

**13:1 Let Yisraelite brotherly ahava continue. 2 Be not forgetful to entertain gerim: for in that manner some have entertained heavenly malachim unaware. 3 Remember them that are in prison, as in prison with them; and them who suffer adversity, for you also are human.**

Look at the parallel language used in the Didache of the first Century:

*Didache Ton Dodeka Apostolon, or Didache for short - Teaching of the Twelve Apostles* is a text written sometime before the destruction of the Temple. Some say by the second bishop of Jerusalem, Shimon, the half-brother and cousin of Yahusha. The book was considered scripture until the Nicene Council in 325CE.

*Didache 4:1 My child, you will remember the one who speaks the Word of Elohim to you by night and day, and you will honor that one as the Master; for whenever the masterful speak, there is the Master. 2 Moreover you will seek out the Qadoshim [1] every single day so that you may find shalom in their words. 3 You will not cause a rift, but you will calm down the contentious*

There's a shift in the language in Ch. 13 that makes one believe that our author (*Apollos of Alexandria?*) isn't able to deliver this message in person. It appears that he had to write it down and send it, since he was some distance from his audience in Judea at this point.

The Key exhortations here involve a call to remain and to remember. The conclusion is for us to busy our lives with that which praises and is pleasing to יהוה by being devoted to Yahusha!

The four obligations:

- I. 'Philadelphia' - 'love of the brethren.'
- II. Hospitality: 'forget not to show love unto strangers.' (You may be entertaining angels!)
- III. Sympathy: 'remember them that are in bonds.' How? In prayer and visitation!
- IV. Sanctity of marriage: 'let marriage be had in honor among all.' Greek word for bed: 'coite' > English word: 'coitus.' 'intercourse.' The emphasis isn't on the bed it's upon the sexual union of the marriage partners.
- V. Contentment: be free from constant materialistic pursuit!

**4 Marriage is honorable in all situations, and the bed undefiled: but whoremongers and adulterers vuvh will judge.**

Remember in Ch 12 all the Ex 19 terrifying Mount language? Verse four's theorem is **Ex. 19:14 And Moshe went down from the mount to the people, and set-apart the people; and they washed their clothes. 15 And he said to the people, Be ready for the third day: approach not your wives in intimacy.**

Dovetailed with the Tutor or schoolmaster - the Book of the Law, lays out more teaching and instruction on the marriage and set apartness time requirements for health, healing and holiness in Lev 12 & 15 that need to be followed less the Levitical sacrifices. Take the instruction because the theorem is found in the Book of the Covenant (Ex 19) and apply it, whilst simultaneously relinquishing any and all Levitical sacrificial rites!

Meaning: Marriage is to be a sanctity and the bed is undefiled because believers continue to employ micva and the set apart durations of time in their marital life cycles. This is a call to fidelity in marriage, not to asceticism or fidgety! Marriage is to be exciting and adventurous!

The Institutionalized Church neglected to teach the sobering truth that יהוה *is a witness between thee and the wife of thy youth, against whom thou hast dealt treacherously yet she is still thy companion and the wife of thy covenant.* (Even though the State may of legitimized you adultery.) **Do not forsake the wife of your youth! Malachi 2:14.** Tie that in with Mk 10 and it's a fearful thing to fall into the hands of the living יהוה!

***V.5 Let your behavior be without greed; and be content with such things as you have: for the Master vuvh Himself has said, I will never leave you, nor forsake you.***

There's an enmity between entertaining strangers and accepting strange teaching!

***V.6 (from Ps. 118:6 LXX) So that we may boldly say, vuvh is my Helper, and I will not fear what man shall do to me. 7 Remember those who lead you, who have spoken to you the word of vuvh: whose outcome follow, imitate their mitzvoth and emunah.***

Leaders are to speak the word of יהוה to converts and potential converts.

