

210314-1 He 13, 1, 2, Brotherly Love & Entertaining Strangers–CThurman

There are 13 imperative in this 13th chapter :

1. v.1, *Let continue brotherly love* – **2.** v.2, *Be not forgetful to entertain strangers* – **3.** v.3, *Remember them that are in bonds* – **4.** v.7, *Remember them that have the rule over you, &* **5.** *Follow [their] faith* – **6.** v.9, *Be not carried away with divers and strange doctrines* – **7.** v.16, *Forget not well-doing and contributions* – **8.** v.17, *Obey them that have the rule over you, &* **9.** *Give them place* – **10.** v.18, *Pray for us* – **11.** v.22, *Suffer the word of exhortation* – **12.** v.23, *Know that Timothy is free* – **13.** v.24, *Salute all them that have the rule over you.*

Review the 12th chapter once more. All of the witnesses of the 11th chapter did the same thing. In order to follow after the Lord they had to lay off the weights and the besetting sin and run their race with patience. This is a victorious life of faith. Keep Christ in view and consider the contradictions that He suffered lest we weary and faint in our minds. These contradictions are chastenings (education) from the Lord. Because He loves His sons this is for their benefit so that they might become partakers of His holiness, without which no man can have a right understanding of the Lord. Let us then take the oversight for one another to watch against bitterness under chastening which could result in great loss of reward. (Esau) And keep in mind that the Lord is not repulsing us as they that were under the old covenant, but is drawing us nearer by the new. So, receive His word, do not refuse it. We have an unremovable kingdom. For this reason let us have grace to serve God acceptably with reverence and godly fear, for our God is a consuming fire. He will chasten us to remove the dross to make us fit subjects for that eternal kingdom.

This chapter, the 13th chapter, is based upon the last thought of chapter 12, which is found in verse 28, *Let us have grace whereby we may serve God acceptably with reverence and godly fear ...* The 13th chapter is not an exposition on the whole service of God, but on that which is most relative to them as baptized- believing, church-related Hebrew brethren. The focal point of this service is on the basics of life as a church member. Their lives should be gathered around the church of which they are a part. Their lives should revolve around church government. Three times in this chapter the apostle Paul gave commandment concerning them *that have the rule over them.* He wrote:

1. Remember them because of the teaching and emulate their faith as you consider the rule of their lives;
2. Obey them and give place to them (submit); And,
3. Greet them.

By implication these commandments require a close, faithful fellowship in a church of Jesus Christ. This cannot be done by anyone who is either unassociated with the Lord's church or unfaithful to assemble with it, which are two of the vulnerabilities affecting some of these Hebrew brethren. (cf. He.10.22, 25, 35, 38)

In a nutshell these are the things we will consider today. There are two topics, brotherly love and entertaining strangers. The two are related. The first concerns how we treat them of our own church society (membership), and the second, how we treat them that come to us in the name of the Lord from other societies.

1 ¶ Let brotherly love continue.

Or, Let continue the love of the brethren.
brotherly kindness

let continue, μένω, 3ps. pres. **imper.** of the verb μένω, tss. *to abide, continue, dwell, endure, remain, stand, and tarry.*

brotherly love, φιλαδελφία, φίλος friend + ἀδελφός [ἀ copulative + δέλφους; meaning 'of the same womb'] brother; φιλαδελφία is a noun tss. Ro.12.10; 1Th.4.9; He.13.1, *brotherly love*; 1Pe.1.22, *love of the brethren*; 2Pe.1.7, twice, *brotherly kindness*; the adj.

φιλάδελφος, is tss. 1Pe.3.8, *love as brethren.*

Brotherly love is tss. from the Greek φιλαδελφία. Literally it refers to them that are friends being of the same womb. Brethren of Christ are considered of the same womb. By natural birth them that are born of the same womb are called brothers and sisters. It is quite natural to find a special, life-long relationship, a camaraderie between brothers and sisters. They have a strong family tie. The same can be applied to Christians. By spiritual birth we are considered as being born of the same womb, and are made brothers

and sisters with Jesus Christ because we have been born of God or of the Holy Spirit.

