**Sermon Text –** **Hebrews 12:1-2**

**04/20/2025**

**The Author and Finisher of our Faith**

**Introduction ~**

Some Sundays are more special than others… and some Sundays are just one out of 52 very similar ones. So, I have to ask, why are we here this morning? For some, it’s tradition. It is simply what we do on Easter Sunday. But... today is not Easter Sunday! You’ve made a mistake. I found an interesting article in the *National Examiner* that illustrates the danger of mistakes; the title of the article is:

**Justice is Served**

There are times when we look at our nation’s history, and we must simply shake our heads in wonder. While doing research on the inner workings of the justice system, this reporter found an interesting case from our nation’s history. This particular event took place in Chicago during the late-1800’s.

The famous crime boss, Joseph Galliono, found himself on trial for first degree murder. He was, of course, quite guilty. Mr. Galliono paid his lawyer an exorbitant sum of money to either win the case, or at least to get a reduced sentence. The price of failure would be high, and the rewards of success were also quite high. Because of this, the lawyer, an advocate by the name of Jacob Ingelhiemer, was willing to do whatever it took to get the charges reduced.

In a clandestine move that was only discovered years later, the lawyer contacted one of the jurors, a Mr. Byway, and was able to bribe him to hold out for the verdict of manslaughter rather than first degree murder. The lawyer made it clear that no outcome other than manslaughter would do.

The trial slowly ran its course, and the lawyer did a brilliant job of defending Mr. Galliono. In fact, based on a very effective defense, it seemed clear that Mr. Galliono would be acquitted. Even so, to the amazement of the judge and lawyers, the jury was in deliberations for over a week. However, the jury finally came back with the verdict of guilty of manslaughter rather than first degree murder.

Following the trial, the lawyer sought out the purchased juror to pay him off. While doing so, he asked about the verdict, stating he thought it was actually harsher than he’d expected based on his brilliant defense.

The juror replied, “You sure made my job more difficult! Everyone wanted to let Mr. Galliono off, but you made it clear that the verdict had to be manslaughter. It took me a full week to convince all of the others to vote with me.”[[1]](#footnote-1)

As is so often the case, misunderstandings may be quite costly.

Signing off for now,

Investigative Reporter

Ned T.O. Findout, Esquire

If you think you’re here to celebrate Easter you, also, have misunderstood something. We’re not here commemorating the Easter Bunny, nor are we here to celebrate the coming of Spring (We could celebrate the proliferation of chocolate candies, I suppose). But that’s not the point either. We’re here to celebrate Resurrection Sunday. That is, we’re celebrating that a real-life person, some 2025 years ago, a person known as Jesus, rose from the dead, which by the way, is a historic fact. If this is something you’re curious about, I refer you to “*The Case for Christ*” by Lee Strobel.

But here’s the interesting thing about commemorating a historic fact. If you’re curious enough, with just a bit of research you can examine the biblical text, look at a Jewish lunar calendar, convert that to our Gregorian Calendar, and you can fairly closely calculate the date that Jesus rose from the dead. Give or take a little bit, the date for Jesus’ resurrection was, roughly, on April 23, A.D. 33.[[2]](#footnote-2)

**Context ~**

In light of Resurrection Sunday, I’d like to spend some time exploring this Jesus and His centrality to our faith; we find this interesting statement in Hebrews 12:2a ~

… 2looking unto Jesus, the author and finisher of *our* faith,[[3]](#footnote-3) …

“The author and finisher of our faith.” That little clause is HUGE! But before we get too excited, let’s stop and look at context. Our full text today is Hebrews 12:1-2 ~

***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, 2looking 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.[[4]](#footnote-4)

With the opening word of this chapter being “Therefore,” more literally “Consequently” (Τοιγαροῦν) [[5]](#footnote-5) [tŏĭ găr ūn], we know that the author’s intent is to apply what’s already been revealed about others’ faith in the previous section.[[6]](#footnote-6) “Consequently,” (Τοιγαροῦν) [[7]](#footnote-7) [tŏĭ găr ūn] is a coordinating particle introducing a conclusion being made based on known facts.[[8]](#footnote-8)

To understand what’s being addressed there’s something that you need to understand. This One that our text refers to was raised from the dead; Acts 13:28-30 ~

28And though they found no cause for death *in Him,* they asked Pilate that He should be put to death. 29Now when they had fulfilled all that was written concerning Him, they took *Him* down from the tree and laid *Him* in a tomb. 30But God raised Him from the dead.[[9]](#footnote-9)

