

THE BOOK OF HEBREWS

Chapter Thirteen

Verse

- 1 *Let brotherly love continue.*
- 2 *Be not forgetful to entertain strangers; for thereby some have entertained angels unawares.*
- 3 *Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body.*
- 4 *Marriage is honorable in all, and the bed undefiled: but whoremongers and adulterers God will judge.*
- 5 *Let your Conversation be without covetousness; and be content with such things as you have: for he has said, I will never leave you, nor forsake you.*
- 6 *So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me.*
- 7 *Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation.*
- 8 *Jesus Christ the same yesterday, and today, and forever.*
- 9 *Be not carried about with divers and strange doctrines. For it is a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein.*
- 10 *We have an altar, whereof they have no right to eat which serve the tabernacle.*
- 11 *For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp.*
- 12 *Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.*
- 13 *Let us go forth therefore unto him without the camp, bearing his reproach.*
- 14 *For here have we no continuing city, but we seek one to come.*
- 15 *By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name.*
- 16 *But to do good and to communicate forget not: for with such sacrifices God is well pleased.*
- 17 *Obeys them that have the rule over you, and submit yourselves; for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you.*
- 18 *Pray for us: for we trust we have a good conscience, in all things willing to live honestly.*
- 19 *But I beseech you the rather to do this, that I may be restored to you the sooner.*

- 20 *Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the everlasting covenant,*
- 21 *Make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom be glory forever and ever. Amen.*
- 22 *And I beseech you, brethren, suffer the word of exhortation: for I have written a letter unto you in few words.*
- 23 *Know ye that our brother Timothy is set at liberty; with whom, if he come shortly, I will see you.*
- 24 *Salute all them that have rule over you, and all the saints. They of Italy salute you.*
- 25 *Grace be with you all. Amen.*

Notice here where the religious ones separated this from chapter twelve to thirteen. Chapter twelve ended with saying that our God is a consuming fire and I guarantee they didn't know what to do with that. So they separated this and they knew that the next verse in chapter thirteen and the last in twelve didn't go together. *For our God is a consuming fire and let brotherly love continue*, was all together. Except for one thing it didn't say that *'let brotherly continue*. There are only two words here 'love abides' all the other words were added. So what is this saying? Love abides. It sounds like what Paul spoke in Corinthians. Love never fails. Love just abides, love just IS. How is that? God is LOVE. If God is love then love abides and it is always there. Our God is a consuming fire, but love is the point of it. Everyone wants to separate from twelve to thirteen and make God this big roaring fire that is going to burn you up and throw you in hell and consume you, but then the next verse says LOVE ABIDES. Someone missed something didn't they? Don't tell me that you just draw a line between these two verses that this man wrote as two different contexts. It is the same letter. The whole book of Hebrews was one letter. Come on God is not trying to burn anyone up, He said he is a consuming fire and this is what is going to happen. Love is going to abide in you because of Him being a consuming fire that is all this is. You see they tried to separate it and make it say something else.

Vs 2 Be not forgetful, (this should say do not neglect) *to entertain strangers* (the word strangers isn't there either). It should say, *'do not neglect hospitality'*). What does that mean? Treat everyone the same, fellowship with all people. So, *do not neglect hospitality because through this some have entertained angels* (messengers of God). It is people who look ordinary and YOU are messengers of God. How can I say that you are not a messenger of God? So why do away with those who don't have little wings on their shoulders and look like a little fat naked baby? How can you say anyone is not a messenger of God? Does God dwell in them? Well then guess what? You all have the capacity of being the messenger of God and do you know what? You are all telling something. Everyone in your life is making a statement of where God is in your life. So

