

Introduction to Hebrews Chapter 12

Run with Endurance: Looking to Jesus, Received as Sons, Coming to Mount Zion

Hebrews chapter eleven closed with a great roll call of the faithful, men and women who lived and died trusting promises they never saw fulfilled in their lifetimes. Chapter twelve opens with the direct, personal application of that roll call. Since believers are surrounded by so great a cloud of witnesses, they are urged to lay aside every weight and the sin that so easily entangles, and to run with patience the race set before them, fixing their eyes on Jesus, the author and finisher of faith, who for the joy set before him endured the cross, despising its shame, and is now seated at the right hand of the throne of God. Believers are told to consider him who endured such hostility from sinners against himself, so that they do not grow weary and lose heart.

The chapter then turns to a matter the readers had apparently forgotten: they had not yet resisted to the point of shedding blood in their struggle against sin, and they had overlooked the exhortation that addresses them as sons, “My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.” The writer reasons that if God did not discipline them, they would be illegitimate children and not true sons at all. Earthly fathers disciplined for a few days as they thought best, but God disciplines for our profit, that we might partake of his holiness. No discipline seems joyous at the time, but grievous, yet it afterward yields the peaceable fruit of righteousness to those trained by it.

From this foundation the writer moves to practical exhortation. Lift up the hands which hang down and the feeble knees, and make straight paths for your feet, so that what is lame may not be turned aside but rather healed. Follow peace with all men, and holiness, without which no man shall see the Lord. Look diligently lest any man fail of the grace of God, lest any root of bitterness springing up trouble the community and defile many, and lest there be any fornicator or profane person like Esau, who for one morsel of meat sold his birthright. Afterward, when he wished to inherit the blessing, he was rejected, for he found no place of repentance, though he sought it carefully with tears.

The chapter reaches its climax with a sweeping contrast between two mountains. Believers have not come to a mountain that could be touched, burning with fire, wrapped in blackness, darkness, and tempest, and the sound of a trumpet and a voice so terrifying that the hearers begged that no more words be spoken to them—a voice so fearsome that even Moses said, “I exceedingly fear and quake.” Instead, believers have come to Mount Zion, to the city of the living God, the heavenly Jerusalem, to an innumerable company of

angels, to the general assembly and church of the firstborn written in heaven, to God the Judge of all, to the spirits of just men made perfect, to Jesus the mediator of the new covenant, and to the blood of sprinkling, which speaks better things than that of Abel. The chapter closes with a solemn warning not to refuse him who speaks from heaven, a promise that God will once more shake not only the earth but also heaven, removing all that can be shaken so that what cannot be shaken may remain, and the sober reminder that since believers are receiving a kingdom which cannot be moved, they are to serve God acceptably with reverence and godly fear, for our God is a consuming fire.

Opening Prayer

Heavenly Father, we thank you for the great cloud of witnesses who have gone before us in faith, and we ask that their example would spur us on rather than merely inform us. Help us to lay aside every weight and every sin that entangles us, and to run with patience the race you have set before us.

Lord Jesus, you are the author and finisher of our faith. As you endured the cross for the joy set before you, teach us to endure our own trials without growing weary or losing heart, keeping our eyes fixed on you above every distraction.

Father, when discipline comes into our lives, help us to receive it as evidence of your love rather than a sign of your absence, trusting that it is working in us the peaceable fruit of righteousness, even when it is painful in the moment.

Holy Spirit, strengthen our feeble hands and weak knees, and make us people who pursue peace and holiness. Guard our hearts from bitterness, and remind us always that we have come not to a mountain of terror but to Mount Zion, the city of the living God, through Jesus our mediator. In his name we pray, Amen.

Section One: Hebrews 12:1-11

Run with Endurance: Looking to Jesus and Received as Sons Through Discipline

1 Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience 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 is set down at the right hand of the throne of God.

3 For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.

4 Ye have not yet resisted unto blood, striving against sin.

5 And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him:

6 For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

7 If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?

8 But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.

9 Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live?

10 For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness.

11 Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.

The Context

The writer has just finished chapter eleven's roster of faithful men and women, and now applies their example directly. Their faith was not a spectator sport preserved for admiration; it forms a "cloud of witnesses" meant to spur present readers toward active endurance. The image shifts to a footrace, common in the Greco-Roman world, in which runners stripped off heavy clothing to run unhindered. Believers are told to lay aside both "weights," things not necessarily sinful but which slow spiritual progress, and "sin" itself, which entangles like a garment catching underfoot.

