pain, trying to deal with life without total collapse, break down, burn out, hopelessness, fear, apathy, or just giving up. And all of that really is a matter of learning how to endure. And that's our key word this morning because the passage in front of us gives us the secrets to endurance; the secrets to endurance.

How can we endure the pain of life, the profound difficulty of life? The great disappointments, broken dreams, broken bodies, broken homes, broken lives, broken relationships? How can we handle all of that? How can we face life like the apostle Paul did, who said, back in verse 8 of this chapter, "We are afflicted in every way, but not crushed; perplexed, but not despairing; persecuted, but not forsaken; struck down, but not destroyed;" How can we live like that?

Secrets to Endurance

- *Sermons 2 Corinthians 4:16-18 47-30 Nov 20, 1994*

One of the great themes of the Bible could be summed up in the words "You have need of endurance" (Hebrews 10:36).² Or the banner flying

over the whole Book could be, “Here is a call for the endurance of the saints” (Revelation 14:12).

It is not a small consideration, since Jesus said, “The one who endures to the end will be saved” (Matthew 24:13). And Paul said, “If we endure, we will also reign with him” (2 Timothy 2:12). And the writer to the Hebrews said, “We share in Christ, if indeed we hold our original confidence firm to the end” (Hebrews 3:14).

Repeatedly we are commanded to “stand” in the face of opposition that would knock us down or lure us to fall down or bow down. “Take up the whole armor of God, that you may be able to withstand in the evil day, and having done all, to stand firm” (Ephesians 6:13). “Stand firm thus in the Lord, my beloved” (Philippians 4:1). “Brothers, stand firm and hold to the traditions that you were taught by us” (2 Thessalonians 2:15).

We are admonished, “Do not grow weary in doing good” (2 Thessalonians 3:13). “Continue in what you have learned and have firmly believed” (2 Timothy 3:14). “Let us hold fast the confession of our hope without wavering” (Hebrews 10:23). “Hold fast what you have until I come” (Revelation 2:25). A blessing is pronounced on those who endure under trial.

“Blessed is the man who remains steadfast under trial, for when he has stood the test he will receive the crown of life, which God has promised to those who love him” (James 1:12).

The assumption behind all these biblical texts is that the Christian life is hard. “The gate is narrow and the way is hard that leads to life” (Matthew 7:14); the Word of God can be “choked by the cares and riches and pleasures of life” (Luke 8:14); “your adversary the devil prowls around like a roaring lion, seeking someone to devour” (1 Peter 5:8); and “there are many adversaries” (1 Corinthians 16:9).

Therefore the danger is real that professing Christians will simply grow weary in well doing (Galatians 6:9); that we will fail to take heed to ourselves (1 Timothy 4:16) and each other (Hebrews 3:13; 10:24-25); and that we will just drift through life (Hebrews 2:1) and fail to see that there is a fight to be fought and a race to be won (1 Timothy 6:12; 2 Timothy 4:7).

old hymn by Robert Robinson:

O to grace how great a debtor

Daily I'm constrained to be!

Let thy goodness like a fether
Bind my wandering heart to thee:
Prone to wander, Lord, I feel it,
Prone to leave the God I love;

3 Robert Robinson, "Come, Thou Fount of Every Blessing," in The Worshipping Church (Carol Stream, IL: Hope Publishing Company, 1990), p. 45.

Now as we begin to look at the text,
Let me share this with you.

Effective teaching makes use of figures of speech, and we find a great many of them, especially metaphors and similes, in the Bible. In the New Testament the Christian life is repeatedly compared to everyday things, events, or practices.

Several times, for example, Christian living is compared to warfare. Paul counsels us to endure hardship "as a good soldier of Jesus Christ" (2 Tim. 2:3) and to "put on the full armor of God" (Eph. 6:11). Paul also uses boxing as a comparison. "I box in such a way, as not beating the air" (1 Cor. 9:26; cf. 2 Tim. 4:7). The Christian is often spoken of as a slave

of Jesus Christ. Paul frequently refers to himself as a slave, or bond-servant, of Christ, and in several of his letters he introduces himself first of all as a bond-servant (Rom. 1:1; Phil. 1:1; Titus 1:1). Jesus spoke of His followers as lights and salt in the world (Matt. 5:13–16). Peter refers to Christians as babes and as living stones (1 Pet. 2:2, 5).

Paul was particularly fond of the figure of the race. He uses such phrases as “run in a race” (1 Cor. 9:24), “running well” (Gal. 5:7), and “run in vain” (Phil. 2:16). This is also the figure used by the writer in Hebrews 12:1–3.

In these few verses we see various aspects of the race, as they are compared to the faithful life in Christ: the event itself, encouragement to run, encumbrances to running, an Example to follow, the end or goal of the race, and a final exhortation.

MacArthur, J. F., Jr. (1983). [Hebrews](#) (pp. 371–372). Chicago: Moody Press.

Lesson

Run The Race

B. Remember

C. Remove

D. Regard

E. Recognize

Run The Race.

and **let us run** with
endurance the **race** that is
set before us,

δι **υπομονης** **τρεχωμεν**
τον **προκειμενον** ημιν
αγωνα

The end of verse 1

The key phrase of this passage is **let us run with endurance the race that is set before us**. In the book of Hebrews, as in many places in the New Testament, “let us” may refer to believers, to unbelievers, or to both. As a matter of courtesy and concern, an author frequently identifies himself with

those to whom he is writing, whether or not they are fellow Christians.