who can we kick out of fellowship? Where does the church come up with the idea that certain ones can't come to their fellowship any longer because you don't believe like them? Well you don't believe at all if you believe you can do those things. You have no faith if you think you have the right to judge another human being and cast them away because love isn't abiding in that. He said, 'In no wise will I cast anyone out that comes to me'. Did He say that? Then who gives the right to cast anyone out? How can you reconcile when you are destroying people. What do I care what they think? It's not me that is going to change their life, it is God through me. It has nothing to do with me and if I let God be through me He will change more people than you can ever think of. That is how He consumes with His fire, by letting that fire be in your life and it will consume others, but you've got to stop fighting the fire. It is God's glory and it doesn't have to do with you or myself. God will use the vessel. So remember when you entertain people, people that you don't even know, it might be people you've known all your life and never recognized as being a messenger of God. It could be someone that you've known all of your life and think the least of and they could be the very messenger that God sent into your life. How do you know? The only way you'll know is if the Spirit of God in you reveals it to you. God may not even want you to know it at the time and somewhere down the road you say, 'oh my God'. So you'd better watch what you're doing when you condemn people.

Vs 3 Remember them that are in bonds (or in captivity) as bound with them; He is not speaking of someone that is physically in jail. Their mind is bound up. It doesn't make any difference if they are in or out of jail. There are more people in jail that are out walking the streets. They are more bound up in their minds in what they think, than the ones in jail. They don't know God, they have heard and seen what the church has portrayed of God, but it has nothing to do with God. It is a carnal understanding. It is just like the picture of Jesus that they have on the walls in Churches. Do you think that he looked like that? You can read the word and know that he never looked anything at all like that. It states that he had nothing in him that was comely. Nothing was comely. That means he wasn't good to look at. That means he might have been a little on the homely side. He might have been ugly, but who cares. He was so plain he blended into everything. You see it is not the vessel that was important, but what was inside that vessel. It was the love in him that made him beautiful. Those pictures are some mans rendition to make him look pretty. If I burst someone's bubble about that picture I can't apologize, I will just continue. *And them which suffer adversity,* (literally the words 'suffer adversity' is 'that are mistreated') *and them that are mistreated as being yourselves also suffering in the body.* So when someone else is mistreated or down, it is the natural way that when they're down and someone is kicking them that you go join in on the kicking. When the church world gets someone down, they cast them out, kick them, mistreat them and then everyone else kicks them on the way out too. If it's wounded, kill it. That is not the way it should be. He says, *'if someone falls restore them in meekness'*. That doesn't sound like the way the church does. If you make a

mistake they cast you out. That is not my Father. I thank God that I know my Father and that I don't have one like the church portrays Him. I can sleep at night because I know my Father is not out to get me. Think how ridiculous this is. If God were out to get me how much of a struggle would it be? All He would have to do is to think about it and I wouldn't even exist. And I am trying to dodge God, like God can't catch me. Come on, how ridiculous is it to even think that the power of God with a thought process put everything into being and then I am going to act like I can elude Him. How stupid is that? It is ludicrous to think that I am going to impose my will over God's will. Yeah right!! That is the ego of man sitting or standing in the temple of God where it ought not to be. Now this fourth verse has been slaughtered, torn up, the church doesn't even know it exists. It says: Marriage is honorable, in some people; marriage is honorable in people if you are water baptized; marriage is honorable in everyone that hasn't been married before; Huh, that is the way the church reads it... IT says:

*Vs 4 **Marriage in honorable in ALL*** (and there are no other words there). Now tell me what that means? It is honorable for a man and a woman to be married. What give the right for any church (any pompous religious Pharisee) to stand and say, "I can't marry you because you've been married before? I can't marry you because you don't go to this church. I can't marry you because you work and a woman's place is in the home." I've heard all of these and this verse says **MARRIAGE IS HONORABLE IN ALL**. What does that ALL leave out? Everybody should be married by this book. It is a gift of God if you are not married and that is by the book too. It is a gift of God, it's what Paul said, and 'I wish you could be like me, it is a gift of God, but everyone has their own gift. So marriage is honorable in all and the bed, that is, the marriage bed, is undefiled. That means it is unsoiled it is pure. I hear people say, 'you can't do this and you can't do that if you are married, and you can only have sex in certain positions. It isn't anyone's business what you do in your marriage bed. Any preacher that tells you that there are certain positions that you must have in sex; it is none of their business. There are preachers who have written books on this and as I said it is none of their business. Anything you and your wife, or you and your husband decide to do in bed is your business and no one else's. As long as it doesn't involve an animal or another person, God hasn't got any problem with that. God does state that those things aren't cool. He did not say that because someone has been married before that they can't be married. A woman came to me once and said, 'Can you marry us, because we had the wedding set up and because I was water baptized but my fiancée wasn't the preacher wouldn't marry us. Well this is what I thought, good God baptize the man if that's all it takes. Where in the world are their brains. That was probably just an excuse because they weren't going to his church. I guess he thought that he was carrying some responsibility for those people and my book says in Corinthians, that there is one head for every man, and that word 'man' is humanity (or anthropos). So all of humanity has one head 'Christ' and I don't need someone else telling me what to do. You don't need me to tell you what to

