

Hebrews 12

PASTOR

Hebrews 12 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,

- **Compassed about** (*perikeimai*) this is what surrounds your righteous placement, your identity, personal assignment...aligned with the witnesses.
- **Keimai** means to lie outstretched or to be positioned for a cause. It is the commissioning or ordained planting of a leader or friend of God in a location, or the position of strategic placement itself. It stems from the Gr. root *tithemi*. The Throne of God is the ultimate point of placement. All other things revolve around this seat of authority, and the outline of the earth is determined by what has been dictated from the Throne of God and His Temple in heaven. These lines of structure and operation are eternal in nature and function. The world system of wickedness is currently in control of most of the *keimai* alignment. We are called to redeem the root places of foundational identity of *keimai*.
- **Witnesses** (*martys*) those who went before us, willing to give their all for the cause of the calling of God.
- **Lay aside** (*apotithemi*) removing things from oneself; or in the best sense, the removal of things (weight and sin) that can prevent you from fulfilling your calling
- **Weight** (*ogkos*) a mass (as bending or bulging by its load), i.e. burden (hindrance); whatever is prominent, protuberance, bulk, encumbrance; from *agkale*: the curve or inner angle of the arm.
- **Beset** (*euperistatos*) skillfully surrounding the *histemi*...coming against what you are called to do and represent. Sin also surrounds and attacks the *histemi*
- **Run** (*trecho*) to run (in a race). This word occurs in Greek writings denoting to incur extreme peril, which it requires the exertion of all one's effort to overcome...
- **Patience** (*hupomone*) n. steadfastness, constancy, waiting...connected with hope (1 Th 1:3); from *hupomeno* v. to remain under; to abide within your assigned placement. Further definition: active and energetic resistance to a hostile power; to not surrender to a hostile power, to persevere
- **Race** (*agon*) conflict, anxiety, fight; a place of contest; arena or stadium
- **Set before** (*prokeimai*) to look ahead at the objective. (see above)

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.

- **Looking** (*aphorao*) to turn the eyes away from other things and fix them on something; to consider attentively; to stare. [*apo* – denotes separation] + [*horao* – to discern clearly; to see with the eyes; to see with the mind, to perceive, know; to see, i.e. become acquainted with by experience]
- **Author** (*archego*) chief leader, prince; to champion a kingdom objective. [*arche* – from the beginning] + [*ego* – to lead; to take with oneself; to lead by accompanying to a place]
- **Finisher** (*teleiotes*) perfecter; the idea is reserved for communication with God, and the development of partnering with Him through commune and reception of the divine new. With God, it is a building process of relationship with Him and partnering according to the eternal plan. Therefore, this word implies evolving and maturing in stages to become a trusted son of God.
- **Faith** – your ongoing relationship in commune at the right hand and your obedience to the directives given therein.
- **Joy** (*chara*) root of grace
- **Set before** (*prokeimai*) to look ahead at the *keimai* objective
- **Endured** (*hupomeno*) abiding with patience in your assigned placement.
- **Cross** (*stauros > histemi*) stake or post; established power base
- **Despising** (*kataphroneo*) the assessment that you make through commune with the Spirit; *phren*, the breathing of the spirit forms your affections and your understanding. He was willing to be viewed with disrespect and without honor, to be viewed as nothing. If you are not praying, you are not going to understand or be able to withstand the opposition.
- **Set down** (*kathizo*) appointed or seated; guarantees the proper flow in triumph over the enemy. Unclean spirits oppose this by trying to block proper flow of sons.

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

- **Consider** (*analogizomai > analogia*) to think upon again and again, to occupy the mind regarding the *logos* with respect to our Lord Jesus. He is the Word.
- **Endured** (*hupomeno*) patient abiding; stay under; remain
- **Contradiction** (*antilogia*) oppose the *logos*.
- **Wearied** (*kamno*) to grow weary from constant work; to be sick or weary of mind.
- **Faint** (*eklyo*) to relax, loosen or set free [*ek* – out of, away from; by] + [*lyo* – to loose any person tied or fastened; to break up or destroy]
- **Minds** (*psuche*) the breath; vital life force that either breathes after what is of God or what is of the world.

TEACHER/SEER

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

- **Resisted** (*antikathistemi*) to place in opposition; to set an army in line of battle; to resist. We have not shed blood, like Jesus, in our fight against sin.
- **Striving** (*antagonizomai*) to struggle against...agonizing...

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.*

- **Exhortation** (*paraklesis*) to call alongside what God is doing
- **Speaketh** (*dialegomai*) to lay forth line upon line
- **Children/son** (*huois*) a functioning son who has accepted responsibility. Willing to accept the training and instruction of our Heavenly Father.
- **Despise not** (*oligoreo*) boiling down to purity and more value. We are in the midst of becoming contrite, small, but demonstrating authority and power in the chastening.
- **Chastening** (*paideia*) instruction and training; discipline; to hit with a single blow (ouch).
- **Faint** (*eklyo*) same as above...relax or loosen
- **Rebuked** (*elegcho*) admonished, reprov'd, to tell a fault
- **Scourgeth** (*mastigoo*) to flog; a calamity, misfortune (sent by God to discipline or punish)
- **Endures** (*hupomeno*) patient abiding; stay under; remain
- **Deals** (*prosphero*) bring you where you are supposed to be; bring you through (forward)
- **Partakers** (*metochos*) a partner; to pattern what is spoken; when God says something, we become that; we become a partaker of what God has released to us and called to do
- **Subjection** (*hupotasso*) to arrange in an orderly manner under authority
- **Profit** (*symphero*) to bring together
- **Partakers** (*metalambano*) we've been given something; we receive it [meta – with; accompaniment] + [*lambano* – take with the hand; lay hold of]
- **Holiness** (*hagiotes*) the divine plan of restoration; eternal will