MacArthur, J. F., Jr. (1983). [Hebrews](#) (p. 372). Chicago: Moody Press.

While chapter 11 was composed in the indicative mood to narrate Israel's past, Hebrews 12 turns to exhortation with a hortatory subjunctive, *let us run* (v. 1), and an imperative, *consider* (v. 3). The subject of the verbs is no longer the attested witnesses of Israel's distant and more recent past, described in the third person.

Instead, the listeners to whom the personal appeal is addressed are the focus, so the verbs in chapter 12 are expressed in the first (vv. 1, 9) or second person (vv. 3, 4, 5, 7, 9, 12–13).

O'Brien, P. T. (2010). [The Letter to the Hebrews](#) (p. 448). Grand Rapids, MI; Nottingham, England: William B. Eerdmans Publishing Company.

In 12:1, I believe “let us” may be used to refer to Jews who have made a profession of Christ, but have not gone all the way to full faith. They have not yet begun the Christian race, which starts with salvation—to which the writer is now calling them. The truths, however, apply primarily to Christians, who are already running.

The writer is saying, “If you are not a Christian, get in the race, because you have to enter before you can hope to win. If you are a Christian, run with endurance; don't give up.”

MacArthur, J. F., Jr. (1983). [Hebrews](#) (p. 372). Chicago: Moody Press.

Unfortunately, many people are not even in the race, and many Christians could hardly be described as running the race at all. Some are merely jogging, some are walking slowly, and some are sitting or even lying down. Yet the biblical standard for holy living is a race, not a morning constitutional. **Race** is the Greek *agōn*, from which we get agony.

agōn (a masculine noun, and the root of the English words, "agony," "agonize") – properly, a contest (struggle), a grueling conflict (fight); (figuratively) positive struggle that goes with "fighting the good fight of faith" (1 Tim 6:12) – which literally states, "Struggle (75 /*agōnízomai*) the good struggle (73 /*agōn*) of the (life of) faith."

A race is not a thing of passive luxury, but is demanding, sometimes grueling and agonizing, and requires our utmost in self-discipline, determination, and perseverance.

God warned Israel, "Woe to those who are at ease in Zion, and to those who feel secure in the mountain of Samaria" (Amos 6:1). God's people are not called to lie around on beds of ease. We are to run a race that is strenuous and continuous. In God's army we never hear "At ease." To stand still or to go backward is to forfeit the prize. Worse yet is to

stay in the stands and never participate at all, for which we forfeit everything—even eternal heaven.

MacArthur, J. F., Jr. (1983). *Hebrews* (pp. 372–373). Chicago: Moody Press.

and **let us run** with
endurance the **race** that is
set before us,
 δι **υπομονης** **τρεχωμεν**
 τον **προκειμενον** ημιν
αγωνα

and **let us run** with
 trechó: to run

Original Word: τρέχω

Part of Speech: Verb

Transliteration: trechó

Phonetic Spelling: (trekh'-o)

Definition: to run

Usage: I run, exercise myself, make progress.

5143 tréxō – properly, to run (like an athlete competing in the ancient Greek games); (figuratively) advance speedily, like an athlete moving forward with full effort and directed purpose (see 1 Cor 9:24).

5143 /tréxō) ("running wide-open") conveys intense desire to get to the goal as quickly as possible. **5143** (tréxō) was used of "runners in a race, of swiftness or of effort to attain an end (so Herodotus, Eur., etc.)" (A-S).

Endurance (*hupomonē*) is steady determination to keep going. It means continuing even when everything in you wants to slow down or give up.

MacArthur, J. F., Jr. (1983). *Hebrews* (p. 373). Chicago: Moody Press.

hypomoné (from **5259** /hypó, "under" and **3306** /ménō, "remain, endure") – properly, remaining under, endurance; steadfastness, especially as God enables the believer to "remain (endure) under" the challenges He allots in life.

That is the way many people live the Christian life. They start out fast, but as the race goes on they slow down, give up, or just collapse. The Christian race is a marathon, a long-distance race, not a sprint. The church has always had many short-spurt Christians, but the Lord wants those who will "make the distance." There will be obstacles and there will be weariness and exhaustion, but we must endure if we are to win. God is concerned for steadfastness.

Many of the Hebrew Christians to whom the letter was written had started well. They had seen signs and wonders and were thrilled with their new lives (Heb. 2:4). But as the new began to wear off and problems began to arise, they began to lose their enthusiasm and their confidence. They started looking back at the old ways of Judaism, and around them and ahead of them at the persecution and suffering, and they began to weaken and waver.

MacArthur, J. F., Jr. (1983). [*Hebrews*](#) (p. 373). Chicago: Moody Press.

Paul knew some Christians in the same condition, and to them he wrote, “Prove yourselves to be blameless and innocent, children of God above reproach in the midst of a crooked and perverse generation, among whom you appear as lights in the world” (Phil. 2:15) and “Do you not know that those who run in a race all run, but only one receives the prize? Run in such a way that you may win. And everyone who competes in the games exercises self-control in all things. They then do it to receive a perishable wreath, but we an imperishable” (1 Cor. 9:24–25).

Nothing makes less sense than to be in a race that you have little desire to win. Yet I believe the lack of desire to win is a basic problem with many Christians. They are content simply to be saved and

to wait to go to heaven. But in a race or in a war or in the Christian life, lack of desire to win is unacceptable.

