

210328-1 He 13,3-6, Christian Prisoners, Marriage, & Contentedness—CThurman

Remember now that this 13th chapter is based upon the last thought of chapter 12, which is found in verse 28.

*Heb 12:28 Wherefore we receiving a kingdom which cannot be moved (unmovable), let us have [possess] grace, whereby we may serve [worship] God acceptably with reverence [shamefacedness] and godly fear [devotion]:
29 For our God is a consuming fire.*

In the last lesson we considered two of the thirteen imperatives in this 13th chapter: v.1, *Let continue brotherly love*, and v.2, *Be not forgetful to entertain strangers*.

As brothers and sisters in Christ we have an eternal bond. The commandment is, *Let brotherly love continue*. That it continues assumes it has begun. This love is to grow, increase and be strengthened. The Greek verb μένω, is translated to abide, continue, dwell, endure, remain, stands, and tarry. This is brotherly love in action. Christ works in us the desire to do this. Yes, it is imperfect. I am imperfect. But the only way for any of us to be perfected in it is by *continuing* to apply ourselves to it. It is interesting that this is the first commandment given in this chapter. It is like a narrow gate. I think we are constrained to come through this narrow opening before we can arrive to the other beautiful things inside. If we will continue the love of the brethren we should be able to love them that come to us from afar. We would be careful about our doctrine. We will properly regard them that lead us in the word of God, and we will willingly reach out to help others. Our love for this fraternity tells everything we need to know about our true relationship with God and Christ.

1Jo 4:20 If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?

1Jo 5:1 Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat (God the Father & the Son) loveth him also that is begotten of him (all of his fellow brethren).

Today we want to consider vss. 3-6. In these verse is the next imperative to be considered: *Remember them that are in bonds*. Some commentators say that there are implied imperatives in v.4, which could be understood as , ‘Let marriage be honorable, and let the bed be undefiled. The translators of our KJV Bible certainly supplied the sense of an imperative in verse 5, ‘[Let your] conversation be without covetousness. But it could have as easily read ‘[The] way is without covetousness. The Christian way is the sense.

3 Remember them that are in bonds, as bound with them;
prisoners

remember them, μιμνήσκεσθε, 2ppl. imper. mid. of the verb μιμνήσκω, or μιμνήσκομαι tss. *to be mindful, to remember* ...He.2.6, *thou art mindful*; He.13.3, *remember*; see the verb μνάομαι, tss. He.8.12, 10.17, *to remember* (19), *to be mindful* (2); noun, μνεία, *mention* (4), *remembrance* (3); also the noun μνήμη, *remembrance* (1); the verb μνημονεύω, He.13.7, *to remember* (19), He.11.15, *to be mindful* (1); He.11.22, *to make mention*.

that are in bonds, δεσμίων, gen. pl. of the noun δέσμιος, tss. *a prisoner, [in] bonds*.

bound with, συνδεδεμένοι, nom. pl. masc. part. perf. pass. of συνδέω, or συνδέομαι, σύν with, together, fellow + δέω *to bind, to wind*; the verb συνδέω, is only this once; see also the noun σύνδεσμος, tss. *the bond, the bands*.

and them which	suffer adversity,	όντες	έν σώματι
are being tormented	as being yourselves also	present	in the body.
			[another way of saying, but for the grace of God this could be any of you.

which suffer adversity, κακουχουμένων, gen. pl. masc. part. pres. pass. of the verb κακουχέω, κακός adj. evil, bad + ἔχω, the verb to

have, possess; *κακουχέω*, is only twice in the NT, **He.11.37, *tormented***, and He.13.3, *suffer adversity*.

being, ὄντες, nom. pl. masc. part. pres. of ὄσπερ, cf. ὤν; in He.1.3, *being*; 3.2, *who was*; 5.8, *were*; 8.4, *seeing that there are*; 13.3, *being*.

body, σώματι, dat. sing. of the noun σῶμα, *tss body, bodily* (2Co.10.10), *slave* (Re.18.13).

To the Colossian brethren Paul said, *'Remember my bonds* (that he is a prisoner for Christ). (Col 4:18b) Paul was quite familiar with being a prisoner and in chains.

2Co 11:23 Are they ministers of Christ? (I speak as a fool) I am more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft.

