

I. Welcome & Review

A. Good morning. "Ohayougozaimasu". Welcome to Calvary Chapel Iwakuni. It's great to be here with you all as we gather together to worship our Lord and Savior, Jesus Christ.

1. *Welcome any new faces and those streaming online.*

B. Before we dismiss our children to their Sunday School class, we want to take just a few minutes to pray for a dear brother in the Lord.

1. Nathan Eberhard is going to be wrapping up his time here in Iwakuni and is headed back to the States where he will continue in his military service in the Navy.
2. I've been blessed to get to know Nathan over the last couple years. I've enjoyed having him over for dinner and games and I'm going to miss getting together with him.
3. Nathan has faithfully served in our usher's ministry and was involved in the Young Adult's group and the men's group as well. He will be missed, but we trust that God has great things in store for him back in the States.
4. If I can have you rise to your feet, Nathan, and then if I could have some of our church leadership come lay hands on our brother in agreement with me as I pray for him that would be a blessing. (*Pray*)

C. As people head back to their seats, let's go ahead and dismiss our elementary aged children to their Sunday School classrooms.

1. (*2<sup>nd</sup> Service; Remember to dismiss the Bible English class.*)

D. This morning we've come to the 13<sup>th</sup> and final chapter of the book of Hebrews.

1. The first major section of the book dealt primarily with the superiority and the supremacy of Jesus Christ. How Jesus is better than the prophets of old, the angels, and the priests. How He offers a better sacrifice, a better covenant, and a better hope. Jesus is better than anything and everything.
2. Then about halfway through chapter 10 the author started his second major section of the book. He went from focusing upon the supremacy of Christ to the supremacy of faith.
3. At the end of chapter 10 the author quoted from the Old Testament prophet Habakkuk who said "the just shall live by faith" (**Heb. 10:38a**)
4. And then in chapter 11 the author recounted the many different heroes of the faith and how they have gone before us and are examples we can follow in our own life of faith.
5. In chapter 12 the emphasis was upon our need for endurance, to not give up, but to continue in the faith despite all the challenges and circumstances they were facing.

6. The author reminded his audience and us that we have come to Mount Zion and the covenant of grace. He urged us to cling to the grace of God knowing that it is our only hope of making it to the finish line.

7. And here in chapter 13 the author has a number of short little commands and exhortations for how we are to live out our faith.

8. In our text this morning, the author emphasizes the need for the audience, as well as all of us who read this letter, to continue in love.

- a. Interestingly, in this second major section, the author has talked about our faith in God, he's talked about our hope in God and now he's going to address our love in God. Faith, hope, and love, these three remain; but the greatest of these is love according to 1 Corinthians 13. (**1 Co. 13:13**)

E. Our text this morning is going to be Hebrews chapter 13 verses 1-6 and the title of our study is going to be "**Loving Out Loud**".

1. If you haven't done so already, I'd like to invite you to open up your bible and make your way to Hebrews chapter 13.
2. If you need to borrow a Bible, feel free to reach down under some of the chairs around you where we have some bibles available for your use.
3. Once you are there in Hebrews chapter 13, I'd like to ask, if you are able, to rise to your feet in honor of the Lord and His Word.
4. I'm going to read through our text this morning from my Bible, I'm reading from the NKJV of the Bible. If you are reading from a different translation that is ok, just do your best to follow along in your Bible, as I read from mine. The author begins to wrap up his letter with the following in verse 1 of chapter 13... (*R & P*)

II. Intro

A. I entitled our study "Loving Out Loud" because our text starts off with a command to love. And love isn't something that is meant to be kept silent, it isn't something that is meant to be kept on the inside. Love isn't solely about our internal feelings, but something that should be openly displayed.

1. It is something that is meant to be expressed in our lives; through the way we speak, through the way we act, through the way we live each day of our lives.

B. As we go through our text, we're going to note different aspects of what love ought to look like in our lives as followers and believers in the Lord Jesus Christ.

1. Love is a very important topic for us to understand; it is something that is meant to define us as followers of the Lord Jesus Christ.
2. Jesus told His disciples that the world would know that we are His disciples based upon the love we have for one another. (**Jn. 13:35**)
3. For the world to know this, they have to be able to see it on display, they can't see our hearts, they don't know what is in our hearts, so for us to demonstrate to this world that we are His followers it takes us

“Loving Out Loud” for them to see and hear and experience for themselves.

