742 HEBREWS. XII.   
 AUTHORIZED VERSION REVISED.   
 aRomxit.t0, XIII. 1 Let \*brotherly love con- | AUTHORIZED VERSION.   
   
 XIII. } Let brotherly   
 2» Be not forgetful to enter-! love continue. \* Benot for-   
 tain strangers: for ‘Bawltyy © some getful to entertain stran-   
 ” entertained angels unawares. 3 4 Re-| gers: for thereby some   
 have entertained angels un-   
 member them that are in bonds, awares, \* Remember them   
 2 as if bound with them ; that are in bonds, as bound   
 adversity, and them | with them; and them which   
 Saeu"\* yourselves suffer in the body. ing | suffer adversity, as being   
 aMattoxae. - your marriage be held in honour in pee ie also in the body.   
 30) Rom. \* all things, and let your bed be un- 4 Marriage is honourable   
 ©+for whoremongers and in all, and the bed un-   
 So. adulterers God will judge. defiled : but whoremongers   
 ‘n, defiled : and adulterers God will   
 5 Let judge. ® Let your conver-   
   
   
   
 moreover our God is a consuming fire to strangers (so in 1 Pet. v. 9, after re-   
 (the words are taken from Deut. iv. 24, commending earnest love to one another,   
 Compare also Deut. ix. 3. And thus the he proceeds to recommend hospitality.   
 fact that God’s anger continues to burn Compare also Rom, xii, 13; and Tit. i.   
 now, as then, against those who reject his 1 Tim. ii, Bleek remarks, that the   
 Kingdom, is brought in ; and in the back- notices found in the writings of the enemies   
 ground lie all those gracious dealings, by of Christianity shew how much this virtue   
 which the fire God’s presence and purity was practised among the early believers):   
 becomes to His people, while it consumes for thereby (by exercising it) some un-   
 their vanity and siu and earthly state, the awares entertained angels (viz. Abraham,   
 fire of purity and light and love for their Gen. xviii, Lot, Gen. xix. Certainly it   
 enduring citizenship of His kingdom). would appear at first sight from ‘the   
 Cuar. XIII. 1—16.] Various exhorta- former account, that Abraham regarded   
 tions to Christian virtues: more especially the “three men” from the first as   
 to the imitation of ine of their lead~ but the contrary view has nothing against   
 ers who had departed in the Lord: to it in the narrative, and was taken by the   
 firmness in the faith: and following of Jewish expositors. On the motive pro-   
 Jesus, who suffered outside the camp to pounded, Calvin remarks, “If any one   
 teach us to bear His reproach. objects that this is a rare occurrence, the   
 1,] Letbrotherly love (the word signifies, reply is ready, that not angels alone are   
 in the classics, the love of brothers and received, but Christ Himself, when we   
 sisters for one another; in the New Test., receive the poor in His name”). 3.)   
 the love of the Christian brethren) remain Remember them that are in bonds, as if   
 (we learn from the Acts,—on the hypo- bound with them (compare 1 Cor. xii.   
 thesis of this Epistle being addressed to as fully sympathizing with them in their   
 the church at Jerusalem [on which how- those in distress (a general   
 ever see Introd.],—how eminent this bro- idea, including captives and any other   
 therly love had been in that church, and, classes of distressed persons), also your-   
 without any hypothesis as to the readers, selves being in the body (i.c. bound up   
 we see from our ch. x. 32 ff, that the with a body which has the sume capacity of   
 persons here addressed had exercised it suffering). 4.) Exhortation to chastity.   
 aforetime, and from ch. vi. 10, that they Let your marriage be (held) in honour   
 still continued to exercise it. Let it then in ail things (see below) and your mar-   
 remain, not die out. And it is pnt first, riage bed be undefiled: for fornicators   
 as being the first of the fruits of faith. and adulterers God shall judge. There   
 ‘The exhortations in ch. iii, 12 f.; x. f.5 are several debateable matters in this verse.   
 xii, 12ff,, the same way). 2,3.) First, is it a command or an assertion ?   
 Brotherly love is now specifically in ‘The latter view is taken in the ancient   
 two of its departments, hospitality and Syriac version: “Honourable is marriage   
 care of prisoners, Forget not hospitality among all, and their bed is undefiled :”