Now, the theme of our passage is the need to persevere in our faith.[[10]](#footnote-10) God provided many examples, people who were faithful in the face of great hardship, but died waiting for the promises of God to be accomplished; Hebrews 11:39-40 ~

39And all these, having obtained a good testimony through faith, did not receive the promise, 40God having provided something better for us, that they should not be made perfect apart from us.[[11]](#footnote-11)

In context, the focus was on Hebrew heroes of the faith, that makes sense. The letter is, after all, called “Hebrews.” The encouragement to be faithful follows as a reasonable consequence of the preceding discussion of the faith at work in the lives of our predecessors.[[12]](#footnote-12) This faithfulness in the face of hardship and suffering was required of our predecessors, and it is required for us as well.

Then there’s a bit of a transition as the writer moves from history to the present. In fact, the emphasis in our passage is placed on “we ourselves” which is contrasted with the “cloud of witnesses;”[[13]](#footnote-13) Hebrews 12:1-2 ~

***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, 2looking 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.[[14]](#footnote-14)

**Background ~**

The word picture being created here makes the point using a metaphor drawn from athletic contests in a stadium.[[15]](#footnote-15) We’re now the competitors, and we’re being cheered on by those who’ve already successfully completed the race.[[16]](#footnote-16) The imagery of a “race” was something common, even in Palestine, from the time of the Greco-Macedonian empire in the late 300’s B.C.[[17]](#footnote-17)

The footrace was one of five contests included in the pentathlon, and of the other competitions this one always came first.[[18]](#footnote-18) During the ancient Olympic Games the footrace was the only contest that continued over an extended period of time.[[19]](#footnote-19) This is applicable with the exhortation to run “with endurance” (διʼ ὑπομονῆς) [dĭ hūp-ŏ-mŏn-ās] identifying the race as a contest of stamina rather than merely of speed.[[20]](#footnote-20)

**Preparation ~**

So we’re being exhorted to prepare to run the race. However, the preparation being called for is challenging; Hebrews 12:1 ~

***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,[[21]](#footnote-21)…

We’re to set aside *anything* that could hinder or slow our run, we’re to set aside all that could distracts us.[[22]](#footnote-22) Included here is any pet sin we’re continuing to hold onto. It’s described somewhat differently in 1 John 2:16 ~

16For all that *is* in the world—the lust of the flesh, the lust of the eyes, and the pride of life—is not of the Father but is of the world.[[23]](#footnote-23)

The lust of the flesh, the lust of the eyes, and the pride of life, they all hinder our race. Honestly, in the context of the Bible, setting aside our sins is a pretty obvious exhortation. But there’s even more that needs to go; harmless and otherwise useful things may need to go. *Anything* that could interfere with our race needs to be set aside.[[24]](#footnote-24)

This picture would have spoken strongly to first century Christians. [[25]](#footnote-25) They would have been familiar with these races. In the ancient world contestants removed all of their clothing prior to the race to prevent anything from hindering their running during the race.[[26]](#footnote-26) The competitors were “all in.” This was a priority for them.

**Priorities ~**

After church one Sunday morning a young father noticed his son writing intently on his take-home Sunday School paper. Pleased to see his son engaging with what he was learning, he was even more excited when his son asked, “How do you spell ‘God’?”

Clearly, his boy was still thinking about the Sunday School lesson! Dad patiently spelled out, “G-O-D.” The boy digested that for a moment, and then with a small frown the child asked, “Dad, how do you spell “Zilla?”[[27]](#footnote-27)

If our text is urging us to set our priorities right, how do we do this? The athlete must keep the finish line, the goal, the victory, in mind in order to successfully compete even though continuing the race will result in discomfort, even pain. Now the passage takes this imagery, which is really referencing something relatively unimportant, and applying it to the person who’s seeking admittance into the eternal Kingdom.[[28]](#footnote-28)

But there’s a bit of a surprise, the goal is not a place, it is a person. We find that the goal and the prize is Jesus Himself; Hebrews 12:2 ~

… 2looking 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.[[29]](#footnote-29)

We’re called upon to focus on Him.[[30]](#footnote-30) It’s through setting our attention on Jesus that we’ll be able to endure, to push through, and to remain faithful in the struggle.[[31]](#footnote-31) So, it seems to me that it’s vitally important to understand who this One is that’s referred to in Hebrews 12:2a ~

… 2looking unto Jesus, the author and finisher of *our* faith,[[32]](#footnote-32) …

**Jesus ~**

To start, there’s good evidence to conclude that Jesus was a descendent of David, the ancient king of Israel; Matthew 22:41-42 ~

41While the Pharisees were gathered together, Jesus asked them, 42saying, “What do you think about the Christ? Whose Son is He?”

