

7/27/03

**Hebrews 13:1-17**

It is said, that there are found twenty imperatives in this chapter on fifteen separate topic.

Jesus said, “By this shall all men know that you are my disciples, if you have love one to another.”  
Jn. 13:34

1. This is to be the distinguishing mark of the Church!
2. We are to love God with all our heart, mind and soul and second, love our neighbor as ourselves, Matt. 22:37-39
3. Love is the fulfilling of the law. Rom. 13:10b

Therefore the author of Hebrews concludes the epistle with the practical exhortation regarding the proper perspective and practice of love in Chapter 13.

**13:1-6 The proper perspective and practice of love outside the church body**

**13:1** Love for the believer.

- 1) The imperative command is in the present, “Let brotherly love continue “meno” meaning abide.
  - a) Jesus said abide “meno” in Me, the same word.

b) God is love and he that dwells in love dwells in God, and God in him. 1Jn. 4:16

- 2) The kind of love is brotherly love.
  - a) Brotherly “Philadelphia” to love from the same womb!
  - b) The reference being the same spiritual birth from above.
  - c) It refers to affectionate love, showing kindness, sympathy and practical help.
    - 1) The two greatest commandments are love for God and man. Matt. 22:7-40
    - 2) Love is to be the distinguishing mark of the church. Jn. 13:35
    - 3) Honor all [people]. Love the brotherhood. Fear God. Honor the king. 1Pet. 2:17

**13:2** Love for strangers.

- 1) The believer is not to be forgetful to be hospitable, outside the church body.
  - a) All believers are to be given to hospitality. Rom. 12:13
  - b) This is a requirement for the Elders and bishops in a different form of the word. 1Tim. 3:2; Titus 1:8
  - c) In the early church there were many traveling Christians and the inns were flea infested and immoral places!

- d) The proper perspective in practicing love is not only in church but by being hospitable.
- 2) The reason for the command is historical.
  - a) The phrase entertain strangers “philoxenia” means love of strangers.
  - b) It was synonymous with hospitableness. 1Tim.3:2; Tit. 1:8; 1Pet. 4:9
  - c) The author reminds us of the past visitations by angels, Abraham and Gideon, etc. Gen. 18, 19; Judges 6, 13

**13:3** Love for believers in prison.

- 1) The believer is to remember those in bonds or imprisonments and those in adversity suffering in distress, two distinct groups.
  - a) Those in prison would be cared for by believers, even as Paul received gifts or they would not have the basic things, some even shared their imprisonment as Epaphroditus. Phil. 2:25-30; 2Tim. 1:16; 4:11  
\* They had already experience some persecution. Heb. 10:32-24
  - b) Today we have horrific suffering in Sudan by Christians.
    - 1) There is starvation, kidnapping and the selling for slaves.

- 2) There are massacres of people simply for being Christians.
- 2) The manner is given, as if bound with them, putting ourselves in their place!
  - a) And knowing that they were candidates for imprisonment as Christians.
  - b) But the greater motive should be their compassion, after their Lord.
- 3) The reason is given also, since we are all one body.
  - a) When one member suffers. 1Cor. 12:26
  - b) It is too easy to forget these individuals and yet think we are abiding in love, having a wrong perspective! Matt. 25:39

**13:4** Love for ones mate.

- 1) The believer is to recognize that marriage is honorable among all.
  - a) The all includes the unbeliever, for the simple reason that it is God’s institution not man’s.
    - 1) Marriage “gamos” also is used to mean wedding or wedding feast. Matt. 22:29; Jn. 2:1
    - 2) The word honorable “timios” means held as of great price, esteemed, especially dear.
  - b) The believer is to honor marriage and hold it in high esteem.