do all I am doing is telling you what Father is saying to you. I will not tell you what to do. I will tell you what He says and you and God work it out, you have one head and that is Christ. *'But whoremongers and adulterers, God will judge (fornicators, adulterers).* What is a whoremonger, what is an adulterer, and what is a fornicator? A whoremonger is someone who chases after a whore. So in the male it would be a male going after a female prostitute. An adulterer is someone who is unfaithful in marriage. A fornicator is the same thing but it is an unmarried person verses a married person. For instance if a man and woman got together and the man was married and the woman wasn't, he would be an adulterer and she would be a fornicator. It is the same thing it just identifies that one is breaking the covenant of marriage and one isn't.

Vs 5 Let your conversation (or your lifestyle) be without covetousness; this covetousness in the language is 'loving money'. Let your lifestyle be without loving money. Is it okay to have money? Sure it is. You can have all you want as long as it doesn't come between you and God. You can have billions of dollars stacked up as long as it doesn't become an idol to you. Well you might say, 'oh it doesn't mean anything to me'. Well you let someone come and take it away from you and you will see how much it means to you. That's how to see how much something means to you, let someone take it away from you. If someone steals something from me (and I wasn't this way years ago, but I am now) do you know what I have to figure out? They needed it worse than I did and that was Gods way of getting it to them. That doesn't mean that they did a righteous thing by stealing it from me, but I have to understand that if God wanted it that way and that was the way He was going to get it there and they needed it worse then it's okay. You see my supply is in Christ not in things. So my lifestyle should be without the love of money. In I Timothy 6:10 it says, *the love of money is the root of all evil.* You don't even have to have money to have the **love** of money. You can be the poorest person on the face of the earth and be idolatrous in the love of money. You can be the richest person or someone in between. If money is too valuable to you there is a problem. Because then you would be covetous. Money is just a piece of tree ground up and put in a form of paper and it has ink printed on it and then they label it valuable. People will kill for the way they think about it. *'Be content with such things as you have.'* You can go to most churches today and there will be people saying that God is going to bless them some day and they're going to own a new Cadillac, or a new Limousine, a new boat, a new house, and they don't care if their mind is in the gutter or not. Put your mind on God. Where is the focus about God in the churches? It is not there. It is always about God giving you goose bumps. God didn't give you goose bumps; your mind did it to you. Can you hear this? I've got to know about God and my focus must be on Him and not on all this stuff. Paul says in Corinthians, *'the things that we see are temporal, but the things you don't see are eternal;'* so why isn't the focus on the eternal instead of on the temporary stuff? It is all passing away. So let's go back to this, *'be content with such things as you have'*, can you see what he said there? He said be content with what you've got because I will never leave you. So what is He telling

you? YOU'VE GOT HIM... BE CONTENT WITH GOD IN YOUR LIFE! The focus is that He is saying, I will never leave you nor forsake you. That is what you should be content with, having God in your life. Who cares about this other stuff? Circumstances have to bow to me. They can't change me. Money can't change me or the love of money can't change me. You have got to realize that you can't compromise in this walk. Everything is in Him. That is what Paul is doing here, he is taking us back to the fact that we have Him, He is in you, and He'll never leave you, nor forsake you. This was stated way back in the Old Testament. God has always been in humanity, and if He left we would be dead. He said. "I'm never going to leave you don't worry, it's okay, just be confident and content with what you have, ME. That is everything you want. You see everyone is looking for Jesus to come down and be the gift giver and give them what they need, but when you have the gift giver tell me what you are lacking? If you have the gift giver what kind of gift do you need? He said; "I AM, WHATEVER YOU NEED, I AM. If you have Him you have everything.