They said to Him, *“The* *Son* of David.”[[33]](#footnote-33)

Now, this tells us several things that are important to understand. First, as a physical descendent of David, Jesus was a human being, a person. We also find that Jesus was the son of Mary; Mark 6:3 ~

3Is this not the carpenter, the Son of Mary, and brother of James, Joses, Judas, and Simon? And are not His sisters here with us?” So they were offended at Him.[[34]](#footnote-34)

Now, that bit of information doesn’t stretch us much, everyone has a mother. But it’s at this point we’re also exposed to something that gets a bit interesting. The reason people were offended at Him was because He was pretty clear that He was more than merely a descendent of David, the son of Mary. He was also the Son of God; John 20:30-31 ~

30And truly Jesus did many other signs in the presence of His disciples, which are not written in this book; 31but these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His name.[[35]](#footnote-35)

But how do we know that Jesus was the Son of God? His resurrection from the dead is one proof, in fact I would argue *the* proof, that He was who He claimed He was; Romans 1:3-4 ~

… 3concerning His Son Jesus Christ our Lord, who was born of the seed of David according to the flesh, 4*and* declared *to be* the Son of God with power according to the Spirit of holiness, by the resurrection from the dead. [[36]](#footnote-36)

So here we’re confronted with the mystery of the Person of Jesus, fully God and yet fully human, the Savior of the world by grace through faith; John 6:29 ~

29Jesus answered and said to them, “This is the work of God, that you believe in Him whom He sent.”[[37]](#footnote-37)

**Faith ~**

When we trust in Jesus, He saves us from the consequences of our sins, everything we’ve done that was wrong. That salvation is applied to our lives by faith. That’s a churchy word that doesn’t really communicate much to our culture today. Even so, we apply the *meaning* of the word every day of our lives.

You exercised faith this morning when you got into your car and started it. You simply assumed that it would start, and that it would get you to church. (I know, for some their automobile is unreliable, and when you use it, you exercise faith that it will not get you killed. As a teenager a couple of my cars fell into that category.) But continuing, once you got here you exercised faith when you sat in the chair believing at it would support you, and not drop you onto the ground. (Frankly, we have some chairs around here where that faith is not warranted.)

The idea is that of trust,[[38]](#footnote-38) trusting that God will do what He says He will do. In response to this trust, this faith, you live differently; 2 Corinthians 5:7 ~

7For we walk by faith, not by sight.[[39]](#footnote-39)

This literally means that we live out our lives by trusting God, not relying on our own wisdom. This is exactly what’s described of Abraham, the founder of the Jewish nation. He trusted God would do what He said He would do; Genesis 15:5-6 ~

5Then He brought him outside and said, “Look now toward heaven, and count the stars if you are able to number them.” And He said to him, “So shall your descendants be.”

6And he believed in the Lord, and He accounted it to him for righteousness.[[40]](#footnote-40)

If you’re not familiar with the story, Abraham and his wife, Sarah, we both old, both beyond the age for having children. And yet God said it would happen, and Abraham trusted Him. Because of this, God accepted Abraham and considered that old sinner to be righteous. The same is true for us, God accepts us when we decide that we’ll take Him at His word, again I refer you to the words of Jesus; John 6:29 ~

29Jesus answered and said to them, “This is the work of God, that you believe in Him whom He sent.”[[41]](#footnote-41)

**Author ~**

So we find that Jesus is the author of our faith, Hebrews 12:2a ~

… 2looking unto Jesus, the author and finisher of *our* faith,[[42]](#footnote-42)…

We have the earlier witnesses of God’s faithfulness recorded in the Scriptures, but these people were not the start, the author, the source, of our faith.[[43]](#footnote-43) The word “author” (ʼΑρχηγός) [ăr chā gŏsʹ] conveys more than just the *originator*, the One who works at the beginning of our faith,[[44]](#footnote-44) or the One who founded our faith, as with Mohammed or Budha.

