

Hebrews 12:1-3

Hebrews 12:1 – “Therefore, since we are surrounded by so great a cloud of witnesses, let us also lay aside every weight, and sin which clings so closely, and let us run with endurance the race that is set before us,

5105 [e]	2532 [e]	1473 [e]	5118 [e]	2192 [e]	4029 [e]	1473 [e]	3509 [e]	3144 [e]	3591 [e]	659 [e]	3956 [e]
Toigaroun	kai	hēmeis	tosouton	echontes	perikeimenon	hēmin	nephos	martyrōn	onkon	apothemenoi	panta
1 Τοιγαροῦν	καὶ	ἡμεῖς	, τοσοῦτον	ἔχοντες	περικείμενον	ἡμῖν	νέφος	μαρτύρων	, ὄγκον	ἀποθέμενοι	πάντα
Therefore	also	we	such a great	having	encompassing	us	a cloud	of witnesses	weight	having laid aside	every
Conj	Conj	Pro-N1P	DPro-ANS	V-PPA-NMP	V-PPM/P-ANS	Pro-D1P	N-ANS	N-GMP	N-AMS	V-APM-NMP	Adj-AMS

2532 [e]	3588 [e]	2139 [e]	266 [e]	1223 [e]	5281 [e]	5143 [e]	3588 [e]	4295 [e]	1473 [e]	73 [e]
kai	tēn	euperistaton	hamartian	di'	hypomonēs	trechōmen	ton	prokeimenon	hēmin	agōna
καὶ	τὴν	εὐπερίστατον	ἁμαρτίαν	, δι'	ὑπομονῆς	τρέχωμεν	τὸν	προκείμενον	ἡμῖν	ἀγῶνα
and	the	easily entangling	sin	with	endurance	should run	the	lying before	us	race
Conj	Art-AFS	Adj-AFS	N-AFS	Prep	N-GFS	V-PSA-1P	Art-AMS	V-PPM/P-AMS	Pro-D1P	N-AMS

1. “We” - the author includes himself
2. “cloud” is *nephos* and means cloud. The Greek play writer Aristophanes used the concept of clouds as a group people. In the classical world a cloud of people was a picture of a group of people who had a unity in their witness.
3. “witnesses” is the word *marturon* was one who could confirm and attest to the truth of a matter.
 - a. Could be those (OT saints, etc.) who “witnessed” to the faith in their lives
 - b. Could be those spectators witnessing the present generation of Christians. But, this word is normally those who witness to the faith or proved witness to the event.
 - c. Then, there is 1 Timothy 6:12 that says, “Fight the good fight of the faith. Take hold of the eternal life to which you were called when you made your good confession in the presence of many witnesses.”
4. These people from chapter 11 have witnessed God’s promises and his faithfulness throughout time beginning with Abel and extending up through the more recent Maccabees.
5. To run effectively there are two things you must do:
 - a. Lay off the things that slow you down (bad food and poor diet).
 - b. Lay off the things that are sinful or illegal that will disqualify you (steroids, cheating in the games)
6. “hinders” is *onkos* and means “bulk, mass, weight.”
 - a. An athlete would prepare for competition by losing weight and reducing body mass.
 - b. An athlete would compete naked so as to not be restricted by clothes.
 - c. An athlete would train with extra weights or resistance which would obviously not be used in competition
7. “throw off” is *apothemenoi* and means “to lay aside from oneself, to lay aside one’s clothing”
8. “so easily entangles” is *euperistatos* and can mean:
 - a. easily avoided
 - b. admired
 - c. easily surrounding, besetting, ambushes, encircles
 - d. Dangerous
 - e. The image of “easily entangles” may refer to a long robe that would be ridiculous to compete in.

9. “patience” is *hupomone* and refers to “patient endurance”. Not passively giving up but to continue in difficulty in blazing hope or to continue towards the end of the tunnel even though there is no light at the end besides the hope in your soul.
10. “race” is *agon* where we get our word “agony”. It means “struggle, contest, race”
11. “marked out for us” is “is *prokeimenon*” and means “to lie before”
 - a. The Christian contest has been laid out before us. We now must prepare to win it.
12. First Corinthians 9:24, “Do you not know that in a race all the runners run, but only one gets the prize? Run in such away as to get the prize. Everyone who competes in the games goes into strict training. . . I do not run aimlessly. . . I do not fight like a man beating the air. . . .”