The focal point of the race is not the runner's own effort but Jesus, described as the "author and finisher" of faith, the one who both began and will complete what he requires of his followers. His endurance of the cross, sustained by joy set before him rather than

by numbness to pain, becomes the pattern for believers who are told to “consider him” whenever they are tempted to grow weary.

The passage then turns from imitation to explanation, addressing why believers suffer at all. Quoting Proverbs 3:11-12, the writer reframes hardship as fatherly discipline rather than divine neglect. The logic is drawn from ordinary family life: children who receive no correction from their father are not legitimate sons but illegitimate children outside the family structure. If earthly fathers, however imperfect, disciplined their children for a few days “after their own pleasure,” how much more does the perfect heavenly Father discipline for genuine profit, namely, that his children might partake of his holiness.

The section closes by acknowledging the honest difficulty of discipline. No chastening feels joyous in the moment; it feels grievous. But the writer insists on a later harvest, “the peaceable fruit of righteousness,” available specifically to those who are “exercised thereby,” a term drawn from athletic training that implies active engagement with the difficulty rather than passive endurance alone.

Plain American English

Since we're surrounded by all these people who lived by faith before us, let's get rid of anything weighing us down and any sin that trips us up, and let's run our race with endurance, keeping our eyes on Jesus, who started this faith in us and will finish it. He endured the cross because he knew the joy waiting on the other side, and he ignored its shame. Think about what he went through so you don't get worn out and give up. You haven't even had to bleed yet in your fight against sin. And you've forgotten what God says to you as his children: don't brush off the Lord's discipline, and don't get discouraged when he corrects you, because he disciplines the ones he loves, the ones he calls his own. If you're being disciplined, that means God is treating you like a real son. What son isn't corrected by his father? If you never get disciplined at all, that means you're not really his child. Our human fathers corrected us and we respected them for it—shouldn't we respect our spiritual Father even more, since it means real life? Our fathers disciplined us for a little while, based on what seemed right to them, but God disciplines us for our own good, so we can share in his holiness. No discipline feels good while it's happening—it hurts. But later on, it produces a peaceful harvest of doing what's right, for those who let it train them.

Key Observations

Seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us: This signifies **The**

Great Roll Call of Chapter Eleven Functions Not as a Distant Historical Record but as a Present, Surrounding Encouragement That Demands an Active Response of Laying Aside Every Hindrance.

Let us run with patience the race that is set before us, Looking unto Jesus the author and finisher of our faith: This signifies Endurance in the Christian Life Is Pictured as a Race Requiring Sustained Focus on Jesus, Who Both Originates and Brings to Completion the Very Faith Believers Are Called to Run With.

Who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God: This signifies Jesus's Own Endurance Was Sustained by Anticipated Joy Rather Than Indifference to Suffering, a Pattern Believers Are Invited to Imitate in Their Own Trials.

Ye have not yet resisted unto blood, striving against sin: This signifies The Readers' Present Struggle, However Real, Had Not Yet Reached the Extreme Cost Others Had Paid, Placing Their Hardship in Sobering Perspective.

Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth: This signifies Divine Discipline, Far from Being Evidence of God's Absence, Is Presented as Proof of Authentic, Legitimate Sonship.

No chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby: This signifies Discipline's Painful Present Experience and Its Fruitful Future Outcome Are Held Together Honestly, Without Minimizing Either the Difficulty or the Eventual Good.

What This Means for Us Today

1. Endurance Requires a Fixed Gaze, Not Just Willpower: Modern believers are prone to think of perseverance as a matter of gritting their teeth harder. This passage locates endurance instead in sustained attention to Jesus. Practically, this means cultivating habits, prayer, Scripture, worship, that keep Christ in view, rather than relying on sheer determination alone.

2. Discipline Should Be Reinterpreted as Love, Not Rejection: When hardship strikes, the natural instinct is to wonder whether God has abandoned us. This passage reverses that instinct entirely, insisting that discipline is the mark of belonging, not exclusion. Believers today can bring their pain honestly to God while trusting that it is not evidence of his absence.

3. Present Pain and Future Fruit Are Not in Tension: The text refuses to pretend discipline feels good, and it refuses to let the difficulty have the final word. Christians can hold both truths simultaneously, naming present grief honestly while trusting a later harvest of righteousness and peace that the trial itself is producing.