- 2) The believer is to recognize the appropriateness of sexual relations in marriage.
- a) The word undefiled “amiantos” means to be unsoiled, free from be degrading or debased.  
\* The believer is to maintain sexual purity to our mates, but not an ascetic practice!
- b) Some Christians at times get a little weird about sex and attempt to make it a spiritual superiority if they deny themselves of conjugal rights.
- c) Paul had to address the Corinthians about refusing to give conjugal rights to their mates as a sign of spirituality and he rebukes them. 1Cor. 7:1-6
- 1) Once you say “I do” at the alter, you can not say “I won’t” in the bed!, it is undefiled, free from dishonor or soiling!
- 2) Except by consent for a time to seek God and then return, so as not to tempt one’s mate or self.
- 3) The believer is to recognize that God will judge fornicators and adulterers.
- a) Paul confronted the Corinthians about joining themselves with a harlots, making Christ one with them. 1Cor. 6:15-17

- b) Paul says fornication is the only sin against your own body. 1Cor. 6: 18
- 1)) We get our word pornography for fornication “ pornos” and though the word is used in context of adultery at times, for the most part, there is a distinction.
- 2)) Fornication usually is used by people to refer to sex before marriage, those who defile marriage in advance. 1Thess. 4:4  
\* Breaking the eight commandment, you shall not steal. Deut. 5:19
- 3)) Adultery is sex with a person other than one’s husband or wife, while being married, be they single or married, defiling marriage in addition to their marriage.  
\* The seventh Commandment. Deut. 5:18  
\* Adulterers “moichos”
- 4)) **Paul says**, “Do you not know that the unrighteous will not inherit the kingdom of God? **Do not be deceived.** Neither fornicators, nor idolaters, nor adulterers, nor homosexuals, nor sodomites, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners will inherit the

kingdom of God. And such were some of you. But you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus and by the Spirit of our God.” 1Cor. 6:9-11

- c) Paul says, “Yet I certainly did not mean with the sexually immoral people of this world, or with the covetous, or extortioners, or idolaters, since then you would need to go out of the world. But now I have written to you not to keep company with **anyone named a brother, who is sexually immoral**, or **covetous**, or an idolater, or a reviler, or a drunkard, or an extortioner--not even to eat with such a person.” 1Cor. 5:10-11
- d) Those who forbid marriage is a doctrine of devils. 1Tim. 4:1-2

**13:5** Love of the believer for things.

- 1) The believer is not to live a manner of life that is characterized by covetousness.
- a) The word covetousness “*aphilarguros*” means without a desire to have what other have, not to be ruled by a constant desire to possess.
- b) The tenth commandment said, “You shall not **covet** your neighbor's wife; and you shall not desire your

neighbor's house, his field, his male servant, his female servant, his ox, his donkey, or anything that is your neighbor's.” Deut. 5:21

- c) Covetousness makes things gods.
- 1) “Therefore put to death your members which are on the earth: fornication, uncleanness, passion, evil desire, and covetousness, which is **idolatry**.” Col. 3:5  
\* Idolatry and sexual sin is always associated in the Old Testament and the New.
- 2) Jesus said, “Take heed and beware of covetousness, for one's life does not consist in the abundance of the things he possesses.” Lk. 12:15
- 3) These are the things the Gentiles seek and the motive for many illicit sexual relations. Matt. 6:25-34
- d) The love of money is the root of all evil and riches are the most sought out. 1Tim. 6:6-10
- 1) What will it profit a man if he gains the entire world and loose his soul? Matt. 16:26
- 2) The parable of the certain rich man who broke down his barns and made bigger one and said to himself, “I have many goods laid

- up for many years; take your ease; eat, drink, and be merry.” But God said, ‘Fool! This night your soul will be required of you; then whose will those things be which you have provided?, So is he who lays up treasure for himself, and is not rich towards God.” Lk. 12:16-21
- 2) The believer is to be contentment with such things as he has.
- a) Paul said, “I have learned in whatever state I am, therewith to be content.” Phil. 4:11
- 1) This is a great problem today with people, Christians are not excluded.
- 2) Hell and destruction are... Prov. 27:20
- b) Now godliness with contentment is great gain. 1Tim. 6:6  
\* Being a steward and thankful for all!
- c) Our Love for individuals can become perverted by love for their things!
- 3) The believer is to know that God will never leave them nor forsake them. Deut. 31:6
- a) Contentment can only come from God as we confidence and remember that He will never leave us nor forsake us.

