Hebrews 12

1 So therefore we also having so great a cloud of witnesses surrounding us, having laid aside (put/place away from) every weight and the sin easily encircling (besetting, well standing around), we should run the race laid before us through endurance,

2 Looking away from all else unto Jesus, the originator (founder, pioneer) and completer (perfecter, consummator) of [our] faith: who for the joy lying before Him endured the cross, having despised (view/think down, think little of, scorn) its shame, and sat down at (in) the right hand/side of the throne of God.

3 Reckon fully Him having endured such hostile-speaking (speak opposite to, latin-contradictionem) by sinners against (unto) Himself, so that you will not grow weary, wearily succumbing (fainting, desponding) in your souls.

4 You have not yet resisted unto blood, struggling against (with, towards) sin.

5 And you have totally forgotten the entreaty that speaks conclusively to you as to sons: “My son, do not regard lightly (care too little) the discipline (instruction that trains someone to full development, latin-disciplinam-correction root is training/discipline) of the Lord, nor faint (succumb to losing strength), being reproved (rebuked, convinced, convicted, exposed) by (under) Him.”

6 “For whom the Lord loves, He disciplines; and He scourges (flogs, whips) every son whom He welcomingly receives.”

7 If you endure discipline, God is dealing with you as sons; for what son is there whom his father does not discipline?

8 And if you are without discipline, of which you all have become partakers, then you are illegitimate children and not sons.

9 Furthermore we have had fathers of our flesh who discipline us and we respected (regarded, revered, latin-reverebamur-respected root is revere, greek-entrepo-to turn in, recoiling in shame- a wholesome shame which leads a man to consider his condition, to turn about) them; will we not much more be in subjection to the Father of spirits and live?

10 For truly they disciplined us for a few days according to that seeming good to them; but He upon our benefitting to share of His holiness.

11 Now all discipline for the present seems not to be of joy but rather of pain (grief, distress, vexation, heaviness); however afterward it yields peaceable fruit of righteousness (justice) to those having been trained (exercised) through it.

12 Therefore set straight again your drooping (slack, weakened) hands and your enfeebled knees;

13 and make straight paths for your feet, so that that which is lame should not be turned aside (forsaken, avoided); however should be healed (greek-iathe, latin-sanetur-healed).

14 Pursue peace with all, and holiness, which without no one will see the Lord;

15 Exercising oversight (upon looking, latin-contemplantes-looking-contemplating) lest any fall short away from the grace of God; lest any root of bitterness springing up (growing up) should disturb (annoy, crowd in, in-mob) you, and through this the many might be defiled (polluted, stained);

16 Lest there be any fornicator or profane person (profane because of improper entrance, permitted to be trodden), as Esau, who for one meal, sold his birthright (rights of the first-born).

17 For you know that afterward, when wishing to inherit the blessing, he was rejected (disqualified); For he found no place of repentance, although he intensely sought it out with tears.

18 For you have not drawn near to that being touched and having been kindled ignited, burned, consumed, latin-accensibilem-burned) with fire, and to darkness (darkness of a storm/cloud) and to deep gloom (dark murkiness/blackness), and to storm (whirlwind, tempest),

19 And to the sound of a trumpet (war-trumpet), and to a voice of words (rhematon, sayings); which those having heard, excused themselves, asking the word (logon) not to be addressed (put towards) to them;

20 For they could not bear that being explicitly commanded: If even a wild animal (beast) should touch the mountain, it will be stoned;”

21 And so fearful was the thing appearing that Moses said, “I am greatly terrified (wholly fearful) and trembling.”

22 But rather you have come to Mount Zion; and to the city of the living God, the heavenly Jerusalem; and to myriads of angels,

23 To the festal assembly-place (assembly-place where people met for a common purpose, especially to celebrate/commemorate/be festive); and to the church of the firstborn, having been enrolled (inscribed in a register, registered) in the heavens; and to God the Judge of all; and to the spirits of the righteous (just) having been perfected (consummated);

24 And to Jesus the mediator of the new covenant; and to the blood of sprinkling, speaking better things than that of Abel.

25 See that you do not refuse Him who is speaking. For if those did not escape, having refused Him divinely instructing them upon the earth, much more we turning away from the One from the heavens,

26 Whose voice shook the earth at that time; and now He has promised saying, “Yet once more I will shake not only the earth, but rather also heaven.”

27 And this, “Yet once more,” signifies (makes evident) removing of the things being shaken, as those having been created, so that the things not being shaken should remain.

28 Therefore we receiving a kingdom not to be shaken, we might have grace through which we might well-pleasingly serve God with reverence (godly fear, pious caution) and cowering awe (timid dread).

29 For our God is a wholly consuming fire.