Paul believed this principle and he had a *hupomonē* kind of determination. He did not pursue comfort, money, great learning, popularity, respect, position, lust of the flesh, or anything but God's will. "Therefore I run in such a way, as not without aim; I box in such a way, as not beating the air; but I buffet my body and make it my slave, lest possibly, after I have preached to others, I myself should be disqualified" (1 Cor. 9:26–27). That is what Christian commitment is all about.

MacArthur, J. F., Jr. (1983). *Hebrews* (pp. 373–374). Chicago: Moody Press.

So how are we going to effectively Run this Race?

1. Remember

Therefore we also, since we are surrounded by so great a cloud of witnesses,

Τοιγαρουν και ημεις
ΤΟΣΟΥΤΟΥ ΕΧΟΝΤΕΣ

περικειμενον ημιν νεφος
μαρτυρων

Therefore

Τοιγαρουν

toigaroun: wherefore then, so therefore

Original Word: τοιγαροῦν

Part of Speech: Particle, Disjunctive Particle

Transliteration: toigaroun

Phonetic Spelling: (toy-gar-oon')

Definition: wherefore then, so therefore

Usage: consequently, therefore, well then, so then.

5105 toigaroún (from 5104 /toί, "indeed"; 1063 / gár, "for"; and 3767 /oún, "therefore") – properly, for-indeed-therefore, i.e. "for that very reason therefore." 5105 (toigaroún) is an emphatic way to introduce "what must follow" – in light of what precedes. That is, extending the same idea which precedes (as the basis).

We are all creatures of motivation. We need a reason for doing things and we need encouragement while we are doing them. One of the greatest motivations and encouragements to the unbelieving Jews, as well as to Christians, would be all these great believers from the past, their heroes,

who lived the life of faith. The **cloud of witnesses** are all those faithful saints just mentioned in chapter 11.

Hebrews 11:3–40 (NKJV)

³ **By faith we understand that the worlds were framed by the word of God,** so that the things which are seen were not made of things which are visible.

⁴ **By faith Abel offered to God a more excellent sacrifice than Cain,** through which he obtained witness that he was righteous, God testifying of his gifts; and through it he being dead still speaks.

⁵ **By faith Enoch was taken away so that he did not see death,** *“and was not found, because God had taken him”*; for before he was taken he had this testimony, that he pleased God. ⁶ But without faith *it is* impossible to please *Him*, for he who comes to God must believe that He is, and *that* He is a rewarder of those who diligently seek Him.

⁷ **By faith Noah, being divinely warned of things not yet seen, moved with godly fear, prepared an ark** for the saving of his household, by which he condemned the world and became heir of the righteousness which is according to faith.

⁸ **By faith Abraham obeyed when he was called to go out to the place which he would receive as**

an inheritance. And he went out, not knowing where he was going. ⁹ **By faith he dwelt in the land of promise** as *in* a foreign country, dwelling in tents with Isaac and Jacob, the heirs with him of the same promise; ¹⁰ for he waited for the city which has foundations, whose builder and maker *is* God.

¹¹ **By faith Sarah herself also received strength to conceive seed,** and she bore a child when she was past the age, because she judged Him faithful who had promised. ¹² Therefore from one man, and him as good as dead, were born *as many* as the stars of the sky in multitude—innumerable as the sand which is by the seashore.

¹³ These all died in faith, not having received the promises, but having seen them afar off were assured of them, embraced *them* and confessed that they were strangers and pilgrims on the earth.

¹⁴ For those who say such things declare plainly that they seek a homeland. ¹⁵ And truly if they had called to mind that *country* from which they had come out, they would have had opportunity to return. ¹⁶ But now they desire a better, that is, a heavenly *country*. Therefore God is not ashamed to be called their God, for He has prepared a city for them.

¹⁷ **By faith Abraham, when he was tested, offered up Isaac,** and he who had received the

promises offered up his only begotten *son*, ¹⁸ of whom it was said, “*In Isaac your seed shall be called*,” ¹⁹ concluding that God *was* able to raise *him* up, even from the dead, from which he also received him in a figurative sense.

²⁰ **By faith Isaac blessed Jacob and Esau** concerning things to come.

²¹ **By faith Jacob, when he was dying, blessed each of the sons of Joseph**, and worshiped, *leaning* on the top of his staff.

²² **By faith Joseph, when he was dying, made mention of the departure of the children of Israel, and gave instructions concerning his bones.**

²³ **By faith Moses, when he was born, was hidden three months by his parents**, because they saw *he was* a beautiful child; and they were not afraid of the king’s command.

²⁴ **By faith Moses**, when he became of age, refused to be called the son of Pharaoh’s daughter, ²⁵ choosing rather to suffer affliction with the people of God than to enjoy the passing pleasures of sin, ²⁶ esteeming the reproach of Christ greater riches than the treasures in Egypt; for he looked to the reward.

²⁷ **By faith he forsook Egypt**, not fearing the wrath of the king; for he endured as seeing Him who

is invisible. ²⁸ **By faith he kept the Passover** and the sprinkling of blood, lest he who destroyed the firstborn should touch them.

²⁹ **By faith they passed through the Red Sea as by dry land,** *whereas* the Egyptians, attempting *to do so*, were drowned.

³⁰ **By faith the walls of Jericho fell down** after they were encircled for seven days. ³¹ **By faith the harlot Rahab did not perish** with those who did not believe, when she had received the spies with peace.