How This Relates to Today

In a culture that often treats suffering as senseless or as proof that something has gone wrong, this passage offers a strikingly different framework. It does not deny that pain is painful, but it insists that pain can carry purpose when a loving Father is the one administering it. This reframing matters enormously for how believers process illness, loss, financial hardship, or relational strain; the question shifts from “why is this happening to me” toward “what is God producing in me through this.”

The passage also speaks to a generation quick to quit when things become difficult. The image of running a race with patience, sustained not by self-generated willpower but by fixed attention on Jesus, offers a model of endurance rooted in relationship rather than raw effort. It reminds believers that the goal is not merely to survive hardship but to be shaped by it into greater holiness.

Key Lesson: **God's discipline is not the opposite of his love; it is the proof of it, and the pain it brings now is producing a harvest of righteousness that patience alone will not rush.**

Section Two: Hebrews 12:12-17

Strengthen What Remains: Pursuing Peace, Holiness, and Guarding Against a Bitter Root

12 Wherefore lift up the hands which hang down, and the feeble knees;

13 And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed.

14 Follow peace with all men, and holiness, without which no man shall see the Lord:

15 Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled;

16 Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright.

17 For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears.

The Context

Having explained the purpose of discipline, the writer now turns to practical instruction for the community. The image of hanging hands and feeble knees, drawn from Isaiah 35:3, pictures believers worn down by trial, discouraged to the point of physical weakness. The exhortation to “lift up” and to “make straight paths” carries a corporate dimension; the community is called to support its weakest members so that the lame are not further injured but rather healed.

The command to “follow peace with all men, and holiness” pairs two pursuits that are easily separated in practice. Peace without holiness becomes mere conflict-avoidance; holiness without peace becomes harsh and isolating. The writer insists both are necessary, and adds a sobering qualifier: holiness is not optional refinement but the very condition “without which no man shall see the Lord.”

The warning against a “root of bitterness” draws on Deuteronomy 29:18, where a root bearing gall and wormwood threatens to poison the whole community. The image is agricultural and communal: bitterness rarely stays contained in one person; left unaddressed, it spreads and defiles many. This leads directly into the warning against becoming like Esau, invoked as the paradigm of trading a lasting inheritance for a fleeting, immediate appetite.

Esau's story, drawn from Genesis 25 and 27, is presented with a sober coda: when he later sought to reverse his choice and inherit the blessing, he was rejected, and found “no place of repentance,” though he sought it with tears. The tears were real, but they expressed regret over consequences rather than a change capable of undoing an irreversible transaction. The passage functions as a warning that some choices, made carelessly for momentary gratification, foreclose future options in ways tears alone cannot repair.

Plain American English

So strengthen those tired hands and weak knees. Make the road smooth for your feet, so that anyone who's limping doesn't get hurt worse, but instead gets healed. Do everything

you can to live at peace with everyone, and pursue holiness, because without it, nobody will see the Lord. Watch carefully so that no one misses out on God's grace, and make sure no bitter root grows up to cause trouble and poison a lot of people. Watch out that no one is sexually immoral or careless about what's sacred, like Esau, who traded his birthright for a single meal. You know what happened next—when he wanted that blessing back later, he was turned away. He couldn't undo what he'd done, even though he begged for it with tears.

Key Observations

Lift up the hands which hang down, and the feeble knees; And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed: This signifies **The Community's Weakest, Most Discouraged Members Require Deliberate, Practical Support Rather Than Being Left to Struggle Alone.**

Follow peace with all men, and holiness, without which no man shall see the Lord: This signifies **Peace and Holiness Are Pursued Together, Not Interchangeably, With Genuine Holiness Named as an Absolute, Non-Negotiable Condition for Seeing God.**

Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled: This signifies **Unresolved Bitterness Left Unaddressed in a Single Individual Has the Capacity to Spread and Corrupt an Entire Community.**

Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright: This signifies **Esau Becomes a Cautionary Example of Trading a Lasting, Sacred Inheritance for Momentary, Immediate Gratification.**

He found no place of repentance, though he sought it carefully with tears: This signifies **Esau's Later Tears Expressed Genuine Regret Over Consequences Rather Than a Change of Heart Capable of Reversing an Irreversible Choice.**

What This Means for Us Today

1. Spiritual Strength Is a Community Responsibility, Not Just an Individual One:

The command to lift up hanging hands and feeble knees is addressed to the whole community, not merely to struggling individuals themselves. Churches today are called to actively notice and support discouraged members rather than assuming recovery is a private matter.