*Vs 6 So that we may **boldly** say, The Lord is my helper, and I will not fear what man (humanity) may do to me.* That doesn't exclude you from anything. Humanity can do anything that they want to you, but you're supposed to know that you have Him. What can you do with that? **Boldly** say, 'what can you do to me'? I have Him and you can't take my life unless He lets you take it. You can't touch me unless He wants you to, and if He wants you to, I can't stop it. But we have to have this boldness so we can say He is my helper, my sufficiency, He is all. When you can do this, who can touch you?

Vs 7 Remember them which have the rule over; now that is incorrect language. Now that is where the church jumps in and says, 'see, I told you that you were supposed to submit to me, I am your head'. I will say this straight up that is a bunch of crap. Now he said, 'remember them that have rule over you. That is wrong, it should say this: *those that have led you or do lead you.* Ruling over you shows control and a manipulation, but leading is different. Jesus said, 'follow me'. Now what was he doing? He was leading. That is all that I am doing. I am going to lead you, but I don't rule over you. I don't dominate you and I don't control your lives. All I want to do is show you what He showed me, because He never dominated or controlled my life. He touched me and showed me His love and I had to respond to it I didn't have a choice in that matter. I didn't have a choice in that matter, because I felt a power and a love so great that I could not say no to it. He didn't give me an option in that. When He touched me I didn't have a choice and you don't either...so *remember them that have led you, or do lead you* who have spoken to you the Logos (or the spiritual or the truth) of God. It is the logos of God, that's the word of God. In John when Jesus spoke that he was the word of God, he was the logos. That is the same word used; it is the spiritual word, not rhema, its logos. *Whose faith follow*, the word 'follow' says this, you should imitate it. You should imitate the lifestyle and the faith of the ones that is telling you this truth. Now he is not saying that everybody is supposed to look like a bunch of penguins walking in a row.

That is not what he is saying. He said imitate their faith and their lifestyle. So if I project faith in my life, then you should follow after that faith, not after Dave. It's about the faith he's talking about, not the person. So you follow those as Paul spoke, follow those that follow Christ, and in another place he said follow me as I have followed Christ. You've got to come to a place in your life just like Paul did, and he is an example of Christ or you. And Paul made a statement that no other man walking on this planet after Jesus ever said. I say it. People can say I'm crazy if they want to, but you see I am crazy about Him. I am telling you this; this is my gospel, just like Paul said. You've got to come to a place where you say it is your gospel. When am I going to be part of this thing? When are you going to be part of THIS GOSPEL? When you realize this gospel is your gospel, guess what you'll do. You will start to act like it. When it is my gospel I know what it is, it is MY GOSPEL. I know what I possess don't you? I'm no longer going to pass the buck. I'm going to say, "I want to be part of this thing. I don't want to be somebody sitting on a bench of gold up there somewhere. I want to be active in this thing. I've got to be a participant in this kingdom of God I can't be a spectator". There are no spectators if you're a spectator; you're outside looking in.

Let's go back to verse seven:

Whose faith imitate considering the end of their life. At the end of this life what are they walking into? The fullness of God? There is what faith brings you to. He says if you see someone doing this you should be following them instead of all this other stuff. And then he says, *considering the end of their conversation (or their lifestyle)* then He says this.

Vs 8 Jesus Christ (that is the end of their lifestyle –Christ) the same yesterday, and today, and forever. He's the same yesterday, this day and forever (into the ages). Now do know how many preachers come in and they will preach to you today and tomorrow they've got a new revelation that totally has nothing to do with anything that they said the time before. Jesus Christ the same yesterday, today, and forever. My God is love. He always has been and always will be. So when someone starts preaching condemnation and guilt guess what I can say, 'God is love', now convince me that that is not true. You tell me that God hasn't got mercy and grace forever. He is the same and He never changes. Malachi 3:6 tells you the same thing. *I am the Lord, I change not; therefore you sons of Jacob are not consumed.*