³² **And what more shall I say? For the time would fail me to tell of Gideon and Barak and Samson and Jephthah, also of David and Samuel and the prophets:** ³³ **who through faith subdued kingdoms, worked righteousness, obtained promises, stopped the mouths of lions,** ³⁴ **quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, became valiant in battle, turned to flight the armies of the aliens.** ³⁵ **Women received their dead raised to life again.**

Others were tortured, not accepting deliverance, that they might obtain a better resurrection. ³⁶ **Still others had trial of mockings and scourgings, yes, and of chains and imprisonment.** ³⁷ **They were stoned, they were sawn in two, were tempted, were**

slain with the sword. They wandered about in sheepskins and goatskins, being destitute, afflicted, tormented—³⁸ of whom the world was not worthy. They wandered in deserts and mountains, *in dens and caves of the earth.*

³⁹ And all these, having obtained a good testimony **through faith**, did not receive the promise, ⁴⁰ God having provided something better for us, that they should not be made perfect apart from us.

We are to run the race of faith like they did, always trusting, never giving up, no matter what the obstacles or hardships or cost.

They knew how to run the race of faith. They opposed Pharaoh, they forsook the pleasures and prerogatives of his court, they passed through the Red Sea, shouted down the walls of Jericho,

conquered kingdoms, shut the mouths of lions, quenched the power of fire, received back their dead by resurrection, were tortured, mocked, scourged, imprisoned, stoned, sawn in two, had to dress in animal skins, were made destitute—all for the sake of their faith.

Now the writer says, “You should run like they did. It can be done, if you run as they did—in faith. They ran and ran and ran, and they had less light to run by than you have. Yet they were all victorious, every one of them.”

MacArthur, J. F., Jr. (1983). *Hebrews* (pp. 374–375). Chicago: Moody Press.

Therefore we also, since we are **surrounded** by **so great** a **cloud** of **witnesses**,

surrounded

ΠΕΡΙΚΕΙΜΕΝΟΝ

perikeimai: to lie around

Original Word: περίκειμαι

Part of Speech: Verb

Transliteration: perikeimai

Phonetic Spelling: (per-ik'-i-mahee)

Definition: to lie around

Usage: I lie about, surround; I am encompassed, surrounded, or clothed with, am in submission to.

so great

ΤΟΣΟΥΤΟΝ

tosoutos: so great, so much, pl. so many

Original Word: ΤΟΣΟΥΤΟΣ, ΤΟΣΑΥΤΗ, ΤΟΣΟΥΤΟ

Part of Speech: Demonstrative Pronoun

Transliteration: tosoutos

Phonetic Spelling: (tos-oo'-tos)

Definition: so great, so much, pl. so many

Usage: *so great*, **so large**, so long, **so many**.

5118 tosoútos (from tosos, "so much" and the demonstrative pronoun, [3778](#) /hoútos, "this, that") – properly, so much in this (that) case.

Therefore we also, since we are **surrounded** by **so great** a **cloud** of **witnesses**,

cloud

νεφος why cloud and not ochlos, crowd?.
 The metaphor refers to the great amphitheatre with the arena for the runners and the tiers upon tiers of seats rising up like a cloud.

Robertson, A. T. (1933). [Word Pictures in the New Testament](#) (Heb 12:1). Nashville, TN: Broadman Press.

nephos: a mass of clouds, a cloud

Original Word: νέφος, ους, τό

Part of Speech: Noun, Neuter

Transliteration: nephos

Phonetic Spelling: (nef'-os)

Definition: a mass of clouds, a cloud

Usage: a cloud; met: a dense crowd, a multitude, great company.

A *cloud* was a common metaphor for a great throng of people, while the demonstrative *such a great* is emphatic and draws attention to the number and magnificence of that assembly. This throng of witnesses is the men and women of chapter 11 who received testimony from God in Scripture to the constancy of their faith (11:2, 4, 5, and 39). Of particular relevance for the listeners are those who *endured by faith* (11:35b–38).

O'Brien, P. T. (2010). [The Letter to the Hebrews](#) (p. 450). Grand Rapids, MI; Nottingham, England: William B. Eerdmans Publishing Company.

A similar construction is used in Herodotus 1.8, 'so great a cloud of men'

(Homer, *Iliad* 4.274; note Attridge, 354 n. 18; BDAG, 670).

O'Brien, P. T. (2010). [The Letter to the Hebrews](#). Grand Rapids, MI; Nottingham, England: William B. Eerdmans Publishing Company.

I do not believe that the **cloud of witnesses surrounding us** is standing in the galleries of heaven watching as we perform. The idea here is not that we should be faithful lest they be disappointed, or that we should try to impress them like a sports team trying to impress the fans in the bleachers. These are witnesses *to God*, not *of us*. They are examples, not onlookers. They have proved by their testimony, their witness, that the life of faith is the only life to live.

To have a whole gallery of such great people looking down on us would not motivate us but paralyze us. We are not called to please them. They are not looking at us; we are to look at them. Nothing is more encouraging than the successful example of someone who has “done it before.” Seeing how God was with them encourages us to trust that He will also be with us. The same God who was their God is our God. The God of yesterday is the God of today and tomorrow. He has not weakened, or lost interest in His people, or lessened His love and care for them. We can run as well as they did. It has nothing to do with how we compare with them, but in how our God compares with theirs. Because we have the same God, He can do the same things through us if we trust Him.

MacArthur, J. F., Jr. (1983). *Hebrews* (p. 375). Chicago: Moody Press.