The word is also used to refer to the *leader*, Jesus doesn’t establish a religion to worship Him, and then save those who do, and then walk away. He’s the One who shows us what patient and victorious faith looks like.[[45]](#footnote-45) But He does way more than that! He literally indwells those who follow Him, bringing the power necessary to live the life He calls us to; Colossians 1:27 ~

27To them God willed to make known what are the riches of the glory of this mystery among the Gentiles: which is Christ in you, the hope of glory.[[46]](#footnote-46)

He goes before us, opening the door to a life of faith, and then gives us a model to follow, as well as the power we need to follow that model.[[47]](#footnote-47) He is the preeminent One, the trailblazer, and apart from Him there is no Savior:[[48]](#footnote-48) 1 Corinthians 15:17-20 ~

17And if Christ is not risen, your faith *is* futile; you are still in your sins! 18Then also those who have fallen asleep in Christ have perished. 19If in this life only we have hope in Christ, we are of all men the most pitiable.

20But now Christ is risen from the dead, *and* has become the firstfruits of those who have fallen asleep.[[49]](#footnote-49)

Jesus’ entire life was characterized by a continuous faith, relying utterly on the Father, even to the cross.[[50]](#footnote-50) This punishment was reserved for those judged to be the most unfit to be allowed to live.[[51]](#footnote-51) Yet Jesus disregarded the disgrace as something inconsequential in light of the supreme value of obeying the Father’s will;[[52]](#footnote-52) Hebrews 12:2c ~

… despising the shame, and has sat down at the right hand of the throne of God.[[53]](#footnote-53)

**The Foci ~**

Here we find an appeal for a life, a walk, a race, that’s focused on one thing.[[54]](#footnote-54) We turn away from all distractions and set our attention on one thing, one Person, on the person of Jesus Christ.[[55]](#footnote-55) Concentrated attention upon the Person of Jesus and the redemption He provides is central to a life that honors the Lord.[[56]](#footnote-56) We are called to that focused life:

Two elderly women we out for a car-ride, both women were small of stature and could barely see over the dashboard. As they were cruising along, they came to an intersection. The stoplight was red, but their car simply raced on through.

The woman in the passenger seat thought to herself, “I must be losing it, but I could have sworn we just ran a red light!” A couple minutes later they came to another intersection, and the light was red again. Again, the car sped right through the intersection. This time the passenger was certain that they had run the red light.

She decided it was time to start paying attention, and sure enough, at the next intersection they sped right through the red light, this time narrowly missing another car. She turned to the driver and said, “Mildred! Did you know we just ran through three red lights in a row? You could have killed us!”

Mildred turned to her friend and said, “Oh, am I driving?”[[57]](#footnote-57)

Although many of us live lives that are unfocused, our focus is *supposed* to be on Jesus. He becomes the defining element of our lives. The idea is that, even as Jesus endured to the end, He gave us a perfect example of faith in God under all circumstances.[[58]](#footnote-58) He lived for God’s purposes and was rewarded for His faithfulness. He looked past the present and the obvious, and looked to the purposes of God. He lived that life by faith.

The idea around Jesus as the origin and completion of our faith, beginning and the end, suggest that in Jesus we find the origin, conclusion, and ultimate expression of our faith.[[59]](#footnote-59) Jesus is so much more than merely the crowning example of steadfast faithfulness.[[60]](#footnote-60) He’s revealed through His attainment of exaltation and glory as the both source and conclusion of our lives in Him.[[61]](#footnote-61)

At verse 2c Jesus’ exaltation is expressed reflecting His enthronement; Hebrews 12:2c ~

… and has sat down at the right hand of the throne of God.[[62]](#footnote-62)

This event is pictured thousands of years prior to it actually taking place, as the psalmist looks toward the event in Psalm 110:1 [[63]](#footnote-63) ~

1 The Lord said to my Lord, “Sit at My right hand,

Till I make Your enemies Your footstool.”[[64]](#footnote-64)

**The Choice: His and Ours ~**

Getting back to the letter to the Hebrews, at verse 2 we have reference to the precise historical event in which Jesus had to make a supreme moral choice.[[65]](#footnote-65) He could shun the humiliation and pain, and instead embrace the joy that was rightfully His.[[66]](#footnote-66) Or… He could accept the humiliation, pain, and then death, on a Roman cross.[[67]](#footnote-67) And in doing so, see the Father’s purposes accomplished.

