



TITLE:

Brotherly Love, Marriage and Contentment

TEXT:

Hebrews 13:1-6

INTRODUCTION

- In chapter 12, Paul exhorted the Jewish believers to endure suffering and not turn away from the Lord. In chapter 13, he continues his concluding exhortation.
- Heb. 13:1-6 contains exhortations about brotherly love, marriage, and contentment.

BROTHERLY LOVE (v.1-3)

- The word “brotherly love” (φιλαδελφία - philadelphia) means fraternal affection, brotherly kindness, or love of the brethren.
- The word “let | continue” (μενέτω - menetō) is an imperative or a command verb that means to abide, to remain, to dwell.
- This suggests that the love among the brethren exists and Paul commands them to remain in that condition.
- Christian love is an action. It is often a verb. Speaking love or feeling love apart from doing love is of no value. Compare 1 John 3:18.
- Two specific ways we can have brotherly love: by entertaining strangers and by remembering those that are in bonds and those who suffer adversity.
- Entertaining Strangers (v.2):
 - The word "to entertain strangers" (φιλοξενίας - philoxenias) means love to strangers or hospitality.
 - Paul commands the brethren not to be forgetful or not to neglect to give hospitality to strangers.
 - The strangers are brethren in Christ. It was common in those times for Christians to have to flee persecution.
 - The motive: Thereby some have entertained angels unawares. Angels visit believers in this present world. They do not appear as angels in their visitation to men and are not recognized as such.
 - By not neglecting to give hospitality, we can have brotherly love.
- Remembering Them that are in Bonds and Them which Suffer Adversity (v.3):
 - During those times, some brethren suffer imprisonment and adversity or maltreatment. Paul commands the brethren to remember them. They are suffering unjustly.
 - Remembering them is to consider ourselves in the same bond with them and the same adversity with them - “as bound with them” and “as being yourselves also in the body.”
 - It involves sympathizing with them, having compassion for them, praying for them, comforting them, and assisting them.
 - The Philippians through Epaphroditus remember Paul (Phil. 4:18). Onesiphorus remembers Paul (2 Tim. 1:16-18).
 - By remembering those who are in bonds and those who suffer adversity, we can have brotherly love.

MARRIAGE (v.4)

- Marriage is honourable in all. The word “honourable” (τίμιος - timios) means most precious, great price, held in honor in all.
- Marriage is God’s plan for man and woman and God created it as an exceedingly valuable institution in society. See Gen. 2:23-25.
- How does the society think about marriage?
 - Roman Catholicism thinks celibacy (the state of being unmarried) is superior. The Bible identifies the doctrine of “forbidding to marry” as the doctrine of devils (1 Tim. 4:1-3).
 - Same-Sex Marriage: Vice Ganda and Ion Perez got married in Las Vegas in 2022. Ice Segueria and Liza Dino got married in the United States in 2014. Recently, Pope Francis approved blessings for same-sex couples.
 - Breakdown of Marriage through: living in - fornication, adultery, pornography, and divorce. This concept is being promoted in television programs, celebrity lives, and movies.

- The bed undefiled.
 - The word “bed” (κοίτη - koitē) means the marriage bed - the physical intimacy between husband and wife.
 - Within marriage, the physical intimacy between the husband and wife is undefiled - unsoiled or pure.
 - On the other hand, any physical intimacy outside marriage is an act of fornication and adultery.
 - God will judge the whoremongers (fornicators) and adulterers. This is a strong warning against people who dishonor marriage.

CONTENTMENT (v.5-6)

- Having a conversation or manner of life without covetousness.
 - The word “without covetousness” (Αφιλάργυρος - philargyros) is a combination of “a” (not), “philo” (love), and “arguros” (silver). It means not a lover of silver or not a lover of money. The love of money is the root of all evil (1 Tim. 6:10).
 - Contentment is without the love of money.
- Contentment is to be satisfied with such things as we have.
 - Compare 1 Tim. 6:8-10. Food and raiment are the biblical basis of contentment. Covetousness is to will to be rich (v.9).
 - This does not mean that the believers should not work. This does not mean that the believers can’t aspire to have more and can’t work to advance one’s financial situation. One can work hard and seek to prosper without having the heart set upon wealth.
- The reason for being content and avoiding covetousness: “for he hath said, I will never leave thee, nor forsake thee”
 - This is quoted from Jos. 1:5.
 - The Triune God will never (absolute) leave (to let go, let alone, let sink) thee (personal promise) nor forsake (to abandon) thee.
- The testimony of being content and avoiding covetousness: “So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me.”
 - This is quoted from Psa. 27:1 and 118:6.
 - The conditions so that we may boldly say these are having a conversation without covetousness and being content with such things as we have.
 - God wants His people to be bold in their trust of Him - “So that we may boldly say”.
 - The word “helper” comes from a verb that means in military usage, hasting to the cry for reinforcements.
 - The Creator of the world, the King of kings, the Lord of lords, the King of the ages, the Majesty on high can be your helper!
 - Fear shows a lack of trust in the Lord.
 - Who is your helper? Why do you fear what man shall do unto you?