2. Remove

let us lay aside every
weight, and the sin which
 so easily **ensnares us**,
ογκον αποθεμενοι παντα
 και την **ευπεριστατον**

let us lay aside Aorist Participle,
Having laid aside, once and for all done
apotithémi: to put off, lay aside

Original Word: ἀποτίθημι

Part of Speech: Verb

Transliteration: apotithémi

Phonetic Spelling: (ap-ot-eeth'-ay-mee)

Definition: to put off, lay aside

Usage: I lay off or aside, renounce, stow away, put.

1st We lay aside Every Weight

weight, **every**

ογκον

One of the greatest problems runners face is weight

ogkos: bulk, an encumbrance

Original Word: ὄγκος, ου, ὁ

Part of Speech: Noun, Masculine

Transliteration: ogkos

Phonetic Spelling: (ong'-kos)

Definition: bulk, an encumbrance

Usage: (properly: bulk, mass, hence) a weight, burden, encumbrance.

is simply a bulk or mass of something. It is not necessarily bad in itself. Often it is something perfectly innocent and harmless. But it weighs us down, diverts our attention, saps our energy, dampens our enthusiasm for the things of God. We cannot win when we are carrying excess weight. When we ask about a certain habit or condition, “What’s wrong with that?” the answer often is, “Nothing in itself.” The problem is not in what the weight is but in what it does. It keeps us from running well and therefore from winning.

MacArthur, J. F., Jr. (1983). *Hebrews* (pp. 375–376). Chicago: Moody Press.

We do not know exactly what sort of things the writer had in mind regarding spiritual encumbrances, and commentators venture a host of ideas. From the context of the letter as a whole, I believe the main encumbrance was Judaistic legalism, hanging on to the old religious ways. Most of those ways were not wrong in themselves. Some had been prescribed by God for the time of the Old Covenant. But none of them was of any value now, and in fact had become hindrances. They were sapping energy and attention from Christian living. The Temple and its ceremonies and pageantry were beautiful and appealing. And all the regulations, the does and don'ts of Judaism, were pleasing to the flesh. They made it easy to keep score on your religious life. But these were all weights, some of them very heavy weights. They were like a ball and chain to spiritual living by faith. These Jewish believers, or would-be believers, could not possibly run the Christian race with all their excess baggage.

Some in the Galatian church faced the same problem. Paul tells them, "I have been crucified with Christ; and it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me, and delivered Himself up for me. I do not nullify the grace of God; for if righteousness comes through the Law,

then Christ died needlessly” (Gal. 2:20–21). He goes on, “You foolish Galatians, who has bewitched you, before whose eyes Jesus Christ was publicly portrayed as crucified? This is the only thing I want to find out from you: did you receive the Spirit by the works of the Law, or by hearing with faith? Are you so foolish? Having begun by the Spirit, are you now being perfected by the flesh?” (3:1–3). To impress his point even more, Paul says, “But now that you have come to know God, or rather to be known by God, how is it that you turn back again to the weak and worthless elemental things, to which you desire to be enslaved all over again?” (4:9). “After you started the Christian race,” he is saying, “why did you then put all those old weights back on?”

Another type of encumbrance can be fellow Christians. We need to be careful about blaming others for our shortcomings. But a lot of Christians not only are not running themselves but are keeping others from running. They are figuratively sitting on the track, and those who *are* running have to hurdle them. Often the workers in the church have to keep jumping over or running around the nonworkers. The devil does not put all the encumbrances in the way. Sometimes we do his work for him.

2nd We lay aside The Sin

and **the** sin which

so easily **ensnares** us

we are to lay aside sin too

Romans 13:12 (NKJV)

¹² The night is far spent, the day is at hand.
Therefore let us cast off the works of darkness, and
let us put on the armor of light.

Ephesians 4:22 (NKJV)

²² that you put off, concerning your former
conduct, the old man which grows corrupt
according to the deceitful lusts,

Ephesians 4:25 (NKJV)

²⁵ Therefore, putting away lying, “Let each one
of you speak truth with his neighbor,” for we are
members of one another.

Colossians 3:8 (NKJV)

⁸ But now you yourselves are to put off all these: anger, wrath, malice, blasphemy, filthy language out of your mouth.

James 1:21 (NKJV)

²¹ Therefore lay aside all filthiness and overflow of wickedness, and receive with meekness the implanted word, which is able to save your souls.

1 Peter 2:1 (NKJV)

² Therefore, laying aside all malice, all deceit, hypocrisy, envy, and all evil speaking,

An even more significant hindrance to Christian living is sin. Obviously all sin is a hindrance to Christian living, and the reference here may be to sin in general. But use of the definite article (**the sin**) seems to indicate a particular sin. And if there is one particular sin that hinders the race of faith it is unbelief, doubting God.

Doubting and living in faith contradict each other. Unbelief **entangles** the Christian's feet so that he cannot run.

ensnares
euperistatos: easily encircling

Original Word: εὐπερίστατος, ον

Part of Speech: Adjective

Transliteration: euperistatos

Phonetic Spelling: (yoo-per-is'-tat-os)

Definition: easily encircling

Usage: easily surrounding, encircling, easily distracted.

2139 euperístatos (from 2095 /eú, "well"; 4012 /perí, "all-around"; and 2476 /hístēmi, "stand") – properly, well-planted all-around, describing what is encompassing (encircling), i.e. surrounding, "wholly around"; (figuratively) a serious hindrance that "encircles" (hampers) someone who desperately needs to advance.

It wraps itself around us so that we trip and stumble every time we try to move for the Lord, if we try at all. It **easily entangles us**. When we allow sin in our lives, especially unbelief, it is quite easy for Satan to keep us from running

MacArthur, J. F., Jr. (1983). *Hebrews* (p. 377). Chicago: Moody Press.