*Mr 3:34 And he looked round about on them which sat about him, and said, Behold my mother and my brethren!
35 For whosoever shall do the will of God, the same is my brother, and my sister, and mother.*

The relationship between Christians that are genuinely born of God is because they have God as their Father. God brought them all forth by a spiritual birth.

1Jo 5:1 Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth (ἀγαπῶν) him that begat loveth (ἀγαπᾷ) him also that is begotten of him.

1Jo 4:7 Beloved (ἀγαπητοί), let us love (ἀγαπῶμεν) one another: for love (ἀγάπη) is of God; and every one that loveth (ἀγαπῶν) is born of God, and knoweth God.

This love, ἀγάπη, which is a devoted love for the good of a cause or person, is to be developed in the Christian.

1Th 3:12 And the Lord make you to increase and abound in love one toward another, and toward all [man, kinds of men in Christ ...], even as we do toward you [who are in Christ]:

Every Christian possesses this love (cf. 1Jn.5.1) but not to the degree at the beginning of the Christian experience as at its ending. (cf. Jn.21.15-17, here notice the loves of ἀγάπη and φίλος.)

The brethren have a spiritual relationship that moves them to love others that are of the same kind of birth (spiritual), which in the Greek is the word φίλος, which is always tss. with the English, *friends* (29 times).

Jn.15.12 This is my commandment, That ye love (ἀγαπάτε) one another, as I have loved (ἠγάπησα) you.

13 Greater love (ἀγάπην) hath no man than this, that a man lay down his life for his friends (φίλων).

Which indicates that those being loved (ἀγαπάω), do not necessarily love again to the same extent, but because of the *relationship* (φίλος) as brethren (ἀδελφός) we should all grow to love one another to the highest degree ἀγάπη; which is a devoted, sacrificial love to the benefit of our brothers and sisters in Christ.

14 Ye are my friends (φίλοι), if ye do whatsoever I command you.

15 Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends (φίλους); for all things that I have heard of my Father I have made known unto you.

There should be among brethren a noticeable and special relationship that transcends the natural relationships. We might have brothers and sisters that the Lord was pleased to do a work of grace in their hearts, we might even be called of the Lord to serve together in the same church, but the relationship we have in Christ is far more important than blood relationships. That which we have in Christ is the only part of the relationship which is eternal; the other is for this time only. So Paul commands that *brotherly love, love of the brethren, brotherly kindness* to continue. No question we should love our enemies. We should in a sense love all men. But Paul emphasizes the importance of the relationship that we have as brothers and sisters in this church. This is our special society. The people of this society should form the closest circle of friends; the most important people of our lives; the first under our watchful eye; the first that fall to our priority to care for, to encourage, and to support. Every other relationship is secondary. We might have a bowling society, a motorcycle society, a backgammon society, a union society, a political society, a community society, but those are not like this church society. This society is to precedence over every other society. The brethren (brothers and sisters in Christ) of this church should be the closest and dearest to us than any other relationship.

Pr 27:10 Thine own friend, and thy father's friend, forsake not; neither go into thy brother's house in the day of thy calamity: for better is a neighbour that is near than a brother far off.

When tested the love for this society, fellowship of brethren will appear to them that are outside of it as hate because of the sharp distinction made in the love of the one over the other.

Lu 14:26 If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.

We don't hate our parents, but when put to the test we will choose the one over the other, if our priorities are ordered after the word of God.

