

# Hebrews 13:1-6

Hebrews begins like a thesis but ends in this chapter like a letter.

All the areas of the Christian life were slipping because their faith was failing.

The first verses of chapter 13 move quickly through several important areas of the Christian life and Christian character

During a time of cultural persecution in 63 AD, which was about 36 months before the Jewish wars with Rome broke out, the writer of Hebrews is encouraging the believers to pursue these Christian virtues:

1. Love for brotherhood of believers
2. Hospitality
3. Persecuted Believers in prison and mistreated
4. Marriage
5. Sexual Morality
6. Free from the love of money
7. Contentment
8. Faith/Trust in God

Hebrews 13:1 – “**Let brotherly love continue.**”

3588 [e]	5360 [e]	3306 [e]
Hē	philadelphia	menetō
1 Ἡ	φιλαδελφία	μενέτω .
-	Brotherly love	let abide
Art-NFS	N-NFS	V-PMA-3S

1. “Brotherly love” is one Greek word *philadelphia* which means “the love of brothers”, “brotherly love”
  - a. Made up from two Greek words:
    - i. *philos* – “loving friend”, “friendly”, “dear”, “beloved”
      1. This word refers to a friend, someone who is dearly loved and prized in a personal way.
      2. This person would be a trusted confidant
      3. Held dear in a close bond of personal affection.
      4. *Philos* expresses experience-based affection.
      5. This can be contrasted with *agape* which is focused on value-driven or decision-based love such as a covenant
    - ii. *adelphos* – “a brother”
      1. used to express:
        - a. a brother
        - b. member of the same religious community

13:2 – “Do not neglect to show hospitality to strangers, for thereby some have entertained angels unawares.

3588 [e]	5381 [e]	3361 [e]	1950 [e]	1223 [e]	3778 [e]	1063 [e]	2990 [e]	5100 [e]	
tēs	philoxenias	mē	epilanthanesthe	dia	tautēs	gar	elathon	tines	
2	τῆς	φιλοξενίας	μὴ	ἐπιλανθάνεσθε ;	διὰ	ταύτης	γὰρ ,	ἔλαθόν	τινες
-	Of hospitality	not	be forgetful	through	this	for	unawares	some	
Art-GFS	N-GFS	Adv	V-PMM/P-2P	Prep	DPro-GFS	Conj	V-AIA-3P	IPro-NMP	

3579 [e]	32 [e]
xeniantes	angelous
Ξενίσαντες	ἀγγέλους .
have entertained	angels
V-APA-NMP	N-AMP

1. “hospitality” is *philoxenias* which means “love of strangers” and is translated as “hospitality”
  - a. Based on two words:
    - i. *Philos* meaning “friend”
    - ii. *Xenos* meaning “stranger”
2. Hospitality in the middle east, Greece and Roman World was a great virtue
3. The *Didache* taught to entertain but if a person stayed more than 1 night, maybe 2 at the most, they were a false teacher.
4. Hospitality was something church leaders were required to have in 1 Tim. 3:2 and Titus 1:8
5. “have entertained angels”
  - a. Abraham, Gideon and Manoah may be example of people entertaining angels

13:3 – “Remember those who are in prison, as though in prison with them, and those who are mistreated, since you also are in the body.

3403 [e]	3588 [e]	1198 [e]	5613 [e]	4887 [e]	3588 [e]	2558 [e]	5613 [e]	2532 [e]	
mimnēskesthe	tōn	desmiōn	hōs	syndedemenoi	tōn	kakouchoumenōn	hōs	kai	
3	μυμνήσκεσθε	τῶν	δεσμίων	ὡς	συνδεδεμένοι ,	τῶν	κακουχουμένων	ὡς	καὶ
Remember	-	prisoners	as	being bound with [them]	those	being mistreated	as	also	
V-PMM/P-2P	Art-GMP	N-GMP	Adv	V-RPM/P-NMP	Art-GMP	V-PPM/P-GMP	Adv	Conj	

846 [e]	1510 [e]	1722 [e]	4983 [e]
autoi	ontes	en	sōmati
αὐτοὶ	ὄντες	ἐν	σώματι .
yourselves	being	in	[the] body
PPro-NM3P	V-PPA-NMP	Prep	N-DNS

1. These prisoners are not typical criminals in this case but persecuted believers who were being “canceled” by the culture of that day.
  - a. Prisons were not designed for living and did not provide basic needs of the prisoner as we are familiar with in the west.
  - b. This included visiting, supplying food, medication, care and also spending time visiting them in their cell
  - c. Paul had Luke with him in prison at the end of Acts
  - d. Luke was also with Paul during his second imprisonment in 2 Tm.4:11
2. Remember the Mistreated

- a. “mistreated” is *kakouchoumenon* meaning “to ill-treat” and is used to say “treat evilly”, “hurt”, “torment”.
- b. We could say “bullied”, “canceled”, “oppressed”
3. Think of them as yourself. What would you do to help yourself?
4. There is the fear of being associated with these “cultural criminals” and be mistreated yourself
5. Prison ministries to reach the lost and strengthen those who have come to Christ is an important aspect of evangelism, but not the theme of this verse.

