**moreover our God is a consuming fire**  
(the words are taken from Deut. iv. 24.  
Compare also Deut. ix. 3. And thus the  
fact that God’s anger continues to burn  
now, as then, against those who reject his  
Kingdom, is brought in ; and in the background   
lie all those gracious dealings, by  
which the fire of God’s presence and purity  
becomes to His people, while it consumes  
their vanity and siu and earthly state, the  
fire of purity and light and love for their  
enduring citizenship of His kingdom).

**CHAP. XIII. 1—16.**] *Various exhortations   
to Christian virtues: more especially  
to the imitation of the faith of their leaders   
who had departed in the Lord: to  
firmness in the faith: and following of  
Jesus, who suffered outside the camp to  
teach us to bear His reproach.*

**1.**] **Let brotherly love** (the word signifies,  
in the classics, the love of brothers and  
sisters for one another; in the New Test.,  
the love of the Christian brethren) **remain**  
(we learn from the Acts,—on the hypothesis   
of this Epistle being addressed to  
the church at Jerusalem [on which however   
see Introd.],—how eminent this brotherly   
love had been in that church, and,  
without any hypothesis as to the readers,  
we see from our ch. x. 32 ff., that the  
persons here addressed had exercised it  
aforetime, and from ch. vi. 10, that they  
still continued to exercise it. Let it then  
remain, not die out. And it is put first,  
as being the first of the fruits of faith.  
The exhortations in ch. iii, 12 f.; x. 24 f.;  
xii, 12 ff., point the same way).

**2, 3.**]  
**Brotherly love** is now specifically urged in  
two of its departments, hospitality and  
care of prisoners, **Forget not hospitality  
to strangers** (so in 1 Pet. v. 9, after recommending   
*earnest love to one another,*he proceeds *to recommend hospitality.*Compare also Rom, xii, 13; and Tit. i. 8;  
1 Tim. iii, 2. Bleek remarks, that the  
notices found in the writings of the enemies  
of Christianity shew how much this virtue  
was practised among the early believers):  
**for thereby** (by exercising it) **some unawares   
entertained angels** (viz. Abraham,  
Gen. xviii, Lot, Gen. xix. Certainly it  
would appear at first sight from the  
former account, that Abraham regarded  
the “three men” from the first as angels:  
but the contrary view has nothing against  
it in the narrative, and was taken by the  
Jewish expositors. On the motive propounded,   
Calvin remarks, “If any one  
objects that this is a rare occurrence, the  
reply is ready, that not angels alone are  
received, but Christ Himself, when we  
receive the poor in His name”).

**3.**]  
**Remember them that are in bonds, as if  
bound with them** (compare 1 Cor. xii. 26:  
as fully sympathizing with them in their  
those in distress (a general  
idea, including captives and any other  
classes of distressed persons), **as also yourselves   
being in the body** (i.e. bound up  
with a body which has the same capacity of  
suffering).

**4.**] *Exhortation to chastity.*  
**Let your marriage be** (held) **in honour  
in all things** (see below) **and your marriage   
bed be undefiled: for fornicators  
and adulterers God shall judge.** There  
are several debatable matters in this verse.  
First, is it a command or an assertion?  
The latter view is taken in the ancient  
Syriac version: “Honourable is marriage  
among all, and their bed is undefiled:”