Knowing that the fate of humanity was at stake, in love He deliberately chose to suffer in our places. Implicit in that choice was the decision to follow the path of obedience and suffering, that decision is recorded in the Garden of Gethsemane prior to His arrest;[[68]](#footnote-68) Luke 22:41-42 ~

41And He was withdrawn from them about a stone’s throw, and He knelt down and prayed, 42saying, “Father, if it is Your will, take this cup away from Me; nevertheless not My will, but Yours, be done.”[[69]](#footnote-69)

Following this choice, we have the events commemorated on Good Friday with Jesus’ death on a Roman cross followed by His burial in a borrowed grace in fulfillment of prophecy; Isiah 53:8-9 ~

8 He was taken from prison and from judgment,

And who will declare His generation?

For He was cut off from the land of the living;

For the transgressions of My people He was stricken.

9 And they made His grave with the wicked—

But with the rich at His death,

Because He had done no violence,

Nor *was any* deceit in His mouth.[[70]](#footnote-70)

Note that, in spite of the shame and suffering Jesus endured, we now find Him at God’s right hand.[[71]](#footnote-71) There’s a striking reversal as pain turns to glory and humiliation turns to exaltation.[[72]](#footnote-72) 1 Corinthians 15:3-5 ~

3For I delivered to you first of all that which I also received: that Christ died for our sins according to the Scriptures, 4and that He was buried, and that He rose again the third day according to the Scriptures, 5and that He was seen by Cephas, then by the twelve.[[73]](#footnote-73)

**The Resurrection ~**

This resurrection, one of the best documented events in human history, is what the Christian faith pivots on. Apart from it Christianity is nothing more than pop-psychology with no power and no depth and no life-change. With the resurrection we find there’s a power that has changed the lives of millions.

When looked at objectively, the historical evidence is that Jesus did rise from the dead, proving that He is who He said He is; Romans 1:1-4 ~

***1*** Paul, a bondservant of Jesus Christ, called *to be* an apostle, separated to the gospel of God 2which He promised before through His prophets in the Holy Scriptures, 3concerning His Son Jesus Christ our Lord, who was born of the seed of David according to the flesh, 4*and* declared *to be* the Son of God with power according to the Spirit of holiness, by the resurrection from the dead.[[74]](#footnote-74)

Jesus looked through the cross to the coming joy.[[75]](#footnote-75) Having accomplished His task, He now reigns in glory and honor revealing Who He Is and What He Is, namely God Himself; Hebrews 1:1-4 ~

***1*** God, who at various times and in various ways spoke in time past to the fathers by the prophets, 2has in these last days spoken to us by *His* Son, whom He has appointed heir of all things, through whom also He made the worlds; 3who being the brightness of *His* glory and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down at the right hand of the Majesty on high, 4having become so much better than the angels, as He has by inheritance obtained a more excellent name than they.[[76]](#footnote-76)

The One who made and sustains all of creation, the One who shows us what the Father is like, He removes our sin-problem once and for all and now sits glorified as King of kings and Lord of lords. He was able to endure the pain of the cross for the sake of the joy to follow.[[77]](#footnote-77)

**Application ~**

The idea that Jesus is both “the author and finisher” of our faith points to Jesus as the One we look to for salvation, the One who showed us the Father, the One who showed us what a life of faith should look like, but also the One who brought it to completion through His death and resurrection.[[78]](#footnote-78) Jesus rose from the dead!

OK, cool. How do we apply this? The point being made by the text is found in verse 1;[[79]](#footnote-79) Hebrews 12:1 ~

***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,[[80]](#footnote-80)…

God has marked out our course, it’s a life lived in faith, in simply, profoundly, and wholeheartedly, trusting in Jesus as our Savior and Lord.[[81]](#footnote-81) He is both the course we’re called to run and the objective, the prize, at the end of the race.[[82]](#footnote-82)

The race is not complicated, we focus on Jesus. We trust our resurrected Lord and Savior to do what we could never do. We trust Him to bring the salvation that He’s purchased for us[[83]](#footnote-83) and promised to deliver to us. (Kind of like Amazon!)

If you are trusting in Jesus, does that trust define how you live and speak and behave? If you’ve never trusted in Jesus to save you, but would like to, come talk to me.