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.*

- **Joyous** (*chara*) root of grace
- **Grievous** (*lype*) heaviness, sorrow, grief, affliction
- **Peaceable** (*eirenikos*) pertaining to peace
- **Righteousness** (*dikiaosyne*) vision

EVANGELIST

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:*

- **Lift up** (*anothoo*) to straighten up; to put things in order; to align or correct. The first thing you straighten is your hand so you are positioned to partner.
- **Hands** (*cheir*) empty hand of partnership
- **Hang down** (*pariemi*) to relax or neglect; to let pass, let go; weaken; not delivering what we're supposed to be doing; what the hand requires. Legal term: to resign; abandon
- **Feeble** (*paralyo*) to loosen on one side or from the side; paralyzed grace. Free to do what you want; not kneeling in grace.
- **Straight** (*orthos*) to be upright; to straighten; a safeguard to stay on the path
- **Paths** (*trochia*) the path upon which to run the race (*trecho*)
- **Lame** (*cholos*) limping; cripple; deprived of a foot
- **Turned out of the way** (*ektrepo*) to turn out; a dislocated limb
- **Healed** (*iaomai*) to be whole; preventative and proper use; proper function; the way to stay healthy and strong; spiritually healthy lifestyle
- **Peace and holiness** – to fulfill the will of God

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.*

- **Looking diligently** (*episkopeo*) to oversee (the church), inspect, beware, care for
- **Fail** (*hystereo*) to be later or inferior, to lack; this is where we get our word hysteria
- **Grace** (*charis*) joyfully growing forward, enabling us to partner with God in the new thing He wants to do
- **Bitterness** (*pikria*) a root springs up when a person rejects the intended pathway of purpose before God because of offense, rejection, etc
- **Springing up** (*phyo*) to puff, blow, swell up; to grow; to produce
- **Trouble** (*enochleo*) to crowd, to annoy; a disturbance
- **Defiled** (*miaino*) sully, taint; to dye with another color, to stain
- **Fornicator** (*pornos*) the gate the harlots hung out. *Porno* is a graphic that is a doorway into that. Fulfilling lust...going into doorways you don't belong in. "I'm going to enter into this doorway and I don't care what it costs me." Esau entered into a doorway that was unsuitable and caused him to give away his birthright.
- **Profane person** (*bebelos*) threshold or doorway of a wicked place, unhallowed
- **Inherited** (*kleronomeo*) lot, portion given to an heir
- **Blessing** (*eulogia*) enduring word of purpose

APOSTLE

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:)

- **Voice of Words** (*rhema*) a divinely-inspired word revealed for a specific moment in time and is used to direct people with a sense of immediacy
- **Intreated** (*paraiteomai*) to beg off; reject or refuse the *rhema* and *logos* words that were to be *prostithemi* for them; root *aiteo*: when we hear from God, and His plan dictates a specific course of action, we declare it in our petitions; OT *sha'al*.
- **Word** (*logos*) word of enduring purpose
- **Spoken** (*prostithemi*) speaks of adding to what has already been given
- **Endure** (*phero*) to bring or carry
- **Commanded** (*diastellomai* > *histemi*) a charge or command. To set ourselves apart from what the world is saying and heed to *histemi* directives or assignments

²² But ye are come unto mount Sion (TS), and unto the city of the living God, the heavenly Jerusalem (GG), and to an innumerable company of angels (HA), ²³ To the general assembly and church of the firstborn, which are written in heaven (PLS), and to God the Judge of all (WR), and to the spirits of just men made perfect (GS), ²⁴ And to Jesus the mediator of the new covenant (JB), and to the blood of sprinkling, that speaketh better things than that of Abel (NB). 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:

- **Church** (*ekklesia*) governing body
- **Just** (*dikaios*) people who move in righteous vision
- **Perfect** (*teleioo*) the idea is reserved for communication with God, and the development of partnering with Him through commune and reception of the divine new. this word implies evolving and maturing in stages to become a trusted son of God.
- **Sprinkling of the blood** – 8th thing....bringing us into the new
- **Better things** (*kreitton*) issued from the Throne; Abel was doing what he had been told to do. It was a *kratos* moment. When we are moving in the sprinkling of the blood, we are moving in the *kratos* of God. God is speaking of doing a new thing.
- **Refuse** (*paraiteomai*) to beg off; reject or refuse; do not refuse the *kratos* word, which is going to be a new thing; from *aiteo*...

PROPHET

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.*

- **Remain** (*meno*) abide
- **Have** (*echo*) **grace** (*charis*)
- **Acceptably** (*euarestos*) to be fully accepted. It speaks of being fully committed to the *eu* (the perfect will of God). We cease from our own labor and we belong to God. When we are arrested, what we have been doing has to cease (because it was wrong) and we are in the power and agenda of a higher power....from *arestos*: to please God
- **Reverence** (*aidos*) modestly
- **Fear** (*eulabeia*) taking hold well; circumspectly; carefully and surely; to grab onto the good thing God has given and not let go