Vs 9 Be not carried about with divers (various) and strange foreign (alien doctrines or teachings). Don't be carried away by all the crazy teachings that is out there because there is anything you want. If you don't believe me just start looking. In the area that we live in we are kind of in a little bubble. We are what they call; the Bible belt and people here just want to read King James only. They say it's got to be right and they say they don't want to be defiled by anything else. You can go to any other cities, and due to the Internet, it is just beginning to come here, in these other cities you can see fifty different kinds of religion. There are some that come up with names that I can't even think of right now. *Because it is a good thing, (a valuable thing) that the heart be established with grace.* What is grace? Grace is not the sloppy agape that the church talks about.

Grace is this: **the divine influence in your heart and a reflection of that out into your lifestyle.** So who is this speaking of? Christ, this same Christ that you already have. That's grace. No matter what I do, God's provision in my life will take care of it. The divine influence in my heart and a reflection of that out into my lifestyle. *Not with meats, which have not profited them that have been occupied therein.* Occupied is the wrong word, it is 'regulated'. You see as long as they had this law and that is what he is talking about, people with meats had to do a certain thing a certain way, and it kept them regulated. And do you know that somebody who is regulated is limited. It's another word for limited. As long as I'm going under the law, I'm limited. I can't experience God yet, can I? Because I'm regulated I can't get there. You see there's something in me that's refusing to let me go past that limit. And the only regulator you've got is your brain. That's the thing that regulates you from God. If you let God speak and have His way, you won't have to worry about it.

Vs 10 We have an altar (or a place of sacrifice) from which they have no right (or privilege or freedom) to eat which serve the tabernacle (tent). What is this speaking of? The people who serve the flesh (not the meat that is going on it), but who serve this fleshly tabernacle. They have no right (the ones who serve under the law) to partake of what we are speaking of. Literally, what it is saying is: they haven't got the ability. Do you know why? They can't hear and they can't see. The ones in the outer court couldn't partake of it, and when you step into tabernacles, those in the outer court and in the Holy place cannot partake of what we have and it's only because God has given us the ability to do it. It is nothing that we have done on our own.

Vs 11 For (because) the bodies of those beasts, whose blood is brought into the sanctuary by the high priest concerning sin are burned (or wholly consumed) outside the camp. You see the fleshly part did not get in. That's what's wrong with the church, they say we're bringing an offering to our God, but they bring body or the flesh of that beast nature right into the camp. It's right here, in you. But they can't get in, because it's in here. It's spiritual inside. They think that they can bring it into the church, and that the building is the holy place. It is not.

Vs 12 Wherefore Jesus also that he might (and 'might' is an added word) sanctify (or make the people Holy) with his own blood suffered outside the gate. He went outside of the city to the hill. He is telling you that it all has to happen out there, because when you come into the city my book says in Revelation that John saw a Holy City coming down from God. Now if it is a Holy city guess what can't be in there? There is no flesh, and no beastly nature. So the body has to be consumed outside. That is why in Passover and Pentecost all the consuming is being done. When I come into Tabernacles my beast has already been consumed out there. He has been sacrificed; the blood has been let out. I hope you can hear this. The word 'might' in this verse was added and brings doubt, which is clearly not to be.

Vs 13 Let us go therefore to him outside the camp, bearing his reproach; the word 'reproach' means that we are offended in sense of fairness. It is feeling mistreated and I

haven't done anything wrong. Timothy said that that is well pleasing to God. If I did something to be punished for what thank have I got for that, I deserved it didn't I? But if I haven't done anything wrong and someone mistreats me or punishes me and you take this joyfully, this is well pleasing to God. I haven't done anything wrong, but I've been offended in my sense of fairness. Every one of us has been there and we thought we had been done wrong when we did not do anything and that is what he is speaking of here in this verse. If there is an offense inside of us, we've got a problem and we need to get it out.