There are a number of personal references to Paul as a prisoner: Eph.3.1; 4.1, *the prisoner of Jesus Christ*, 6.20, *I am an ambassador in bonds*; Phl. 1.7, 13, *in my bonds*; Col. 4.3, *in my ... bonds*; 2Ti.1.8, *his prisoner*, 16, *my chain*, 2.9, *I suffer ... even unto bonds*; Phm.1.1, 9, *a prisoner of Jesus Christ*.

Seven of his fourteen letters are called prison letters.

Galatians, Ephesians, Philippians, Colossians, 2Timothy, Philemon and Hebrews.

In this Hebrew letter he had earlier commended them for remembering that he was a prisoner.

Heb 10:34 For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance.

He would that brethren everywhere always remember them that are in bonds and suffering trouble especially because of their faith in Christ. The Lord's people have a history behind bars, but not for evil doing.

Joseph son of Jacob was a prisoner. Samson was imprisoned. Daniel, Shadrach, Meshach, and Abednego were prisoners. Prophets were imprisoned (Micaiah, Jeremiah). John the Baptist became a prisoner and was executed for his faith in Christ. (cf. Mk.6.17, 27) Our Lord Jesus Christ was a prisoner and was crucified at the hands of Pilate. (cf. Mt.27.2, 26) Luke, in the book of Acts, tells of many brethren imprisoned for their faith in Christ. (Ac.8.3, 22.4; 26.10). All of the apostles were arrested and imprisoned at some point. Some more often than others (cf. Ac.5.18, 25) ... James & Peter were arrested again. James martyred. (Ac.12.1, 2) Paul, Silas and Timothy were. (Ac.26.1; He.13.23) Paul spent the last years of his life under house arrest and then suffered martyrdom. (Ac.27.2; 28.17; 2Ti.4.6) And the apostle John was exiled to the isle of Patmos. (cf. Re. 1.9)

And after them there would be others to suffer the same.

Mt.25.39 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.

Re.2.10 Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life.

These are children of God that were treated wrongfully, as if they were criminals. They were falsely accused. People purposely lie about them. For Christ they were separated from their friends, family, husbands, wives, children, brethren, and churches. They suffered the loss of all things, some their lives because they were Christ's.

1Pe.3.10 For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile:

11 Let him eschew evil, and do good; let him seek peace, and ensue it.

12 For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil.

13 And who is he that will harm you, if ye be followers of that which is good?

14 But and if ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled;

15 But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear:

16 ¶ Having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ.

17 For it is better, if the will of God be so, that ye suffer for well doing, than for evil doing.

18 ¶ For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:

Religious people do very wicked things against the children of God because of simple truths.

Ac 6:11 Then they suborned men, which said, We have heard him speak blasphemous words against Moses, and against God.

12 And they stirred up the people, and the elders, and the scribes, and came upon him, and caught him, and brought him to the council,

13 And set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the law:

14 For we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us.

John the Baptist was imprisoned for speaking against adultery.

Mk.6.17 For Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife: for he had married her.

18 For John had said unto Herod, It is not lawful for thee to have thy brother's wife.

And these that persecute God's people are absolutely persuaded that they are doing God's service.

Joh 16:2 They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service.

The Lord, through the pen of the apostle Paul would have us to remember these brethren. And to sympathize with them that suffer adversity; to put ourselves in their place. ... *as being yourselves in the body.*

I think we need this reminder because we are prone to be so affect by this world that we become forgetful, disconnected from the sufferings of others of Christ's people because we grow so cold. Such is the spiritual temper of the last days. ... *the love of many shall wax cold.* Others so seared as to be *without natural affection.* (cf. Mt.24.12; Ro.1.31; Tit.3.3) We are not immune from being so affected by the world. Let us keep near to word of Christ.

Ro 12:15 Rejoice with them that do rejoice, and weep with them that weep.

3 μιμνήσκεσθε τῶν δεσμίων ὡς συνδεδεμένοι τῶν κακουχουμένων ὡς καὶ αὐτοὶ ὄντες ἐν σώματι

adj. ἐν πᾶσι adj. (cf. v.5)

4 Marriage is honourable in all, and the bed undefiled:

marriage, γάμος, a noun tss. either marriage or wedding.

honorable, τίμιος, an **adj.** tss. *a reputation, dear* [life], *honorable* [marriage], *precious* [fruit], *most precious* [stone].

all, πᾶσιν, dat. pl. masc. of the adj. πᾶς.

bed, κοίτη, a noun tss. *bed*, as a verb *to conceive* (conception, Ro.9.10) and *chambering* (Ro.13.13, IGNT, cohabitation).

undefiled, ἀμίαντος, an **adj.** of ἀ a negative particle + μιαίνω, a verb tss. *to be defiled*; ἀμίαντος, always tss. *undefiled* (4),

but whoremongers and adulterers God will judge.