***V.8 Yahusha ha Moshiach the same yesterday, and today, and le-olam-va-ed.***

Three interpretations of this verse:

- I. The term 'yesterday' was applied to Yahusha's atoning work in Hebrews 9-10 and 'today' to Yahusha's present intercessory work in the shamayim (Heb 4:14, 7;25) We know He's faithful forever (Heb 1 &7) meaning that Yahusha is always to be counted on to be dependable and trustworthy as the captain of our salvation!
- II. If Yahusha is the same 'yesterday, today and forever' then how is it possible that he 'changed' Shabbat to Sunday, 'changed' Passover for the bare breasted fertility goddess Easter and..... made pigs fly.... *pigs to fly.... down your esophagus!*

You can't have it both ways, either he did all those things that the Institutionalized Church holds dear, like Easter Ham and he isn't 'the same yesterday, today and forever.' Or He is in-fact the 'same yesterday, today and forever' which means Shabbat,

the Feasts, dietary commandments and Torah covenant code of biblical holiness remain unchanged!

III. This verses context means Yahusha **gives us victory in our trials**. He brought forth victory to the past saints in Chapter 11 and for the more recent saints of verse 7. He's given us victories in past, gives us victory today and will give us victory in the future! There are actually **three ways that Yahusha is not 'the same yesterday, today and forever.'**

1. **He wasn't always the same in His person:** 'a text out of context creates a pretext and error begets error.' Until the incarnation, for all eternity past He existed only in the form of Eloah (Phil 2). At the incarnation He put on flesh and changed in His person! After His resurrection His person changed again, 'mortality put on immortality'. In His person Yahusha has not been 'the same, yesterday, today and forever' - has he?
2. Ch 11 shows that Yahusha didn't deal with every saint the same way: **He is not the same with his activities with men.** He chose to save some saints from death, fire, lions, but others He chose to leave to be tortured to death - yet all were exercising faith. In His order Yahusha has not been 'the same yesterday, today and forever!' has he?
3. Yahusha has not been the same yesterday, today and tomorrow **in His order:** In times past, blood sacrifices and Aaronic priests were necessary, but now they are no longer necessary - this isn't an abrogation of the Torah, this is a change in His order a change in Torah (Heb 7:12)!

Yahusha *is not* unchangeable in His person and He *is not* unchangeable in His order!

What is unchangeable is His divine nature. What is unchangeable is He will provide victory and spiritual maturity in the midst of persecution to us who exercise our faith and finish the race of faith....now that's what's unchangeable!

We have to stop painting the scriptures with these 'churchy-big, broad, brush strokes' failing to navigate what remains and what changes.

The Institutionalized Church is founded on the division of no law and neo-paganism. Judaism is founded upon the division of Saduceesim and Rabinicalism - Torah and Talmud, and Messianism is founded upon Pro Law encumbered by its Levitical and Rabbinical pitfalls. The Malki-Tzedik alone recognizes a Book of the Covenant and Book of the Law division thereby allowing those of the priesthood to 'rightly divide the Torah' accepting the change where the change is decreed by Scripture alone: A change our author has spent 13 Chapters proclaiming: priesthood, sanctuary and sacrifice thereby dismantling the 3 pillars of Judaism whilst simultaneously erecting the 3 pillars of Yahusha! (*Moshe, angels, Aaronic priesthood*).

***V.9 Be not carried about with diverse and strange doctrines.2 For it is a tov thing that the lev is established with favor; not with foods, which has not profited those***

***that have been occupied with that. 10 We have an altar, 4 from which they have no right to eat, who serve the earthly Tent of Meeting.***

There are two Greek adjectives which our author uses to describe 'diverse and strange doctrines.' in v.9:

- I. *Poikilos* - 'unstable.'
- II. *Xenos* - 'foreign', meaning it comes from an external source. So another translation could be, 'deranged foreign teachings.' This is a good indication that there were teachings that were so foreign to the Malki-Tzedik Nazarene faith community that they were viewed as 'demented' and 'deranged' - a classification that in Titus is used for temptation and lusts of the flesh, author attributes it to the temptation to return to the blood animal sacrifices and the Araonic priesthood Ch.7-10.

The context of the temple sacrificial system establishes this interpretation. In light of the Malki-Tzedik confession of faith returning to Saducean temple system with its added man made laws is the 'strange doctrine' that should be avoided.