Vs 14 Because here we have no continuing city; What he is speaking of that is in this natural realm we don't have a continuing city, but guess what? He says, 'we seek one to come'. He says this is written not knowing that the Revelation was being written. I don't think Paul had the knowledge that John had written the Book of Revelation yet. I don't think that he was reading it in the form we are today. He may never have read it that way. *But we seek one to come.* I think King James had something to do with the "to come" comment. We seek one. I seek a city. Abraham was seeking a city wasn't he? But John said in the Book of Revelation, "I SEE IT". There is a difference isn't there? He didn't look into the future, John said, "I see it, here it comes". We have to see that same thing. It is right here you can see it. When you see it you appropriate that for your life. It is just a reflection of us.

Vs 15 Through him therefore let us offer the sacrifice of praise or thanks to God continually: Literally this should say *Therefore by him or through him let us offer the sacrifice of thanks to God through all.* "Through all", through everything in your life thank God for it. Some would say, 'well I thank Him for all the good things'. Well what about the bad things, because they did you more good than the good things? Paul said, "Where you are be content". So the bad things that happen do a lot for you, you just don't see it. It is not joyous, but grievous for the season, but at the end it brings the peaceable fruit of righteousness into your life. *That is the fruit of our lips giving thanks to his name* (his nature and character that is in you). That is why you should give thanks because His nature is in me no matter what.

Vs 16 But to do good and to communicate forget not: for with such sacrifices God is well pleased (or entirely gratified). Now I have to make a statement about something here. He is saying in this verse that to do good things and communicating is a sacrifice. Isn't he? The word communicate used here is really the word 'fellowship'. Forget not to do good and to fellowship. Don't forget to fellowship. Do you know the church world has forgotten fellowship? I am not talking about 'let's go over to the Golden Corral and eat and gossip for the next two hours. That is not what God is speaking of, that is not fellowship. We can go sit and eat and talk at a restaurant all day. I am saying we don't need to get together (and the church world says fellowship) and gossip and slander someone. That is not what I am talking about. We can talk truth that is fine, but we don't need to be doing all these other things. When I fellowship I want to learn

something about you. Get together to get to know each other that is fellowship. That is communion. This time of fellowship will get you the sense of who someone is. So it's not just that word 'communicate' it is fellowship and that lets you know who someone is. So when someone says, 'I'll see you next Sunday, there is no fellowship there. Obviously I can't fellowship with everybody everyday. Now just because someone doesn't call you don't think that they're mad at you. Give someone a break don't you realize that there are things to do. Just because someone doesn't call you everyday doesn't mean that they are mad at you. Tell them cherubim to go lay down. It is unnecessary, foolish thinking. When you're separated, immediately your mind begins to run and it tells you all kinds of things. Lay it down. Don't believe that stuff. If you regularly communicate or fellowship with people and all of a sudden we are not communicating for a week and your mind begins to run, you should have already had enough communication and understanding of that person to stop and say, 'that isn't true and I'm not taking it. I'm not believing that crap, and even if someone comes along and starts telling me 'hey do you know what so and so told me'? I am not believing it. But you've got to make a choice somewhere in this thing, and you've got to tell that thing in your head to shut up. I am not buying it. If you don't do it no one else is going to. If you think God is going to come in here and jack slap that brain of yours you are kidding yourself.

I hate the language that is used in this next verse.

Vs 17 'Obey them that have rule over you. This is just like I said in the other verse in this chapter, verse seven. The word 'obey' is this. It means to recognize the authority of them that lead you. **Recognize the authority.** I can't tell you that I have authority. You have to recognize it in me. If you don't recognize the authority in me, then I have no authority in your life. The only way I have authority in your life is when you recognize what God has put in my life. If you can recognize that then you can honor the authority in me (not to Dave but to the authority in me, the Christ in me). You see it is not about the person. That is what is wrong in the church. If you have someone who is preaching a little bit of the truth then all of sudden they start worshipping the man and He gets all puffed up and builds him a kingdom. I'm not going there. It's not worth it. Money does not enthuse me, notoriety doesn't enthuse me. The only thing that I get enthused about is me learning more about God and to help change people's lives. Someone here today spoke about touching someone's life and giving them a flow of that life that resides in you. Man that's the greatest high in the world. There is no drug dealer that could sell me a drug; there is no alcohol company that could sell me an alcohol that could get me any higher than for me to touch someone's life and that life flow out of me into them. That gives me the highest high that there is available. That's all it takes, just let me touch someone's life, and He lets me do that frequently and man that's the greatest high in the world. '*Recognize the authority of those that lead you and submit*' (that word 'submit' has the connotation that you are a slave under someone and that is not what it means): it says, '*yield to that authority*'. Let me read it the way it should be.