- b) But rather that we forsake Him for things and people.

- 13:6** The love of a pure conscience.
- 1) So we may boldly say: “The LORD is my helper; I will not fear”, confessing God’s faithfulness and therefore committing ourselves to Him as a faithful Creator. Ps. 118:6, 1Pet. 4:19
- a) The word boldly “tharreo” means courageous confidence. 2Cor. 5:6, 8; 7:16; 10:1, 2
- b) The background is the constant danger of persecution and suffering.
- 2) Our response being, “What can man do to me?”, I am His and I am instantly present before Him the second I die. 2Cor. 5:1-8; Heb. 12:4
- 3) The author already told them, “For you had compassion on me in my chains, and joyfully accepted the plundering of your goods, knowing that you have a better and an enduring possession for yourselves in heaven. Therefore do not cast away your confidence, which has great reward.” Heb. 10:34-35; Matt. 6:24-34

**13:7-17 The proper perspective and practice of love inside the church body.**

**13:7** Love for the leaders.

- 1) The believer is to remember those church leaders who have taught them the word.
  - a) The tense is present imperative.
  - b) The idea here is those who have gone to be with the Lord, even as martyrs, those who have spoken the word of God to them.
  - c) We are to show respect and honor in love.
- 2) The believer is to follow their faith considering the outcome of their conduct again and again.
  - a) He is referring to their which example after those of chapter eleven and the apostles.
  - b) Men who led by examples to the end of their lives. 2Tim. 4:6-8
    - \* Perhaps this is commanded so as not to use it as an opportunity to speak against them, now that they are in heaven!

**13:8** The loving example.

- 1) The believer is to recognize that their faithful example is Christ who is eternal and even if men fail and die, He will not, He is immutable and eternal.
- 2) He is to be their dependency always, like those past rulers in their teaching and life, for He changes not.

- 3) Therefore He, Christ, having fulfilled everything will be faithful today and in the future to all who depend on Him.
- 4) This is important, that their love for those rulers wouldn't be idolatrous or ours!

**13:9** The love of the truth.

- 1) The believer is not to be carried away with various and strange doctrines.
  - a) Numerous or many colored in their distinct speculation.
    - 1)) Carried away "periphero" means off the true safe course.
    - 2)) It is an imperative command in the present imperative, showing they had not been carried away yet but were wavering, it is for all believers and for all doctrines not found in the Bible.
  - b) Strange or foreign in that they contradict the gospel of the past and present.
  - c) Both a contradiction to the Jesus who does not change in the preceding verse.
- 2) The believer is to love sound, biblical and scriptural teaching, there is nothing new. 1Tim. 4:1-2; Col. 2:8
  - \* Though some leaders had died, there would not be any new revelation

given they had not already received, for Christ is the same forever. vs. 8

- 4) The believes hearts must be established with grace, not meats which have not profited man.
  - a) The implications are of ascetic practices be they Jewish or early Gnosticism, “by grace” is emphatic.
    - \* Such ascetic practices do not make you spiritual, only a bit healthier and at times, self-righteous!
  - b) The Bible is clear about both. Rom. 14; 1Cor. 8; Gal. 3-4; Col. 2
    - 1)) We are to love those who have taught us by their example and sound doctrine! Eph. 4:11-16
    - 2)) “For the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit.” Rom. 14:17

**13:10-14** The love of the sufficient sacrifice.

- 1) The believer has an altar that no Jewish priest. vs. 10
  - a) The sacrifice of Christ, is used in what is called metonymy, substituting the alter for the cross, which was the sin offering that was completely consumed and as they could not eat it, these priest could not partaking of Christ. Lev. 16:27