13:4 – **Let marriage be held in honor among all, and let the marriage bed be undefiled, for God will judge the sexually immoral and adulterous.**

5093 [e]	3588 [e]	1062 [e]	1722 [e]	3956 [e]	2532 [e]	3588 [e]	2845 [e]	283 [e]
Timios	ho	gamos	en	pasin	kai	hē	koitē	amiantos
4 Τίμιος	ὁ	γάμος	ἐν	πᾶσιν	, καὶ	ἡ	κοίτη	ἀμίαντος ;
Honorable [let]	-	marriage [be]	in	all	and	the	marriage bed	undefiled
Adj-NMS	Art-NMS	N-NMS	Prep	Adj-DMP	Conj	Art-NFS	N-NFS	Adj-NFS

4205 [e]	1063 [e]	2532 [e]	3432 [e]	2919 [e]	3588 [e]	2316 [e]
pornous	gar	kai	moichous	krinei	ho	Theos
πόρνους	γὰρ	καὶ	μοιχοὺς	κρινεῖ	ὁ	Θεός .
the sexually immoral	for	and	adulterers	will judge	-	God
N-AMP	Conj	Conj	N-AMP	V-FIA-3S	Art-NMS	N-NMS

1. The institution of marriage is foundational. Christianity and persecution does not dissolve the importance of the institution of marriage. Marriage is foundational to culture and established by God in the beginning.
2. “among all” is *en pasin* meaning “in all”
  - a. This is referring to “in all” the church, “among all” the believers.
  - b. Also, it could be referring to “in all (situations)” such as those who were ascetics and did not honor marriage, but regarded it as “worthless”, “evil”, “weakness”, etc.
3. “Marriage bed” is a euphemism for sexual intercourse
  - a. Sex in marriage is not to be discounted, looked down upon. Sex in marriage is pure.
  - b. Sex in marriage is to stay within the limits of the marriage. Sex outside of marriage is immoral
4. Sexual sin will be judged by God:
  - a. In time
  - b. In eternity (in the form of loss of reward for believer)

13:5 – “Keep your life free from love of money, and be content with what you have, for he has said, “I will never leave you nor forsake you.”

866 [e]	3588 [e]	5158 [e]	714 [e]	3588 [e]	3918 [e]	846 [e]	1063 [e]
Aphilargyros	ho	tropos	arkoumenoi	tois	parousin	autos	gar
5 Ἀφιλάργυρος	ὁ	τρόπος	, ἀρκούμενοι	τοῖς	παροῦσιν	;	αὐτὸς γὰρ
[Let be] without covetousness	[your]	manner of life	being satisfied	with the	present	He Himself	for
Adj-NMS	Art-NMS	N-NMS	V-PPM/P-NMP	Art-DNP	V-PPA-DNP	PPro-NM3S	Conj

2046 [e]	3756 [e]	3361 [e]	4771 [e]	447 [e]	3761 [e]	3756 [e]	3361 [e]	4771 [e]	1459 [e]
eirēken	Ou	mē	se	anō	oud'	ou	mē	se	enkatalipō
εἶρηκεν :	Οὐ	μή	σε	ἀνω	, οὐδ'	οὐ	μή	σε	ἐγκαταλίπω .
has said	Never	not	you	will I leave	nor	never	not	you	will I forsake
V-RIA-3S	Adv	Adv	PPro-A2S	V-ASA-1S	Conj	Adv	Adv	PPro-A2S	V-ASA-1S

1. Following closely after sexual sins is “love of money”
2. Opposite of being covetous is contentment.
3. 1 Tim. 6:6 – Contentment is great gain
4. 1 Tim. 6:10 – Eagerness for money is great grief
5. Matt. 6:31-33
6. Proverbs 3:13 – pursue wisdom for she holds long life and wealth

13:6 “So we can confidently say, “The Lord is my helper; I will not fear; what can man do to me?”

5620 [e]	2292 [e]	1473 [e]	3004 [e]	2962 [e]	1473 [e]	998 [e]	2532 [e]	3756 [e]
Hōste	tharrountas	hēmas	legein	Kyrios	emoi	boēthos	kai	ou
6 Ὡστε	θαρροῦντας	ἡμᾶς	λέγειν :	Κύριος	ἐμοὶ	βοηθός	, [καὶ]	οὐ
So	are confident	we	to say	[The] Lord [is]	my	helper	and	not
Conj	V-PPA-AMP	PPro-A1P	V-PNA	N-NMS	PPro-D1S	N-NMS	Conj	Adv

5399 [e]	5101 [e]	4160 [e]	1473 [e]	444 [e]
phobēthēsomai	ti	poiēsei	moi	anthrōpos
φοβηθήσομαι ;	τί	ποιήσει	μοι	ἄνθρωπος ?
I will be afraid	what	shall do	to me	man
V-FIP-1S	IPro-ANS	V-FIA-3S	PPro-D1S	N-NMS