This is a society of brothers and sisters. Parents are naturally usually naturally affected towards their children and the children to their parents. This is expressed negatively in Ro.1.31 and 2Ti.3.3 by the phrase, *without natural affection*. But the apostle Paul wrote in Ro.12.10, that the brethren (brothers and sisters in Christ) are to be *kindly affectioned* (φιλοστοργός, an adj. 'friendly affectioned') one to another. The society of this church is to be a house of friendly affectioned members to each other. Some of us come by this perhaps more easily than others, but we all should be so affected. As a body we are all to be pulling in the same harness. Of all of the things that we might do as members of this church nothing should hinder or harm the witness of Christ, but everything do should revolve around to good of our fellowship: how we work, what our vocation is, the manner with which we deal with others, the manner of our speech, the kind of neighbors we are, etc. Everything ought to contribute to the edification of the body. It isn't necessary that we all work for a Christian, or that we work at the same company, or for the same brother. It isn't necessary that we all recreate at the same time, in the same way at the same place. We can be a publicans, fishermen, politicians, soldiers, policemen, tent-makers, car salesmen, vending route drivers, truck drivers, machine operators, tellers, carpenters, electricians, doctors, health workers, etc., etc. We don't have to have anything in common but one,

that this Christ. Every brother and sister of this fellowship should be vitally interested in what is going here. In what is being taught, how it is being taught, and everything there we're doing as a church, how we handle all of the Lord business; in these things we need to be one. This *brotherhood* is special. Peter commanded, *Love the brotherhood*. (cf. 1Pe.2.17)

love, ἀγαπάτε, 2nd pl. pres. imper. of ἀγαπάω, and except for instances where this verb is found in the vocative, 'beloved', it is always tss. with the English *love*.

brotherhood, ἀδελφότητα, acc. sing. of the noun ἀδελφότης; only twice in the NT, 1Pe.2.17, *brotherhood*; 1Pe.5.9, *brethren*.

1Pe 5:9 Whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren (brotherhood) that are in the world. (Noting that separation between them related to Christ from those that are not.

For how long? It is *ongoing*. It is to continue. The Gr. verb μένω, is tss. *to abide, continue, dwell, endure, remain, stand, and tarry*. As long as Christ's love to us continues so should ours to the brethren, our brother and sisters in Christ Jesus continue. And the next idea is closely related, which is how we treat them which come to us in the name of the Lord from other societies.

At this place I'd like to point out how there is a hyper or neo-Landmarkism that has stymied greatly the brethren's ability to receive brethren of other churches, and certainly in an hospitable fashion. By the use of the terms hyper or neo-Landmarkism these churches say (without the evidence to back up their claim) that they have a vital link-by-link succession, one church to another church that runs all of the way back to the first church of Jerusalem. For this reason any brother, any church that disagrees on this point alone is thoroughly anathematized. And in this way the hyper or neo-Landmarker has made of none effect the commandment of God in Hebrews

13.2. They will not treat hospitably those that come to them in the name of Christ from other church societies.

1 Ἡ φιλαδελφία μενέτω

2 Be not forgetful

to entertain strangers:

of hospitableness

lit. kindly affectioned to strangers (cf. Ro.12.10 for *kindly aff...*)

be ... forgetful, ἐπιλανθάνεσθε, 2ppl. **imper.** of the verb ἐπιλανθάνομαι, ἐπί upon, on, at + λανθάνομαι [see *unawares* directly below], to hide, to be unaware, to be ignorant of; ἐπιλανθάνομαι, always tss. with the verb *to forget* (8); **see v.16**

to entertain strangers, φιλοξενίας, gen. sing. of the noun φιλοξενία, φίλος friend + ξενία, lodging or ξένος adj. strange [person], a *host, strange* [doctrine]; φιλοξενία, tss. *hospitality* (properly, hospitableness; the adj. φιλόξενος is tss. *hospitality*).

διὰ ταύτης

for thereby some have entertained angels unawares.

because of this

unknowingly

have entertained, ξενίσαντες, nom. pl. masc. part. aor. act. of the verb ξενίζω, tss. *to lodge*, as an adj. *strange* [things], *to entertain*, *to think strange*.

unawares, ἔλαθον, 3ppl. aor. ind. of the verb λανθάνω, [see *forgetful* directly above], to hide, to be unaware, to be ignorant [escape].