12:2 – “looking to Jesus, the founder and perfecter of our faith, who for the joy that was set before him endured the cross, despising the shame, and is seated at the right hand of the throne of God.

872 [e]	1519 [e]	3588 [e]	3588 [e]	4102 [e]	747 [e]	2532 [e]	5051 [e]	2424 [e]	3739 [e]	473 [e]	3588 [e]
aphorōntes	eis	ton	tēs	pisteōs	archēgon	kai	teleiōtēn	Iēsoun	hos	anti	tēs
2 ἀφορῶντες	εἰς	τὸν	τῆς	πίστεως	ἀρχηγὸν	καὶ	τελειωτὴν	, Ἰησοῦν ,	ὃς	ἀντὶ	τῆς
looking	to	the	of [our]	faith	founder	and	perfecter	Jesus	who	in view of	the
V-PPA-NMP	Prep	Art-AMS	Art-GFS	N-GFS	N-AMS	Conj	N-AMS	N-AMS	RelPro-NMS	Prep	Art-GFS

4295 [e]	846 [e]	5479 [e]	5278 [e]	4716 [e]	152 [e]	2706 [e]	1722 [e]	1188 [e]
prokeimenēs	autō	charas	hypemeinen	stauron	aischynēs	kataphronēsas	en	dexia
προκειμένης	αὐτῷ	χαρᾶς	, ὑπέμεινε	σταυρὸν	, αἰσχύνης	καταφρονήσας	, ἐν	δεξιᾷ
lying before	Him	joy	endured	[the] cross	[its] shame	having despised	at	[the] right hand
V-PPMP-GFS	PPro-DM3S	N-GFS	V-AIA-3S	N-AMS	N-GFS	V-APA-NMS	Prep	Adj-DFS

5037 [e]	3588 [e]	2362 [e]	3588 [e]	2316 [e]	2523 [e]
te	tou	thronou	tou	Theou	kekathiken
τε	τοῦ	θρόνου	τοῦ	Θεοῦ	κεκάθικεν .
and	of the	throne	-	of God	sat down
Conj	Art-GMS	N-GMS	Art-GMS	N-GMS	V-RIA-3S

1. “Let us fix our eyes” (literally “Let us look away to”) is “aphorontes” it means “to look way from on thing and concentrate on another, to look away to.”
 - a. An athlete gets rid of everything that hinders his performance. He looks away from it and looks only to the things that can help him achieve his goal. It is not his goal that he chooses. At the end of 12:1 it is a race or contest we did not choose.
 - b. 4 Maccabees 17:9 says “Here an aged priest and an aged woman and seven sons lie buried through the violence of a tyrant who wished to destroy the Hebrew race. They verily vindicated our nation, keeping their eyes fixed on God and enduring torments even unto death.”
2. “Jesus is the author and perfecter of our faith”
 - a. “author” is “Pioneer, trail blazer, leader, author”
 - b. “perfecter” is “finisher”, the one who brought the work to the final goal.
 - c. Hebrews 2:10
 - d. Jesus is a closer example than even the Maccabees. Jesus lived in their generation, in their culture and faced very similar opposition.

- e. This is the same Jesus who led or went before the witnesses of chapter 11
 - f. Paul says in 1 Cor. 10:3, the spiritual rock that accompanied them in the wilderness was Jesus.
 - g. Jude says in Jude 5 “The Lord delivered his people out of Egypt.” The image is of the Lord going first out of Egypt.
 - h. When we consider that the “God of Glory” appear to Abraham and Moses considered the sufferings of Christ or greater value than Egypt that it was Jesus who the believers of chapter 11 were following.
 - i. As the one who goes before, Jesus also had to live in faith and did not see the invisible. He had to accept death as God’s will not his. For the joy that was in the future he endured the cross.
3. “the joy set before him” was not just his joy but the joy made available to the believers.
- a. “for the joy set before him” is literally “in view of (*anti*) the joy set before him”
 - i. Anti can mean “in the stead of” or “in the place of”. This would mean that Jesus accepted the cross instead of:
 - 1. the “joy” of eternity or
 - 2. the “joy” of the sinful world
 - ii. Anti can mean “for the sake of”. This would mean that Jesus went to the cross for the joy it would bring:
 - 1. To him
 - 2. To followers
 - 3. In time and in eternity.
 - iii. This joy is available to believers:
 - 1. John 15:11
 - 2. John 16:20-24
 - 3. John 17:13

12:3 – “Consider him who endured from sinners such hostility against himself, so that you may not grow weary or fainthearted.