2. Bitterness Must Be Addressed Early, Before It Spreads: The image of a root growing up warns against ignoring small resentments, believing they will stay contained. Practically, this calls for prompt reconciliation and honest confrontation of grudges before they defile a wider circle of relationships.

3. Some Choices Carry Consequences That Regret Alone Cannot Undo: Esau's story is a sobering reminder that momentary decisions, made under pressure or appetite, can foreclose future blessings. Believers are called to weigh long-term inheritance against short-term satisfaction before, not after, the choice is made.

How This Relates to Today

This passage speaks directly into a culture that often treats personal struggle as something to be managed privately, apart from community involvement. The call to lift up hanging hands is a call to genuine mutual care, checking in on the discouraged, walking alongside the spiritually weary, and refusing to let anyone quietly drift away unnoticed. It also challenges churches to hold peace and holiness together, resisting both harsh legalism that fractures relationships and easy tolerance that compromises truth for the sake of comfort.

The warning about Esau resonates with a consumer culture built around instant gratification. Many decisions, made quickly for immediate satisfaction, whether financial, relational, or moral, can have consequences that outlast the momentary pleasure by years or even a lifetime. The passage calls believers to consider their long-term inheritance in Christ before trading it away for something that will not satisfy.

Key Lesson: **Neglected bitterness spreads and short-term appetites can cost a lasting inheritance, so pursue peace, holiness, and long-term faithfulness before the moment of temptation, not after.**

Section Three: Hebrews 12:18-29

Not to Sinai but to Zion: The Unshakeable Kingdom and the Consuming Fire

18 For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest,

19 And the sound of a trumpet, and the voice of words; which voice they that heard intreated that the word should not be spoken to them any more:

20 (For they could not endure that which was commanded, And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart:

21 And so terrible was the sight, that Moses said, I exceedingly fear and quake:)

22 But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels,

23 To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect,

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

25 See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven:

26 Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven.

27 And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain.

28 Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear:

29 For our God is a consuming fire.

The Context

The chapter's final movement builds its argument on a sweeping contrast between two mountains, and by extension, two covenants. The first mountain is Sinai, described entirely by sensory terror: fire, blackness, darkness, tempest, a trumpet blast, and a voice so overwhelming that the Israelites begged for it to stop. Even the boundary markers were lethal; a beast that so much as touched the mountain was to be stoned or shot through. The scene climaxes with Moses himself confessing fear, “I exceedingly fear and quake,” underscoring that even Israel's greatest mediator could not stand unmoved before this encounter.

Against this, the writer sets Mount Zion, described in a cascading list that moves from the heavenly city, to countless angels in festive assembly, to the church of the firstborn enrolled in heaven, to God as judge, to the spirits of the righteous made perfect, and finally to Jesus himself as mediator of a new covenant, whose sprinkled blood speaks a better word than the blood of Abel. Abel's blood cried out from the ground for vengeance against Cain; Christ's blood speaks instead of mercy, forgiveness, and access.

From this contrast the writer draws a warning rather than mere comfort. If those who refused the warning given at Sinai, an earthly mediation, did not escape judgment, how much less will those escape who turn away from a heavenly mediation. The writer then cites Haggai 2:6, where God promises to shake not only the earth but also heaven itself. The phrase “yet once more” signals a final, decisive removal of everything created and temporary, so that only what is unshakeable will remain.

The chapter closes with the appropriate response to receiving an unshakeable kingdom: not casual confidence, but grace-enabled worship marked by reverence and godly fear, because, as the writer states starkly, “our God is a consuming fire,” a phrase drawn from Deuteronomy 4:24 that closes the chapter on a note of holy awe rather than sentimental comfort.

Plain American English

You haven't come to a mountain you could actually touch, one burning with fire, wrapped in blackness and darkness and storm, with a trumpet blast and a voice speaking words so terrifying that everyone who heard it begged for it to stop. They couldn't handle what was commanded—if even an animal touched the mountain, it had to be killed. It was so terrifying that even Moses said, “I am shaking with fear.” But that's not where you've come. You've come to Mount Zion, the city of the living God, the heavenly Jerusalem, to thousands upon thousands of angels celebrating together, to the assembly of God's firstborn children whose names are written in heaven, to God who judges everyone, to the spirits of righteous people made perfect, and to Jesus, who mediates a new covenant, and to his sprinkled blood, which speaks a better message than Abel's blood did. So make sure you don't refuse the one who's speaking to you. If people didn't escape punishment when they refused the warning given on earth, we certainly won't escape if we turn away from the one warning us from heaven. His voice shook the earth back then, but now he's promised, “Once more I'm going to shake not just the earth, but heaven too.” That phrase “once more” means everything that can be shaken, everything that was created, will be removed, so that only what can't be shaken will be left standing. So since we're receiving a kingdom that can't be shaken, let's be thankful, and let's

worship God the way he deserves, with reverence and awe, because our God is a fire that consumes.