This isn't abrogating the dietary laws which are still part of the Torah Book of the Covenant.

***Lev 18:1 "The Levitical priests, the whole tribe of Levi, shall have no portion or inheritance with Israel; they shall eat the LORD'S offerings."***

This is speaking of the Aaronic priests not being able to partake of the inheritance of Yahusha's priesthood outside the gates - you don't get to double dip on your inheritance! That's stealing from יהוה!

***V.9 'The he heart is established with favor'*** references the establishment of Jeremiah's prophecy of the New Covenant and Torah written on the heart!

***V.11 For the bodies of those beasts, whose dahm is brought into the Kadosh-Place by the Kohen HaGadol for sin, are burned outside the camp.***

***V.12 Therefore gauvh also, that He might set-apart the people of Yisrael with His own dahm, suffered outside the gate.13 Let us go forth therefore to Him outside the camp, bearing His reproach. 14 For we have no lasting city here, but we seek the one to come. 15 By Him therefore let us offer the sacrifice of tehilla tovuvh continually, that is, the fruit of our lips giving hodu to His Name. 16 But to do tov and to share don't forget: for with such sacrifices vuvh is well pleased.***

The requirement of service: Yahusha is the Cohen Ha Gadol, believers are to be fellow Cohanim. The job of Cohanim is to sacrifice. In the Malki-Tzedik priesthood we don't sacrifice blood but we do sacrifice two other things:

- I. sacrifice in word by offering up sacrifices of praise and thanksgiving. The word 'offer' 'anapherō' means to 'offer up in sacrifice' there is no way around this word, it clearly and definitively puts the believer in a priestly ministry under the Cohen Ha Gadol Yahusha! The word is used throughout the TaNaKh when the ordained priests offer a sacrifice
- II. Sacrifice in deed. Don't forget to do good, meaning to perform a kindly service.

***V.17 Listen to your spiritual leaders, and obey them: for they watch for your beings, as those that must give account to vuvh, that they may do it with simcha, and not with grief: for that is unprofitable for you.***

***V.18 Make tefillot for us: for we trust we have a tov conscience, in all things willing to live honestly.19 But I ask you exceedingly to do this, that I may be restored to you sooner.***

Exemplary seven:

- I. Invocation: 'may the Eloah of Shalom.'
- II. Descriptive clause laying the foundation for a petition: 'who brought up/ led up from the dead. 'Anagagon' - 'led up' > ***Isaiah 63:11 Where is he (Moshe) that 'brought up' form the earth the shepherd of the sheep?*** The point driven home: Yahusha is greater than the 3 pillars of Judaism, here Moshe is in view. Yahusha was 'led up' that He may lead YHWH's people! And how exactly? Zech 9:11 '*In the blood of the eternal covenant He has set the captives free!*'
- III. Paramount petition: 'make you completely fitted to do his will.'
- IV. Peripheral remark: 'working in us every good thing to do his will.'
- V. Appeal of Moshiach's death's merit.
- VI. Doxology (liturgical formula of praise to יהוה)
- VII. Amein-truth- certainty!

***V.20 Now the tvkt of shalom, that brought again from the dead our Master gauvh, that Great Roei of the sheep, through the dahm of the everlasting brit, 21 Make you perfect in every tov mitzvah to do His will, working in you that which is well pleasing in His sight, through gauvh ha Moshiach; to whom be tifereth le-olam-va-ed. Amein.***

Follow יהוה and you receive peace, resurrection and the gentle leadership of the Great Roei of the sheep gaining the everlasting return to covenant Torah by His the death penalty payment , making you perfectly empowered to do his will!

***V.22 And I beg you, Yisraelite brothers, allow for this word of exhortation: for I have written a letter to you with just a few words. 23 Know that our brother Timtheous has been set free; if he comes shortly, I will see you with him. 24 Salute all your spiritual leaders, and all the Yisraelite kidushim. The Yisraelites of Italy salute you.***

In our introduction to Hebrews I stated that I believe there were Italians in the company of our author - there were Italians with him, not that he was writing from Italy, now 13 chapters later I confirm that belief!

***25 Favor be with you all. Amein.***