1. Michael Hodgin, *1002 Humorous Illustrations for Public Speaking*, (Zondervan, Grand Rapids, MI.: 2004), 242. [↑](#footnote-ref-1)
2. Accessed from <https://www.christianity.com/church/church-history/timeline/1-300/possible-date-for-christs-resurrection-11629555.html#google_vignette> on 2/17/25. [↑](#footnote-ref-2)
3. [*The New King James Version*](https://ref.ly/logosres/nkjv?ref=BibleNKJV.Heb12.1&off=238&ctx=at+is+set+before+us%2c~+2%C2%A0looking+unto+Jesu) (Nashville: Thomas Nelson, 1982), Heb 12:2a. [↑](#footnote-ref-3)
4. [*The New King James Version*](https://ref.ly/logosres/nkjv?ref=BibleNKJV.Heb12.1&off=18&ctx=The+Race+of+Faith%0a~12+Therefore+we+also%E2%80%A2%2c) (Nashville: Thomas Nelson, 1982), Heb 12:1–2. [↑](#footnote-ref-4)
5. Kurt Aland et al., [*The Greek New Testament, Fourth Revised Edition (Interlinear with Morphology)*](https://ref.ly/logosres/logosubs4int?ref=BibleUBS4.Heb12.1&off=0&ctx=+%0a+12++~%CE%A4%CE%BF%CE%B9%CE%B3%CE%B1%CF%81%CE%BF%CF%85%CD%82%CE%BD+%CE%BA%CE%B1%CE%B9%CC%80+%CE%B7%CC%94%CE%BC%CE%B5%CE%B9%CD%82%CF%82+%CF%84%CE%BF%CF%83%CE%BF%CF%85%CD%82%CF%84%CE%BF%CE%BD) (Deutsche Bibelgesellschaft, 1993), Heb 12:1. [↑](#footnote-ref-5)
6. William L. Lane, [*Hebrews 9–13*](https://ref.ly/logosres/wbc47b?ref=Bible.Heb12.1-2&off=14&ctx=430).%0a1%E2%80%932+In+12%3a1%E2%80%933+~the+writer%E2%80%99s+intenti), vol. 47B, Word Biblical Commentary (Dallas: Word, Incorporated, 1991), 407. [↑](#footnote-ref-6)
7. Kurt Aland et al., [*The Greek New Testament, Fourth Revised Edition (Interlinear with Morphology)*](https://ref.ly/logosres/logosubs4int?ref=BibleUBS4.Heb12.1&off=0&ctx=+%0a+12++~%CE%A4%CE%BF%CE%B9%CE%B3%CE%B1%CF%81%CE%BF%CF%85%CD%82%CE%BD+%CE%BA%CE%B1%CE%B9%CC%80+%CE%B7%CC%94%CE%BC%CE%B5%CE%B9%CD%82%CF%82+%CF%84%CE%BF%CF%83%CE%BF%CF%85%CD%82%CF%84%CE%BF%CE%BD) (Deutsche Bibelgesellschaft, 1993), Heb 12:1. [↑](#footnote-ref-7)
8. William L. Lane, [*Hebrews 9–13*](https://ref.ly/logosres/wbc47b?ref=Bible.Heb12.1-2&off=595&ctx=+in+literary+Koine.+~It+functions+as+a+co), vol. 47B, Word Biblical Commentary (Dallas: Word, Incorporated, 1991), 407. [↑](#footnote-ref-8)
9. [*The New King James Version*](https://ref.ly/logosres/nkjv?ref=BibleNKJV.Ac13.28&off=0&ctx=+in+condemning+Him.+~28%C2%A0q%EF%BB%BFAnd+though+they) (Nashville: Thomas Nelson, 1982), Ac 13:28–30. [↑](#footnote-ref-9)
10. William L. Lane, [*Hebrews 9–13*](https://ref.ly/logosres/wbc47b?ref=Bible.Heb12.1-2&off=120&ctx=e+previous+section.+~The+theme+of+perseve), vol. 47B, Word Biblical Commentary (Dallas: Word, Incorporated, 1991), 407. [↑](#footnote-ref-10)
11. [*The New King James Version*](https://ref.ly/logosres/nkjv?ref=BibleNKJV.Heb11.39&off=0&ctx=caves+of+the+earth.%0a~39%C2%A0And+all+these%2c+g%EF%BB%BF) (Nashville: Thomas Nelson, 1982), Heb 11:39–40. [↑](#footnote-ref-11)
12. William L. Lane, [*Hebrews 9–13*](https://ref.ly/logosres/wbc47b?ref=Bible.Heb12.1-2&off=771&ctx=%3a1%E2%80%9340+and+shows+that~+the+admonition+that), vol. 47B, Word Biblical Commentary (Dallas: Word, Incorporated, 1991), 407. [↑](#footnote-ref-12)
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