- b) If they returned to Judaism, they would not be able to partake of it either.
- 2) The priest who served the alter in the Day of Atonement marked y lots the sin offering for the nation and was burned outside the camp, a type of Christ. vs. 11
- 3) Jesus in fulfillment was crucified outside Jerusalem, as the antitype. vs. 12, Jn. 19:20
  - a) The offering in the Day of Atonement was removed outside the camp of Israel, so Jesus was crucified outside the city gate, to sanctifying the people.
  - b) The token was his blood. Lev. 17:11; Heb.9:22
  - c) He suffered outside the gate.
- 4) Therefore, let us go forth to Him, Jesus, outside the camp and be rejected by the Jewish community sharing in His reproach, the new exodus to the cross, having faith in Jesus. vs. 13
  - a) They are Jews attempting to go back to the law, sacrifice and temple.
  - b) They would be exposing themselves to persecution.
  - c) Let us love Christ instead of the ritual or religion!
- 5) The reason being that our love is not for a physical city like Jerusalem, but a city of

the living God, the heavenly Jerusalem.  
vs. 14

- a) The city has been mentioned already.  
Heb. 11:10, 14, 16; 12:22; Rev. 21-22
- b) The believer is a Strangers and pilgrims. Heb. 11:13

**13:15-17** The love that pleases God.

- 1) The believer is to offer up sacrifices of praise to God by Jesus Christ. vs. 15
  - a) This is proper perspective and practice of love in the church!
  - b) It is to be continuous, an indication of a genuine heart.
  - c) The fruit of our lips giving thanks to his name, the officiating High Priest in heaven. 2Pet. 2:5
- 2) The believer is not to forget to do good and to share. vs. 16
  - a) The word share “koinonia” means oneness, partnership, communion, speaking of being loving and comforting to one another in the fellowship of the community of God’s redeemed.
    - \* Some see more a financial help but there is no mention of poor or finances directly stated. (Lenski)
  - b) The reason being that God is pleased with such sacrifices. Phil. 4:18; Heb. 11:5; 12:28; 13:21

- c) When word and deed become one, that is truth, they can not be divorced!
  - 1) The fatherless. Ja. 1:27
  - 2) Faith without works is dead. Ja. 2:17
  - 3) A brother in need. 1Jn. 3:17
  - 4) Let us not love in word or tongue... 1Jn. 3:18
- d) Our spiritual sacrifices are acceptable to God by Jesus Christ. 1Pet. 2:5, Rom. 12:1-2
- 3) The believer is to obey those that have the rule over us and submit. vs. 17
  - a) The imperative command to obey “peitho”, means to be persuaded of it’s correctness and profitableness and be submissive “hupeiko”, which means to resist no longer but to give way.
    - 1) The submission is as unto the Lord and only in as far as the Scriptures allow, not to anything ask in contradiction of the Scriptures or violation of conscience.
    - 2) Some in authority demand submission in extreme abuses as the “Shepherding Doctrine”, or any other doctrine that would want to rule your life.
  - b) The one’s they were to stop resisting were those who ruled over

“hegeomai” them, those who are leaders and elders in the church.

\* These Hebrew Christians were resisting the leaders by wanting to return to the Law and temple sacrifices.

- c) The reasons are given for being persuaded it was right to stop resisting.
- 1)) “For they watch for your souls”.
    - \* The word watch “agapneo”, means to be sleepless, indicating their loving, faithful and caring oversight!
  - 2)) Their accountability to God for the people kept the leaders on track, “As those who must give an account”.
    - \* For they will give an account to God one day as the watchmen of the city. Jer. 6:17; Ezk. 3:17; 33:1; Acts 20:26
- e) The command is, “Let them do so with joy and not with grief, for that would be unprofitable for you.”
- 1)) An obedient church to the teaching of leadership receives the benefit of the leadership and the leadership the benefit of the obedient church.

- 2)) A rebellious church to what is Biblical, only burdens the leadership, making the community life more difficult, having to rule by groaning.
- 3)) It is bad enough if the watchman fails to sound the warning but worse if when the people are deaf or rebellious to the warnings.