[whether men do or not, A.T. Robertson]

whoremongers, πόρνους, acc. pl. of the noun πόρνος, tss. *fornicator* (5), *whoremonger* (5); i.e. sexual promiscuity. The same applies to the OT.

cf. Nu.25.1, *to commit whoredom*, לִזְנוּת, liz-nōth, Qal infin. of זָנַח, za-nah, tss. *to play the harlot, to go whoring, to commit fornication, to commit whoredoms, to play the whore, to fall to whoredom, to be an harlot, to be whorish, to be an whore.*

adulterers, μοιχοὺς, acc. pl. of the noun μοιχός, always tss. *adulterer* (4); the verb μοιχεύω, is always tss. *to commit adultery.*

will judge, κρινεῖ, 3ps. fut. ind. act. of the verb κρίνω, tss. *to judge, to condemn, to determine, to question, to ordain, to sentence.*

Everyone that is of good understanding knows the truth of marriage. No matter what the word says the word of God tells us that marriage is between one man and one woman for life. This is the only kind of marriage that God established in the day when He created the first human pair. When these two were yet without sin there in the garden of Eden, God Himself instituted the most precious ordinance there is between a man and a woman, marriage. God provided for the man and his wife in this way so that they might have a little Eden of their own even after sin. It was only

through this wedded relationship that children were to come into this world and be raised by this man and woman until they became adults themselves. But how removed has man moved from the truth of God. In fact man has turned this truth of God into a lie so that marriage is nothing like God ordained it to be. Man had corrupted it. There are repercussions for violating God's rule for marriage. The rule which God gave hasn't changed in the least. Be warned, God take notice of every fornicator, of every adulterer and adultress, of the effeminate and the abusers of themselves with mankind. God will judge them. ... *but whoremongers and adulterers God will judge.* He brings them all into judgment even now.

Three times in the first chapter of Romans the word of God says that God *he gave them up*. Each instance is the result of a judgment of God. In verse 24, for idolatrous practices God judged them by giving them up to *uncleanness* (filthy sexual practices). This is fornication.

Ro.1.20 For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse:

21 Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.

22 Professing themselves to be wise, they became fools,

23 And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.

24 Wherefore God also gave them up to uncleanness (ἀκαθαρσία, filth, impurity) through the lusts of their own hearts, to dishonour their own bodies between themselves:

Ro.1.25 Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.

But men and women become worse. And this is an evidence of God's judgment. He gives them over vile affections (dishonorable affections/passions); Not only uncleanness, but vile affections. This is homosexuality.

Ro.1.26 For this cause God gave them up unto vile affections (dishonorable affections): for even their women did change the natural use into that which is against nature:

27 And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly (shamefulness), and receiving in themselves that recompence of their error which was meet.

And these same persons, for obvious reasons, do not like to retain God at all in their knowledge, so again in judgement God gives them over to a reprobate mind. A reprobate mind is a mind that has lost the natural function of the conscience for determining right and wrong. There are no absolutes; everyone does that which right in his own eyes.

*Ro.1.29 Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers,
30 Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents,
31 Without understanding, covenantbreakers, without natural affection, implacable, unmerciful:
32 Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.*

but whoremongers and adulterers God will judge – Men and women violating God’s order are constituted fornicators or whoremongers and adulterers. All sexual activity outside of marriage between one man and one woman is sin. We understand why the *bed* is mentioned here. They that will use the bed promiscuously are also called *chamberers* (Ro.13.13), fornicators, whoremongers, and adulterers.