Recognize the authority in those that lead you and yield to that authority. Not to the person, but to the authority. Who's the authority? It's Christ. Every man has one head, Christ. This foolishness of coverings in churches is nothing but foolishness. The only covering you need is Christ. He is the head of all humanity. If you are part of humanity then guess what your head is? Christ and that is your covering. Those that say that you have to have a covering is a way to manipulate and control people. It is pride when a man says, 'well I can be your covering'. Oh can you? Are you going to strike that rock a second time? I don't think that would be very wise, Moses tried that. It didn't work did it? I don't want to do that, but religion puffs itself up and tries it. *Because they watch over your souls*, it didn't say that they dominate and control did it? It says 'they watch over'...they try to lead you, they try to guide you, but they don't make you do anything. *As they that must give account that they may do it with joy*; now there is the reason why you do it. You submit to that authority so the ones that are set to lead you can report it to God about what is going on and watch over you with joy and not with grief. Because what did he say then: '...because this is unprofitable for you if I have to report grief, or if I have to live in grief over it. Isn't that what it says? I didn't write the book, but that is what it says. He said *that they may do it with joy and not with grief because this is unprofitable for you*. Now that is not submitting to Dave. It's submitting to the Christ that is in me, and if this thing (pointing to self) ever acts like Dave, you are not supposed to submit to that. You submit to the Christ that is within me and nothing else. I will take no authority. He said *'I'll share my glory with no man'*, with no natural man. But the Christ in you, yeah, me and Him have got fellowship and I've got all the glory He's got, in the Christ, not in me, in the Christ. The Christ has it all. That is why I don't have to worry about my sufficiency. It is ALL IN HIM and He is in us. He just said, in verse five that he would never leave us or forsake us didn't He? So what do you have to worry about? Enjoy the ride. Your ticket has been validated, man take the ride. **Enjoy!**

Vs 18 Pray for us: because we trust we have a good conscience in all things choosing or preferring to live honorably. We choose to live honorably in all things. We have a good conscience. We are trying to do things right...isn't that true? We're trying to even if we make mistakes. We're trying to do it right.

Vs 19 But I beseech you the rather (or the more abundantly) to do this, that you may be restored. The translators twist the thought process in this verse. It should be *you may be*, not "I may be". So it says: *I beseech you more abundantly to do this*, to do what? To pray for them and to submit yourself to the authority. That is what he is speaking of in these two verses.

He said to do this so that "you be restored". Paul didn't need to be changed did he? **You** need to be restored. The word restored means 'restored to the original state'. Hello! What's my original state? Back in God. The only way I'm going to get back to God is to realize I must recognize an authority that God has set, not man, not an organization, but what God has set. I must recognize that authority, imitate that faith of that authority, follow that, and to pray for them. You know most people around here pray that God

will take my life. There are churches around here that pray against us. That's okay they can't touch my life. That is just a sign. They put a mark on you. They just want me out of here so I don't wreck their house with the truth. Remember the big ship that Paul spoke of in Acts twenty-seven that was on that great big body of water? I wonder how it got stirred up. An angel of the Lord showed up on the ship and said, 'don't worry Paul just stay on the ship and you will be all right. There will be no loss of life'. It says in verse 19 *that you may be restored to original state sooner, literally more rapidly*. You can 'more rapidly' get back to your original state when you submit to what God is doing in your lives.