3. Regard

2 **looking** unto Jesus, the **author** and **finisher** of *our* faith, who for the joy that was set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God.

αφορωντες εις τον της πιστεως **αρχηγον** και **τελειωτην** Ιησουν ος αντι της προκειμενης αυτω χαρας υπεμεινεν σταυρον αισχυνης καταφρονησας εν δεξια τε του θρονου του Θεου εκαθισεν

In running, as in most sports, where you look is extremely important. Nothing will throw off your stride or slow you down like looking at your feet or the runner coming up from behind or the crowds in the stands. The Christian race is very much like this.

Some Christians are preoccupied with themselves. They may not be selfish or egotistical, but they pay too much attention to what they are doing, to the mechanics of running. There is a place for such concern, but if we focus on ourselves, we will never run well for the Lord. Sometimes we are

preoccupied with what other Christians are thinking and doing, especially in relation to us. Concern for others also has a place.

We do not disregard our brothers in Christ or what they think about us. What they think about us, including their criticism, can be helpful to us. But if we focus on others, we are bound to stumble. We are not even to focus on the Holy Spirit. We are to be *filled* with the Spirit, and when we are, our focus will be on Jesus Christ, because that is where the Spirit's focus is (John 16:14).

It is not that we try hard *not* to look at this or that or the other things that may distract us. If our focus is truly on Jesus Christ, we will see everything else in its right perspective. When our eyes are on the Lord, the Holy Spirit has the perfect opportunity to use us, to get us running and winning.

We are to focus on Jesus because He is **the author and perfecter of faith**. He is the supreme example of our faith.

2

looking unto Jesus,

αφορωντες εις

aphoraó: to look away from all else at

Original Word: ἀφοράω

Part of Speech: Verb

Transliteration: aphoraó

Phonetic Spelling: (af-or-ah'-o)

Definition: to look away from all else at

Usage: I look away from (something else) to, see distinctly.

872 aphoráō (from 575 /apó, "away from" and 3708 /horáō, "see") – properly, "looking away from all else, to fix one's gaze upon" (Abbott-Smith)

In 2:10 Jesus is called the author of salvation. Here He is the **author** (*archēgos*) of faith. He is the pioneer or originator, the one who begins and takes the lead. Jesus is the author, the originator, of all faith.

arxēgós (from 746 /arxé, "the first" and 71 /ágō, "to lead") – properly, the first in a long procession; a file-leader who pioneers the way for many others to follow. 747 (arxēgós) does not strictly mean "author," but rather "a person who is originator or founder of a movement and continues as the leader – i.e. 'pioneer leader, founding leader'" (L & N, 1, 36.6).

He originated Abel's faith, and Enoch's and Noah's, as well as Abraham's, David's, Paul's, and ours. The focus of faith is also the originator of faith.

But I believe the primary meaning of *archēgos* here is that of chief leader, or chief example. Jesus Christ is our preeminent example of faith. He was

“tempted in all things as we are, yet without sin” (Heb. 4:15). Jesus lived the supreme life of faith. When the devil tempted Him in the wilderness, Jesus’ reply each time was the expression of trust in His Father and His Word. Jesus would not bypass the Father’s will just to get food, or to test His Father’s protection or lordship (Matt. 4:1–10). He would wait until the Father supplied or protected or directed. When the ordeal was over, His Father did provide by sending angels to minister to Him. He trusted His Father implicitly, for everything and in everything. “I can do nothing on My own initiative. As I hear, I judge; and My judgment is just, because I do not seek My own will, but the will of Him who sent Me” (John 5:30).

In the Garden of Gethsemane, just before His arrest, trial, and crucifixion, Jesus said to His Father, “My Father, if it is possible, let this cup pass from Me; yet not as I will, but as Thou wilt” (Matt. 26:39). Whatever the prospect of hardship or suffering, He trusted His Father. His Father’s will was what He lived by and died by. It was all Jesus ever considered. The faith of all the heroes of chapter 11 together could not match the faith of the Son of God.

They were wonderful witnesses and examples of faith; Jesus is a more wonderful example still. Their faith was true and acceptable to God; His was

perfect and even more acceptable. In fact, without Jesus' faithfulness, no believer's faith would count for anything.

For if Jesus' perfect faith had not led Him to the cross, our faith would be in vain, because there would then be no sacrifice for our sins, no righteousness to count to our credit.

Jesus not only is the **author** of faith, but also its **perfecter** (*teleiōtēs*), the One who carries it through to completion. He continued to trust His Father until He could say, "It is finished!" (John 19:30). These words, along with "Father, into Thy hands I commit My spirit" (Luke 23:46), were Jesus' last before He died. His work was finished not only in that it was completed but in that it was perfected. If a composer dies while working on a masterpiece, his work on that piece is over but it is not finished.

On the cross, Jesus' work was both over and finished—perfected. It accomplished exactly what it was meant to accomplish, because, from birth to death, His life was totally committed into His Father's hands. There has never been a walk of faith like Jesus'.

The world has always mocked faith, just as they mocked Jesus' faith: "He trusts in God; let Him deliver Him now, if He takes pleasure in Him; for He said, 'I am the Son of God' " (Matt. 27:43). But in

faith, Jesus **endured the cross, despising the shame**. Why should we not also trust God in everything, since we have not begun to suffer what Jesus suffered? “You have not yet resisted to the point of shedding blood in your striving against sin” (Heb. 12:4).