Specifically this has reference to being kindly affectioned toward some. First we had φιλαδελφία. Now we have φιλοξενία. We are to be kindly affection to them that come to us from other places on account of Christ.

3Jo 1:5 Beloved (Gaius), thou doest faithfully whatsoever thou doest to the brethren, and to strangers;

Particularly, *strangers*, ξενός, has reference to them, probably the Christian Jews, that were bringing the gospel from other countries to Ephesus, where Gaius was presently. Notice,

3Jo 1:7 Because that for his name's sake they went forth, taking nothing of the Gentiles. (Seems to indicate that there were brethren in Christ being Jews.)

8 We therefore ought to receive such, that we might be fellowhelpers to the truth.

Again, this is precisely what our Lord said the believing Jews should do, *'Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations.* (cf. Lk.16.9, the parable of the Great Commission) This was done for Apollos when he came from Ephesus to Corinth, (cf. Ac.18.27); Epaphroditus (cf. Phl.2.29); Aristarchus (cf. Col.4.10); and, Diotrophes was noted for denying this hospitality, (2Jn.9).

In both of the texts cited below it is presumed that we should all be kindly affectioned toward them that come to us in Jesus name from other countries. This is not only a pastoral requisite, but it is incumbent upon every member of the Lord's church to be so affected toward these brethren.

1Ti 3:2 A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach ...

Ro 12:13 Distributing to the necessity of saints; given to hospitality.

The apostle Peter encourages the brethren to practice to the same kind of *kindly affections shown to strangers* that would come to us in Jesus name, to one another.

1Pe 4:9 Use hospitality one to another without grudging.

[The kindness we apply to strangers that come to us in the name of Christ] (do this) to one another without grudging.

use hospitality, φιλόξενοι, nom. pl. masc. of the adj. φιλόξενος. The verb use is supplied to give us the sense.

grudging, γογγυσμῶν, gen. pl. of the noun γογγυσμός, tss. to murmur, grudge,

When we might trip over ourselves to be sure that our guests from afar have everything they need during their stay with us we might fail to have that attitude with our brethren that are here at home. Probably the main point is to give even our closest brethren the time as a host to make them feel welcome; that we're going to take advantage of this time we have at this moment.

Have you ever come to someone's house and felt like they don't have the time to visit? They're on the phone or on their device and you feel kind of out of place. That is no way to try to carry on a conversation. When we invite someone over do them the courtesy of given to them your undivided attention.

There were times in the past when the OT saints were unaware that they were being host to angels. Who are they that entertained angels unawares?

Abraham, Ge. 18 [Sarah's time to conceive] – **Lot**, Ge. 19 [to be delivered from Sodom] – **Gideon**, Jud.6.11-24, [to be judge & deliverer in Israel] – **Manoah & his wife**, Jud.13.2-23 [wife to bear Samson, a judge & deliverer] – **Two disciples on the road to Emmaus**, Lk.24.13-35.

This is a good thing for us all to observe, especially for them that come to us from other places in the name of Christ. This will not be unrewarded by Christ when He comes again.

Mt.25.34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

35 For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:

36 Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

37 Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink?

38 When saw we thee a stranger, and took thee in? or naked, and clothed thee?

39 Or when saw we thee sick, or in prison, and came unto thee?

40 And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

This lesson, whether considered as individual parts or as a whole, is of great importance to Christians. How we should love one another, those of our own precious church society and those that come to us from other churches. We are all brethren, related to one another in Jesus Christ and that by the power of God.

2 τῆς φιλοξενίας μὴ ἐπιλανθάνεσθε διὰ ταύτης γὰρ ἔλαθόν τινες
ξενίσαντες ἀγγέλους