

Hebrews 13:4-15 (NASB) Teaching Notes

4 Marriage *is to be held* in honor among all, and the *marriage* bed *is to be* undefiled; for **fornicators** and **adulterers** God will judge.

⇒ What does this chapter teach about marriage and sexual purity? (v. 4) Why do you think the author includes this instruction to these Hebrew Christians? Is there application for us as well?

- **“fornicators”** (πόρνος) = a person who prostitutes his/her body to another's lust for hire; a person who indulges in unlawful sexual intercourse; plus, a wide range of sexual sins.
- **“adulterers”** (μοιχός) = unfaithfulness by either party to the marriage vow.

• Sexual impurity desecrates the sacred; it profanes what God has made holy: • **Gen.2:18,21-25**
Prov.5 **1Co.5:1-11; 6:15-20; 10:13** **Gal.5:19-21** **Col.3:5** **1Thess.4:1-8**

• Examples of God's judgment under the Law: **Lev.20:10** **Dt.22:20-26**

5 *Make sure that* your character is free from the love of money, **being content** with what you have; for He Himself has said, “*I will never desert you, nor will I ever forsake you,*”

• Ten Commandments: #6 & #7 **Ex.20:14-15** **Mt.6:24 (Lk.16:13)** **Lk.12:15**

• **“free from the love of money”** (ἀφιλάργυρος) = not loving money, not avaricious, **1Tim.3:3**

⇒ What does this chapter teach about God's presence? (vv. 5-6) What difference will His presence make in our everyday lives?

• **“content”** (ἀρκέω) = to be possessed of unfailing strength; sufficed, satisfied. **Lk.12:13-34**
(Mt.6:25-34) **2Co.12:9** **Phil.4:10-13** **1Tim.6:6-10**

6 so that we confidently say, “*The Lord is my helper, I will not be afraid. What will man do to me?*”

• **Ps.118:6**

7 **Remember** those who led you, who spoke the word of God to you; and considering the result of their conduct, **imitate** their faith.

• **“remember”** (μνημονεύω) = be mindful of. Strong word in N.T., used 21x, e.g., **Jn.16:4; 1Thess.1:3**

• (ἡγέομαι) = one who goes before; leaders mentioned 3x in this chapter: **vv. 7, 17, 24.**

⇒ What does this chapter teach about submitting to spiritual leadership in the church?

• **“imitate”** (μιμέομαι) – **2Thess.3:7-9**

⇒ What are the traits of a “good leader”?

• They proclaim biblical truth ... they are men/women of faith ... they live a life that produces spiritual results (Mike W.) ... and is worthy of imitation.

8 Jesus Christ *is* the same yesterday and today and forever.

• **Ps.102:27 Mal.3:6 Js.1:17**

9 **Do not be carried away** by **varied** and strange teachings; for it is good for the heart to be strengthened by grace, not by foods, through which those who were so occupied were not benefited.

- **“carried away”** (παραφέρω) = to lead aside from the right course or path.
- **“varied”** (ποικίλος) = KJV, “*divers*” – variegated, in contrast to the unity of doctrine taught in Heb.
- **1Co.8:1-13**

⇒ What are the traits of a “*poor (false) leader*”?

- They promote false doctrines ... they emphasize external matters rather than internal ... their teaching fails to produce effective, spiritual results.

10 We have an altar from which those who serve the tabernacle have no right to eat.

11 For the bodies of those animals whose blood is brought into the holy place by the high priest *as an offering* for sin, are burned outside the camp.

12 Therefore Jesus also, that He might sanctify the people through His own blood, suffered outside the gate.

13 So, let us **go out** to Him outside the camp, **bearing** His reproach.

⇒ Unpack v. 13 in your own words.

- The writer reminds his readers that, while normally the priests could partake and eat of the sin sacrifices, there was one sin sacrifice the High Priest could not eat and that was the Yom Kippur, the Day of Atonement, sacrifice. The High Priest could not eat that sacrifice, but the believer can eat by partaking of the spiritual food, namely Jesus. Jesus is the final Yom Kippur sacrifice. The believer has a greater privilege than the most privileged person in the Old Testament. Therefore, these Jewish believers have everything Judaism has and more because Jesus is superior to everything in Judaism.

- **“go out”** (ἐξέρχομαι) = to leave a place as if to forsake it.

14 For here we do not have a lasting city, but we are seeking *the city* which is to come.

15 Through Him then, let us **continually offer** up a sacrifice of praise to God, that is, the fruit of lips that **give thanks** to His name.

⇒ Define the “*sacrifice of praise*.”

- **“give thanks”** (ὁμολογέω) = to say the same thing, cf. **1Jn.1:9**