Jesus has set such a high example of faith that it is on His example that we should rivet our eyes for as long as we live. It is good to glance at the examples of the cloud of Old Testament witnesses, but it is imperative that we *fix* our eyes on Jesus (cf. 2 Cor. 3:18).

MacArthur, J. F., Jr. (1983). [Hebrews](#) (pp. 377–379). Chicago: Moody Press.

² **looking** unto Jesus, the **author** and **finisher** of *our* faith, who for the joy that was set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God.

In the ancient Isthmian games of Greece, a pedestal stood at the finish line, and on it hung a wreath—the winner’s prize. No one runs a race without some expectation of reward. The reward

may be nothing more than a ribbon or a trophy or a wreath of leaves. It may be a prize worth a large amount of money. Sometimes the reward is fame and recognition. Sometimes it is a healthy body. Occasionally the race is run for the sheer exhilaration.

The Isthmian races and the race spoken of in Hebrews 12, however, were not run for exhilaration. This type of race is the *agōn*, the agony race, the marathon, the race that seems never to end. It is not a race you run simply for the pleasure of running. If you do not have something important to look forward to at the end of this race, you will likely not start it and will certainly not finish it.

Jesus did not run His race of faith for the pleasure of race itself, though He must have experienced great satisfaction in seeing people healed, comforted, brought to faith, and started on the way to spiritual growth. But He did not leave His Father's presence and His heavenly glory, endure temptation and fierce opposition by Satan himself, suffer ridicule, scorn, blasphemy, torture, and crucifixion by his enemies, and experience the misunderstanding and denial of His own disciples for the sake of whatever few pleasures and satisfactions He had while on earth. He was motivated by immeasurably more than this.

Only what was at the end of the race could have motivated Jesus to leave what He did and endure what He did.

endured the cross,

hupomenó: to stay behind, to await, endure

Original Word: ὑπομένω

Part of Speech: Verb

Transliteration: hupomenó

Phonetic Spelling: (hoop-om-en'-o)

Definition: to stay behind, to await, endure

Usage: (a) I remain behind, (b) I stand my ground, show endurance, (c) I endure, bear up against, persevere.

HELPS Word-studies

Cognate: 5278 hypoménō – literally, remaining under (the load), bearing up (enduring); for the believer, this uniquely happens by God's power (cf. 1 Thes 3:5). [See 5281](#) (hypomonē).

Jesus ran for two things, **the joy set before Him** and sitting **down at the right hand of the throne of God**. He ran for the joy of exaltation. In His high-priestly prayer Jesus said to His Father, “I glorified Thee on the earth, having accomplished the work which Thou hast given Me to do. And now, glorify Thou Me together with Thyself, Father, with the glory

which I had with Thee before the world was” (John 17:4–5). Jesus gained His reward by glorifying His Father while on earth, and He glorified God by totally exhibiting the Father’s attributes and by fully doing the Father’s will.

The prize Christians are to run for is not heaven. If we are truly Christians, if we belong to God by faith in Jesus Christ, heaven is already ours. We run for the same prize that Jesus ran for, and we achieve it in the same way He did. We run for the joy of exaltation God promises will be ours if we glorify Him on earth as His Son did. We glorify God by allowing His attributes to shine through us and by obeying His will in everything we do.

When we anticipate the heavenly reward of faithful service, joy will be ours now. Paul spoke of his converts as his “joy and crown” (Phil. 4:1) and his “hope or joy or crown of exultation” (1 Thess. 2:19). He had present joy because of future promise. Those he had won to the Lord were evidence that he had glorified God in his ministry. What gives us joy in this life is confidence of reward in the next.

Even if we must suffer for the Lord, we should be able to say with Paul, “I rejoice and share my joy with you all” (Phil. 2:17). And though, like Paul, we are not yet perfect, we should also forget what is behind and reach forward to what lies ahead,

pressing on “toward the goal of the prize of the upward call of God in Christ Jesus” (3:13–14). We should be able to look forward to the day when our Lord says to us, “Well done, ... enter into the joy of your master” (Matt. 25:21). “In the future,” the apostle says, “there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, will award to me on that day; and not only to me, but also to all who have loved His appearing” (2 Tim. 4:8). And when we get to heaven, we can join the twenty-four elders in casting our “crowns before the throne, saying, ‘Worthy art Thou, our Lord and our God, to receive glory and honor and power’ ” (Rev. 4:10–11).

When Jesus went to the cross, He endured all that it demanded. He despised the shame and accepted it willingly, for the sake of His Father’s reward and the joy that anticipation of this reward brought. As we run the race of the Christian life, we can run in the joyful anticipation of that same reward—the crown of righteousness, which one day we can cast at His feet as evidence of our eternal love for Him.

MacArthur, J. F., Jr. (1983). [Hebrews](#) (pp. 379–381). Chicago: Moody Press.

E. Recognize

³ **For consider** Him who **endured** such hostility from sinners against Himself, lest you become weary and discouraged in your souls. ⁴ You have not yet resisted to bloodshed, striving against sin.

αναλογισασθε γαρ τον
τοιαυτην υπομεμενηκοτα υπο
των αμαρτων εις αυτον
αντιλογιαν ινα μη καμητε ταις
ψυχαις υμων εκλυομενοι

³ **For consider** Him Aorist Middle Imperative

αναλογισασθε γαρ

analogizomai: to consider

Original Word: ἀναλογίζομαι

Part of Speech: Verb

Transliteration: analogizomai

Phonetic Spelling: (an-al-og-id'-zom-ahee)

Definition: to consider

Usage: I think upon, consider attentively.