Key Observations

Ye are not come unto the mount that might be touched, and that burned with fire... Moses said, I exceedingly fear and quake: This signifies **The Terrifying, Overwhelming Encounter at Sinai Represents the Old Covenant's Approach to God, Fearsome Even to Moses Himself.**

Ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels: This signifies **Believers Now Approach God Not Through Terrifying Distance but Through Festive, Joyful Nearness to an Entire Heavenly Community.**

To Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel: This signifies **Christ's Blood Speaks a Fundamentally Different Message Than Abel's, Not a Cry for Vengeance but a Voice Securing Mercy and Reconciliation.**

If they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven: This signifies **An Argument from Lesser to Greater Warns That Rejecting the Greater, Heavenly Revelation Carries Graver Consequences Than Rejecting the Earlier, Earthly One.**

Yet once more I shake not the earth only, but also heaven... that those things which cannot be shaken may remain: This signifies **A Coming, Final Shaking Will Remove Everything Merely Created and Temporary, Leaving Only What Is Genuinely Permanent and Unshakeable Standing.**

We receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: For our God is a consuming fire: This signifies **Possessing an Unshakeable Kingdom Does Not License Casual Familiarity with God but Calls for Worship Marked by Reverence and Godly Fear, Since God Himself Remains a Consuming Fire.**

What This Means for Us Today

1. Access to God Through Christ Is a Privilege, Not a Presumption: The contrast between Sinai's terror and Zion's welcome reminds believers that their confident access to

God cost the mediation and blood of Christ. Gratitude, not entitlement, should mark how believers approach worship and prayer.

2. Warnings About Turning Away Remain Relevant Under Grace: The passage shows that greater revelation carries greater responsibility, not less. Believers today should not assume that grace removes all seriousness from persistent unbelief or willful drifting away from Christ.

3. Worship Should Hold Together Confidence and Reverence: Because believers have come to Zion, not Sinai, they can approach God with confidence. But because God remains a consuming fire, that confidence must never collapse into casual irreverence. Both truths shape healthy worship.

How This Relates to Today

Contemporary worship culture sometimes emphasizes God's nearness and friendliness to the exclusion of his holiness, while other traditions emphasize his holiness to the exclusion of his nearness. This passage refuses to separate the two. Believers are invited into festive, joyful nearness to God through Christ's mediation, yet warned that this same God remains a consuming fire deserving reverence and godly fear. Healthy Christian worship today holds both realities together rather than collapsing into either flippancy or terror.

The promise of a coming, final shaking also speaks to a world anxious about instability, political, economic, and personal. The passage acknowledges that everything created is, in fact, temporary and subject to removal, but it anchors hope not in the permanence of present circumstances but in the unshakeable kingdom believers are already receiving. This offers a stable foundation for facing a genuinely unstable world.

Key Lesson: **Believers have not come to a mountain of terror but to Mount Zion through Jesus's mediating blood, and that undeserved nearness calls for worship marked by both confident joy and reverent awe, since our God remains a consuming fire.**

Closing Prayer

Father, thank you that through Jesus we have come not to a mountain of terror but to Mount Zion, the city of the living God, where we are welcomed rather than warned away. Thank you for the sprinkled blood of Christ, which speaks a better word over us than any accusation ever could.

Lord, teach us to lift up the hands that hang down and to strengthen the feeble knees, both our own and those of our brothers and sisters who are weary. Help us to pursue peace with everyone and holiness in every part of our lives, knowing that without it we cannot see you rightly.

Guard us, Father, from any root of bitterness that would spring up and defile those around us, and keep us from trading our lasting inheritance for anything fleeting, as Esau once did. Give us wisdom to value what truly lasts.

And Lord, since we are receiving a kingdom that cannot be shaken, let us worship you with both confidence and reverence, remembering always that you are a consuming fire, holy and worthy of our deepest awe. In Jesus's name we pray, Amen.

Soli Deo Gloria

Glory to God Alone