- C. My hope as we go through this text this morning is that we will have a greater idea of what love ought to look like in our lives and that we will go out and show our love for one another through the lives we live.
- D. Let’s take a look at our opening verse once again where we are given the command to let love continue. Read it again with me.

### III. Hebrews 13:1; Continuing in Love

- A. Our text this morning starts off with a command to let brotherly love continue.
  - 1. We know this is a command because the verb is written in the imperative mood which speaks of a command or strong exhortation.
- B. The phrase “brotherly love” is actually one word in the original Greek.
  - 1. It’s the word “philadelphia”. Which is actually a compound word made from the Greek word “philos” which is primarily used as an adjective to mean “loved”, “dear”, or “friendly” and the Greek word “adelphos” which literally means from the same womb, but is understood to speak of a brother, someone from the same family.
  - 2. Putting this together we understand that the word “philadelphia” speaks of having a loving friendliness towards our family. In this context, I believe it speaks of having love for our fellow brothers and sisters in Christ, those who are part of the family of faith in Christ, who are sons and daughters of the Lord.
- C. And the command given here by the author is that this kind of love must continue. The expectation is that it is already there, and the exhortation is that *it must* continue.
  - 1. The author has already commented on the love they have shown in the past. In chapter 6 he wrote, “But, beloved, we are confident of better things concerning you, yes, things that accompany salvation, though we speak in this manner. For God is not unjust to forget your work and labor of love which you have shown toward His name, in that you have ministered to the saints, and do minister.” (Heb. 6:9-10)
  - 2. God had already noted how they had showed love towards the saints and how they ministered to their needs. The exhortation here in chapter 13 is to continue in that labor of love.
  - 3. Love isn’t something that we do every once in a while. It is something that is meant to be on display each and every day of our walk with the Lord. It isn’t about whether you have shown love before in the past, but whether you are continuing to show love in the present.
- D. As followers of Jesus Christ, we are commanded to walk in love.
  - 1. Paul writes in Ephesians “Therefore be imitators of God as dear children. And *walk in love*, as Christ also has loved us and given Himself for us...” (Eph. 5:1-2a)

- 2. Jesus is our example of what walking in love looks like; He is the standard.
  - a. Jesus said, “A new commandment I give to you, that you love one another; (now, that wasn’t a new command, the command to love one another had been around since the Mosaic Law, but what Jesus said next was new). He said “A new commandment I give to you, that you love one another, *as I have loved you*, that you also love one another.” (Jn. 13:34)
  - b. We are to love as Jesus loved us. And how did Jesus love us?. He came and willingly laid down His life for us. He put the needs and interests of others above His own. He glorified God and ministered to the people.
  - c. This is how we are to love one another as well. We are to be willing to sacrifice for others, to put the interest and needs of others before our own.
  - d. Paul writes in Philippians chapter 2 “if there is any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any affection and mercy, fulfill my joy by being like-minded, having the same love, being of one accord, of one mind. Let nothing be done through selfish ambition or conceit, but in lowliness of mind let each esteem others better than himself. Let each of you look out not only for his own interests, but also for the interests of others.” (Phil. 2:1-4)
  - e. This is how Jesus loved and He commands us to do the same.
- 3. But how can we do this? How can we continue to love people who aren’t always the most loveable? Well, loving like this is something that we are taught; it is something we learn.
  - a. Paul writes in 1 Thessalonians 4: 9 & 10 “But concerning brotherly love (the same Greek word in our text; “philadelphia”) you have no need that I should write to you, for you yourselves *are taught by God* to love one another; and indeed you do so toward all the brethren who are in all Macedonia. But we urge you, brethren, that you increase more and more;” (1 Th. 4:9-10)
  - b. God is the one who teaches us to love, and His desire is that our love would increase more and more.
- 4. As we commit ourselves to learning from God and being led by God in our love for one another we must always remember the promise we find in 1 Corinthians 13 pertaining to love.
  - a. 1 Corinthians 13, the love chapter, states in the beginning of verse 8 that “love never fails”. (1 Co. 13:8a)
  - b. Love doesn’t quit. It doesn’t give up. It will always be the right choice to love as the Lord loves us.
- 5. So, we see, loving out loud involves **continuing in our love for one another**; we are to learn from God how to love and we are to grow in it more and more to the glory of God. Remembering that love never fails.