357 analogízomai (from 303 /aná, "up, completing a process" intensifying 3049 /logízomai, "reckon,

reason") – properly, reason up to a conclusion by moving through the needed thought-process (analysis); to "add things up," reckoning from "premise to conclusion" – especially by repeated (nuanced) reflection that advance up the "levels of truth."

³ **For** consider Him who
endured

This is the 3rd time this word is used.

hypoménō – literally, remaining under (the load), bearing up (enduring); for the believer, this uniquely happens by God's power (cf. 1 Thes 3:5). [See 5281](#) (hypomonē).

³ For consider Him who
endured **such hostility** from
sinners against Himself,

antilogia: gainsaying, contradiction

Original Word: ἀντιλογία, ας, ἡ

Part of Speech: Noun, Feminine

Transliteration: antilogia

Phonetic Spelling: (an-tee-log-ee'-ah)

Definition: gainsaying, contradiction

Usage: contradiction, contention, rebellion.

485 antilogía (from 483 /antilégo, "to dispute," derived from 473 /antí, "opposite to" and 3004 /légo, "speaking to a conclusion") – properly, a contrary conclusion which closely "corresponds," but does so in an opposite way; a controversy (dispute, "gainsaying"), taking the opposite side to attack (supposedly on the basis of sound logic).

³ **For consider** Him who **endured** such hostility from sinners against Himself, **lest you become weary and discouraged in your souls.**

ινα μη καμητε ταις
ψυχαις υμων εκλυομενοι

weary

καμητε Aorist Subjunctive.

kamnó: to be weary

Original Word: κάμνω

Part of Speech: Verb

Transliteration: kamnó

Phonetic Spelling: (kam'-no)

Definition: to be weary

Usage: I work, am weary, am sick.

2577 kámno – properly, become weary (this was a common meaning for this term from 900 bc on, J. Thayer); weary to the point of sickness; "spent," ready to collapse (especially from over-work).

³ For consider Him who endured such hostility from sinners against Himself, lest you become weary and discouraged in your souls.

ινα μη καμητε ταις
ψυχαις υμων **εκλυομενοι**

discouraged

εκλυομενοι

ekluó: to loose, release, to grow weary

Original Word: ἐκλύω

Part of Speech: Verb

Transliteration: ekluó

Phonetic Spelling: (ek-loo'-o)

Definition: to loose, release, to grow weary

Usage: I loose, release, unloose (as a bow-string), relax, enfeeble; pass: I am faint, grow weary.

1590 eklýō (from 1537 /ek, "out from and to" and 3089 /lýō, "loose, let go") – properly, let completely out as to (entirely) succumb, i.e. with the outcome of losing inner strength; hence, to become weary (exhausted), to the point of fainting.

Galatians 6:9–10 (NKJV)

⁹ And let us not grow weary while doing good, for in due season we shall reap if we do not lose heart. ¹⁰ Therefore, as we have opportunity, let us do good to all, especially to those who are of the household of faith.

2 Thessalonians 3:13 (NKJV)

¹³ But *as for* you, brethren, do not grow weary *in* doing good.

1 Corinthians 15:58 (NKJV)

⁵⁸ Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing that your labor is not in vain in the Lord.

⁴ You have not yet
resisted to bloodshed, striving
against sin.

Ουπω μεχρις αιματος
αντικατεστητε προς την
αμαρτιαν ανταγωνιζομενοι

2 Corinthians 4:1–14 (NKJV)

⁴ Therefore, since we have this ministry, as we have received mercy, we do not lose heart. ² But we have renounced the hidden things of shame, not walking in craftiness nor handling the word of God deceitfully, but by manifestation of the truth commending ourselves to every man's conscience in the sight of God. ³ But even if our gospel is veiled, it is veiled to those who are perishing, ⁴ whose minds the god of this age has blinded, who do not believe, lest the light of the gospel of the glory of Christ, who is the image of God, should shine on them. ⁵ For we do not preach ourselves, but Christ Jesus the Lord, and ourselves your bondservants for Jesus' sake.

⁶ For it is the God who commanded light to shine out of darkness, who has shone in our hearts to *give* the light of the knowledge of the glory of God in the face of Jesus Christ.

⁷ But we have this treasure in earthen vessels, that the excellence of the power may be of God and not of us. ⁸ We are hard-pressed on every side, yet not crushed; *we are* perplexed, but not in despair; ⁹ persecuted, but not forsaken; struck down, but not destroyed—¹⁰ always carrying about in the body the dying of the Lord Jesus, that the life of Jesus also may be manifested in our body. ¹¹ For we who live are always delivered to death for Jesus' sake, that the life of Jesus also may be manifested in our mortal flesh. ¹² So then death is working in us, but life in you.

¹³ And since we have the same spirit of faith, according to what is written, "*I believed and therefore I spoke,*" we also believe and therefore speak, ¹⁴ knowing that He who raised up the Lord Jesus will also raise us up with Jesus, and will present *us* with you.

2 Corinthians 4:16–18 (NKJV)

¹⁶ Therefore we do not lose heart. Even though our outward man is perishing, yet the inward *man* is being renewed day by day. ¹⁷ For our light affliction, which is but for a moment, is working for us a far more exceeding *and* eternal weight of glory, ¹⁸ while we do not look at the things which are seen, but at the things which are not seen. For the things which are seen *are* temporary, but the things which are not seen *are* eternal.