357 [e]	1063 [e]	3588 [e]	5108 [e]	5278 [e]	5259 [e]	3588 [e]	268 [e]	1519 [e]	1438 [e]
analogisasthe	gar	ton	toiautēn	hypomemenēkota	hypo	tōn	hamartōlōn	eis	heauton
3 ἀναλογίσασθε	γὰρ	, τὸν	τοιαύτην	ὑπομεμενηκότα	ὑπὸ	τῶν	ἁμαρτωλῶν	εἰς	ἑαυτὸν
Consider fully	for	the [One]	such great	having endured	from	-	sinners	against	Himself
V-AMM-2P	Conj	Art-AMS	DPro-AFS	V-RPA-AMS	Prep	Art-GMP	Adj-GMP	Prep	RefPro-AM3S

485 [e]	2443 [e]	3361 [e]	2577 [e]	3588 [e]	5590 [e]	4771 [e]	1590 [e]
antilogian	hina	mē	kamēte	tais	psychais	hymōn	eklyomenoi
ἀντιλογίαν	, ἵνα	μὴ	κάμητε	, ταῖς	ψυχαῖς	ὑμῶν	ἐκλυόμενοι .
hostility	so that	not	you shall grow weary	in the	souls	of you	fainting
N-AFS	Conj	Adv	V-ASA-2P	Art-DFP	N-DFP	PPro-G2P	V-PPM/P-NMP

12:4 – “In your struggle against sin, you have not yet resisted to the point of shedding your blood.

3768 [e]	3360 [e]	129 [e]	478 [e]	4314 [e]	3588 [e]	266 [e]	464 [e]		
Oupō	mechris	haimatos	antikatestēte	pros	tēn	hamartian	antagonizomenoi		
4 Οὐπὼ	μέχρις	αἵματος	ἀντικατέστητε	,	πρὸς	τὴν	ἁμαρτίαν	ἀνταγωνιζόμενοι	,
Not yet	unto	blood	have you resisted	against	-	sin	struggling		
Adv	Prep	N-GNS	V-AIA-2P	Prep	Art-AFS	N-AFS	V-PPM/P-NMP		

12:5 – “And have you forgotten the exhortation that addresses you as sons? “My son, do not regard lightly the discipline of the Lord, nor be weary when reproved by him.

2532 [e]	1585 [e]	3588 [e]	3874 [e]	3748 [e]	4771 [e]	5613 [e]	5207 [e]	1256 [e]	5207 [e]	1473 [e]
kai	eklelēsthe	tēs	paraklēseōs	hētis	hymīn	hōs	huiōis	dialegetai	Huie	mou
5 καὶ	ἐκλέλησθε	τῆς	παρακλήσεως	ἣτις	ὑμῖν	ὡς	υἱοῖς	διαλέγεται	:	Υἱέ μου
and	you have forgotten	the	exhortation	that	you	as	to sons	addresses	Son	of Me
Conj	V-RIM/P-2P	Art-GFS	N-GFS	RelPro-NFS	PPro-D2P	Adv	N-DMP	V-PIM/P-3S	N-VMS	PPro-G1S

3361 [e]	3643 [e]	3809 [e]	2962 [e]	3366 [e]	1590 [e]	5259 [e]	846 [e]	1651 [e]			
mē	oligōrei	paideias	Kyriou	mēde	eklyou	hyp'	autou	elenchomenos			
μὴ	ὀλιγῶρει	παιδείας	Κυρίου	,	μηδὲ	ἐκλύου	,	ὑπ'	αὐτοῦ	ἐλεγχόμενος	.
not	regard lightly	[the] discipline	of [the] Lord	nor	faint	by	Him	being reproved			
Adv	V-PMA-2S	N-GFS	N-GMS	Conj	V-PMM/P-2S	Prep	PPro-GM3S	V-PPM/P-NMS			