Ro 13:13 Let us walk honestly (decently, well-fashioned), as in the day; not in rioting (κῶμος, or, revellings) and drunkenness, not in chambering and wantonness, not in strife and envying.

honestly, εὐσχημόνως, εὐ well + σχῆμα *fashion*, LXXE, Is.3.16, *form*; adv. tss. *honestly, decently*; the noun εὐσχημοσύνη, tss. *comeliness*; the adj. εὐσχήμων, tss. *honourable* (3), *comely* (2).

chambering, κοίταις, dat. pl. of κοίτη, a noun, tss. as a verb to *conceive* (conception), **the bed (He.13.4)**, and as a verb *chambering* (a *chamber*, IGNT has 'cohabitation).

And Paul tells these Hebrew saints that though this sin might become predominate the world-over God will judge it. Children of God must never allow themselves to fall into these sins. No church of Jesus Christ should ever allow any instance where unrepentant members remain in the body. They must be judged and put away until there is a change of mind.

*Eph.5.1 Be ye therefore followers of God, as dear children;
2 And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour.
3 ¶ But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints;
4 Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks.*

4 Τίμιος ὁ γάμος ἐν πᾶσιν καὶ ἡ κοίτη ἀμίαντος πόρνους δὲ καὶ μοιχοὺς κρινεῖ ὁ θεός

adj. (cf. v.4)

5 [Let your] **conversation** [be] **without covetousness;**
way or means [of life] love of money

Or as v.4, this could read, 'The way is without covetousness.' (understand, 'the Christian way of life.)

conversation, τρόπος, a noun tss. *manner, way, means, conversation*.

covetousness, ἀφιλάργυρος, adj, ἄ negative particle + φίλος friend + ἄργυρος always tss. *silver*; ἀφιλάργυρος, is only twice in the NT

and tss. *not covetous* and *without covetousness*; the adj. without the negative particle φιλάργυρος, is tss. *covetous*; the noun without the negative particle, φιλαργυρία, is tss. *the love of money*.

	ἀρκούμενοι	τοῖς	παροῦσιν
and [be]	content	with	such things as ye have:
	sufficed		the present
content yourselves			

content, ἀρκούμενοι, nom. pl. masc. part. pres. mid. of the verb ἀρκέω, tss. *to be enough, to be content, to be sufficient, to suffice*.

such things as ye have, παροῦσιν, dat. pl. neut. part. pres. of the verb πάρειμι, παρά by, near, at + εἰμι, the *am* of I am, it is the state of being; πάρειμι, is tss. *to be come, to be present*; παρουσία, a noun is tss. *the coming, the presence*, which is with reference to the bodily presence of someone that is *coming*.

for he hath said, I will never	leave	thee,	nor	forsake thee.
	go up [from]			deprive

will leave, ἀνῶ, 1ps. aor. subj. act. of ἀνίημι, ἀνά again, up, above + ἵημι, to send or to go.

[will] *forsake*, ἐγκαταλίπω, 1ps. aor. subj. act. of ἐγκαταλείπω, ἐν at, by, with + κατά down, as + λείπω, *to lack, to want, to be destitute*; ἐγκαταλείπω, is tss. *to forsake* (He.10.25), *to leave*,

5 Ἀφιλάργυρος ὁ τρόπος ἀρκούμενοι τοῖς παροῦσιν αὐτὸς γὰρ εἶρηκεν Οὐ μή σε ἀνῶ οὐδ' οὐ μή σε ἐγκαταλίπω

6 So that we	may boldly say, The Lord is my helper,
being confident (Wigram)	-

may boldly, θαρρόυντας, acc. pl. part. pres. of the verb θαρρέω, tss. *to be confident, to be bold*, and here as an adverb *boldly*.

helper, βοηθός, a noun only this once in the NT, *helper*; the verb βοηθέω, is tss. *to help, to succour*; and another noun βοήθεια, is tss. *an help*.

and I will not fear what man shall do unto me.

I will not fear, φοβηθήσομαι, 1ps. fut. ind. mid. of the verb φοβέω or φοβέομαι, tss. *to fear, to be afraid, to reverence* (Eph.5.33)

man, άνθρωπος, a noun, tss. *certain*, and *man*; it can refer to a man or to the whole of mankind (He.2.6).

shall do, ποιήσει, 3ps. fut. ind. act. of ποιέω, *to do*.

Cares of this life can drain the life out of the child of God. It is implied here that covetousness and discontentment arise because of worry that we won't have sufficient for the future ON ACCOUNT OF WHAT MEN ATTEMPT TO DO TO AGAINST US.

Lu 12:15 And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.