Vs 20 Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant. Vs 21 Make you complete in every good work to do his will. What are you made complete for? TO DO HIS WILL. Not so you can run around and brag about that you are better than someone else. And most people who think that they have attained go around with an arrogant attitude. We saw a man last week that was preaching that he was a manifested son of God and I am here to correct you and straighten you out and if you don't get your money in here God's going to send you to hell. He's already cursed you because you didn't bring your money in and you're going to watch your children die a thousand deaths and you're going to die a thousand deaths, even your grandchildren into the third generation. Now get your money in here or you're going to hell. I am a manifested Son of God and I am preaching reconciliation'. Now if that isn't an oxymoron, there never was one. That's the kind of foolishness that's out there. I am here for one reason and that is to do His will, it has nothing to do with me intimidating somebody to bring money in. That man was strumming his own banjo and He sure wasn't following the tune of the Lord. Back to verse 21:

Make you perfect in every good work to do his will, working in you that which is well pleasing in his sight. You see it is not about you. It's what's well pleasing to him. If it pleases him I don't care if they want to punch me in the nose, then punch me in the nose. It doesn't make any difference. If that's what God wants: do it. I'm going to agree with Him. *Through Christ Jesus to whom be glory into the age of ages.* Amen. He agreed with it. Whatever it is, amen.

Vs 22 I beseech you brethren uphold; not 'suffer' the word of exhortations. Now don't believe those writings It says, *uphold the logos of exhortation*. Uphold it! What would that mean to you? It means that you keep doing it yourself and that gets you involved in this. It is not something that someone else is going to do. Some might say 'yeah brother you go right ahead and lift up that exaltation stuff. I'm going to go do my own thing'. That won't work. This is about you being involved. Remember I said that there were no spectators. Spectators are outside the kingdom. You're involved if you're in the kingdom. *Because I have written a letter to you in a few words,* literally it says, *I have written to you briefly*. Do you know what? If Paul could write all of this and this is a brief letter and I have been teaching this for thirteen weeks and this is a brief letter?

Couldn't you imagine listening to him preach it. I would have liked to hear him preach it. It has taken me thirteen weeks to expound what he said. I would have loved to have heard him preach it from beginning to end. It was just like the men on the road to Emmaus when Jesus opened the scriptures, the entirety of the scriptures to them, and expounded him in all of it. Ahh would that be good!!

Vs 23 Know you that our brother Timothy is set at liberty. Do you know what that was? Paul just set his seal of approval on that man and said this man is set at liberty. Do you know why? It didn't mean that he turned him loose and he went back to the world. It means that he set him loose in his ministry, and he recognized that Timothy had latched on to Paul and Paul recognized that he recognized his authority, because he submitted to him and learned from him. Do you know why you submit to an authority? To mature and grow up so you can do the same thing. This thing about holding people in the church and them belonging to somebody is a bunch of foolishness. It has nothing to do with God. The only one that owns anyone is God. God owns everybody. He bought us with a price. We are servants sent here as in Ephes. 4:11 Apostles, prophets, evangelists, pastor teacher, for the perfecting of the saints. That is why we are here. We are a gift if you read the language. We are a 'dorea', a free gift. It is not 'charisma' it is the Greek word 'dorea' and he gave gifts to men, to humanity. Those gifts are, apostle, prophet, evangelist, and pastor teacher for the perfecting of the saints. That's exactly what it's speaking of here. So Timothy was set at liberty; *with home, if he come shortly, I will see you.* Paul was waiting for Timothy to come to him so they could travel together and see these people.

Vs 24 Salute them... And literally this word 'salute' here usually speaks of a greeting, but this word here is used a little differently, it should say, '*show respect (to them who have rule over you) to your leaders and all the saints. They of Italy salute you.*

Vs 25 Grace be with you all. Amen. What is grace? The divine influence in your heart, in your lifestyle, in your mind and that reflection out in your lifestyle. It says, *grace be in you* the 'be in' is the word 'meta' and it means 'in the midst of you'. *Let grace be in the midst of you.* He is telling you that **grace is in the midst of you ALL.** Where did he say grace was? **IN ALL...**and he said (so be it). Amen.

"Man this is a good book. This is a good book. Know that God's not mad at anyone. Paul was the perfection of walking out what we can walk out in our lives. Paul was the perfect example of the Christ. Jesus walked it out and Paul was the first man to come after him and set things in order that Jesus could not do because He was under the law. Jesus fulfilled the law and his goal. Paul came up and walked it out. The covenant says that the Fathers should teach the children and Mothers teach the daughters. "

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