E. Let's continue in our text and see what else love loving out loud looks like. Take a look at our next verse, verse 2.

#### IV. Hebrews 13:2; Entertaining Strangers

A. This is yet another command given to us here. The verb forget is written in the imperative mood indicating once again that this isn't just some mere suggestion or good tip we should consider. This is a commandment from the Scriptures. We are not to forget to entertain strangers.

1. This phrase entertain strangers is once again, one word in the Greek. It is the word "philoxenia". It too is a compound word made up from the Greek word "philos" (the same Greek root from philadelphia which speaks of loving friendliness) and the Greek word "xenos" which simply means stranger, or someone who is not from your own family.
2. So we understand that this command to entertain strangers speaks of being loving to others who are strangers, or perhaps unknown to you, people who are outside of your own family.
3. The Greek word used here, "philoxenia" speaks of hospitality and kindness to strangers.

B. One way we can demonstrate our love for the Lord and for others is through hospitality, through opening up our homes to others.

1. Now, it is important that we understand the context of the first century in which the author writes this command.
2. Inns back in that day were expensive. And for someone traveling through it would be a financial burden to have to pay for an inn.
3. Also, during this day there were a number of people who traveled about proclaiming the wonderful news of the gospel; itinerant preachers who would travel from city to city preaching the Word of God.
4. Paul and his companions did this during their missionary journeys we read of throughout the book of Acts. They were able to find lodging at the homes of those who graciously opened up their houses to them. People such as Lydia in Philippi, Jason in Thessalonica, Aquila and Priscilla in Corinth, and after Aquila and Priscilla, we know that Gaius also hosted Paul while in Corinth.
5. The strangers these people entertained were not to be people who worked against God's kingdom; that is, believers were not to welcome false teachers into their homes.
  - a. 2 John 10-11 states, "If anyone comes to you and does not bring this doctrine, do not receive him into your house nor greet him; for he who greets him shares in his evil deeds." (2 Jn. 10-11)
  - b. So, we understand that this command wasn't just to simply open up your house to any person that passed through, or any person who needed a place to stay. You needed to be careful that you weren't lodging people who were actively working against the kingdom of God.

c. Also, there were people in that day who were going around masquerading as itinerant preachers and taking advantage of the kindness and love of the body of Christ.

d. The Didache [did-uh-kay], a first century letter said to have been written by the 12 apostles that isn't part of the Scriptures but is viewed as a reliable historical piece spoke of such things and how we are to receive strangers. It reads, "Let every Apostle who comes to you be received as the Lord, but let him not stay more than one day, or if need be a second as well; but if he stay three days, he is a false prophet. And when an Apostle goes forth let him accept nothing but bread till he reach his night's lodging; but if he ask for money, he is a false prophet...From his behavior, then, the false prophet and the true prophet shall be known." (Didache 11:4-6, 8b)

e. In order to avoid these false prophets a little bit of wisdom and discernment was necessary.

6. Now that is how it played out in the first century, but how does it play out for us today in the 21<sup>st</sup> century?

a. We have to understand in our culture and in our day and age, the difference between hospitality and entertaining.

- i. Entertaining focuses upon the host; the house of the host must be spotless, the food must be well prepared and abundant; the host must appear relaxed and good natured. Entertaining focuses upon making the host look good.
- ii. But hospitality focuses upon the guest; their needs are the primary concern. Hospitality can happen in a messy house, with a simple meal or even take out. It can happen while doing chores around the house together. Hospitality is simply about opening up, not only your home, but your life to others. It is about inviting people into your life, doing life with others
- iii. This is the focus we should have when it comes to this command for hospitality. It isn't about entertaining people, it isn't about having a spotless house, a fancy dinner, and looking good for others. It's about simply inviting people to be part of your life, sharing your life with them and investing in others.

b. Also, just as they did in the first century, we too must exercise wisdom and discernment when inviting people into our homes.

- i. The desire is to minister to people and to help them. But sometimes our welcoming people into our homes and allowing them to stay with us isn't helping them, but enabling them. And we need to understand the difference. Where is that line, I can't say, I think it is something we all need to pray about and ask God for wisdom and discernment on.

C. Now, the end of verse 2 gives us a reason why we should be hospitable to strangers for it says that some have unwittingly entertained angels.