16 And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully:

17 And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits?

18 And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods.

19 And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry.

20 But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?

21 So is he that layeth up treasure for himself, and is not rich toward God.

We don't know that this man did anything evil otherwise. He just spent his life putting up 'stuff.' This man devoted his life to his 'stuff.' In effect 'stuff' became his god. That stuff was the sum total of his life. His heart wasn't fixed upon eternity. He thought nothing of laying up treasures in heaven. (cf. Mt.6.20) All that he had accumulated couldn't be taken with him when he died.

1Ti 6:7 For we brought nothing into this world, and it is certain we can carry nothing out.

He knew nothing of contentment. But the Christian life, the Christian way, the Lord's way is to learn contentment.

Php 4:11 Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to be content.

More than any other thing we should desire to live for Christ, be used for the glory of God. What is the purpose of life if not this?

Ps.119.35 ¶ Make me to go in the path of thy commandments; for therein do I delight.

36 Incline my heart unto thy testimonies, and not to covetousness.

There is no child of God that will stand before the Lord and boast of how much he had. Rather the Lord will reward His own as they did with what he gave them, which respects not possession of God as much as production of fruit.

Mt.25.14 ¶ For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods.

15 And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey.

16 Then he that had received the five talents went and traded with the same, and made them other five talents.

17 And likewise he that had received two, he also gained other two.

18 *But he that had received one went and digged in the earth, and hid his lord's money.*

19 *After a long time the lord of those servants cometh, and reckoneth with them.*

20 *And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents:*

*It was all the Lord's. The Lord simply entrusted it to them for prospering His name. In Luke 16, 16 *Then came the first, saying, Lord, thy pound* (it was the Lord's substance) *hath gained ten pounds.**

...

23 *Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury?*

behold, I have gained beside them five talents more. (Gained for whom?)

21 *His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.*

22 *He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them.*

23 *His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.*

24 *Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed:*

25 *And I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine.*

26 *His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed:*

27 *Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury.*

28 Take therefore the talent from him, and give it unto him which hath ten talents.

29 For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath.

30 And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.

Mt 13:23 But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty.

Mt 19:29 And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life.

Mr 10:30 But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.

Having substance has nothing to do with whether we are a child of God or not, but fruit-bearing does. I think we need carefully examine our lives regarding this all-pervasive sin.

‘Many professing Christians look upon covetousness as quite a trifling (frivolous, unseriousness) matter, while the world applauds it as legitimate ambition, as business shrewdness, as prudence, etc. All sorts of excuses are made for this sin and plausible pretenses argued in its favor. It is indeed a very subtle sin, which few are conscious of. In one of his sermons Spurgeon mentions a prominent man who had a great many people come to him to make confession, and this man observed that while different ones acknowledge all sorts of outrageous crimes, he never had one who confessed to covetousness. Few suspect that this is one of the prevailing iniquities of their hearts, rather are they inclined to regard this vice as virtue.’
Exposition of Hebrews, Arthur Pink, p.1136

What we have is from the Lord. Job was a man of much substance that didn't trust His substance, but trusted in the Lord. Proof of that came when he lost everything in a moment.

*Job 1.20 ¶ Then Job arose, and rent his mantle, and shaved his head, and fell down upon the ground, and worshipped,
21 And said, Naked came I out of my mother's womb, and naked shall I return thither: the LORD gave, and the LORD hath taken away; blessed be the name of the LORD.
22 In all this Job sinned not, nor charged God foolishly.*

When we learn to be content in whatsoever state we are in this will be our response. It's easier to have stuff to fall back on for delivering us from trouble. As long as there is stuff we're alright. But what about when the stuff runs out? If we haven't put our trust in the Lord we will fail of the grace of God.

Be watchful against this sin. It sucks the spiritual life out of the believer and before you know it the whole course of this life, which should have been devoted to serving Christ, has been spent on living for the here and now rather than putting up treasures in heaven.

Remember them that are in bonds and them that suffer adversity. No matter what the world thinks God-ordained marriage is honorable and the bed undefiled. The way is without covetousness.

ὅ ὥστε θαρροῦντας ἡμᾶς λέγειν Κύριος ἐμοὶ βοηθός καὶ οὐ φοβηθήσομαι
τί ποιήσει μοι ἄνθρωπος