1. We read of this happening in the book of Genesis, in chapter 18, when it came to Abraham.
  - a. Abraham saw three people walking along the way, outside of his tent and he rushed out to greet them. He invited them to stay with him, provided water for washing their feet, and offered them a meal to enjoy as they relaxed. When they accepted he quickly went to his wife and had her prepare some bread while he had a tender and good calf prepared for them to eat. He provided milk, butter, bread, and meat for them to enjoy.
  - b. And unbeknownst to him, the three guests he invited into his home ended up being the Lord and two of His angels.
2. We read of this happening again when Lot invited two traveling guests to lodge in his house rather than staying in the open square of Sodom.
  - a. These two also turned out to be angels.
3. So, we should be willing to open up our homes and our lives to strangers for you never know who they may end up being. It's possible you may end up entertaining angels unwittingly.
  - a. Now, maybe that will happen, maybe it won't. But what I find worth noting is the fact that when we open up our homes and lives to strangers in order to minister to their needs, the Scriptures tell us that we are doing it to the Lord Himself.
  - b. So, you may not entertain angels, but even better than that, your hospitality is done unto the Lord.
  - c. Listen to what Jesus said when he separated the sheep from the goats and spoke to the sheep on His right saying, "Come, you blessed of My Father, inherit the kingdom prepared for you from the foundation of the world; for I was hungry and you gave Me food; I was thirsty and you gave Me drink; I was a stranger and you took Me in; I was naked and you clothed Me; I was sick and you visited Me; I was in prison and you came to Me." (Mt. 25:34-36)
  - d. And the righteous then answered, "'Lord, when did we see You hungry and feed You, or thirsty and give you drink? When did we see You a stranger and take You in, or naked and clothe You? Or when did we see You sick, or in prison, and come to You?' And the King will answer and say to them, 'Assuredly, I say to you, inasmuch as you did it to one of the least of these My brethren, you did it to Me.'" (Mt. 25:37-40)
  - e. Even better than angels, when we open up our homes and our lives to minister to the needs of others, we do so as unto Christ. Whomever we do this for, it is as if we are doing it for Christ Himself.
4. And so, we see just how important it is that we open up our homes and our lives to invest in others. This is what loving out loud involves. It's **opening up our homes and lives to pour into others**, to minister to the needs of others and simply share our lives with others.

D. Let's continue in our text looking at verse 3 and what it has to say.

V. Hebrews 13:3; Remembering Prisoners

- A. Here we have one more command. This time we are commanded to remember those who are in prison.
  1. We know that at the time of the writing of this letter that many Christians were being persecuted for their faith in Christ. And some were even being imprisoned for their faith in Christ.
  2. So, the command here is to remember those prisoners. To call to our mind's attention the fact that there are people who are being imprisoned for their faith in God.
    - a. Now, today we are blessed to live in a country that allows us to freely and openly gather in the name of the Lord; both in Japan and in the United States we are afforded this great freedom. But such is not the case around the world.
    - b. Even today, there are people being imprisoned and mistreated because of their faith in Jesus Christ, even martyred for their faith in Jesus.
  3. The previous command is connected with this one. While it is important to remember to open our homes and our lives to others and share with them in sweet fellowship, we must also be mindful of those who are not afforded such a privilege.
    - a. We must remember those who can't freely gather and take part in that blessed hospitality spoken of in verse 2. There are some who are locked up and isolated from fellowship and so we have to do our part to remember them; to pray for them, to visit them if possible, to send letters or support to let them know we are thinking of them.
- B. It says we are to remember them as if we were chained to them.
  1. You know, it's easy to forget about those who are suffering for their faith, those who are locked up in prison and isolated from the body of Christ when we are far removed from them. Kind of an "out of sight, out of mind" type of thing.
  2. So, that is why the author says we are to remember them as if we were chained to them. We need to think about them and their circumstances and put ourselves in their shoes. We need to think about what it would be like to be locked up in prison, to be isolated from fellowship, to not have so many of the freedoms we enjoy. And as we do so, I believe it will change the way we think about them and how we pray for them.
  3. This is something that I have to be honest, is challenging. I know people who are in prison, who are isolated, and all alone. And I don't always think about them and how I can best minister to them.
    - a. As I was studying and preparing this message, I had to ask the Lord to forgive me for this sin. And I spent some time praying for those in prison, for those who are unable to enjoy the sweet fellowship of the body of Christ.

C. Loving out loud **considers others who are less fortunate** than we are and considers life from their perspective. Loving out loud means allowing ourselves to see people from a different point of view, to consider what it's like to walk in their shoes and to experience the things they experience.

1. The end of verse 3 gives us another reason why we should remember the prisoners and those mistreated, those less fortunate than us. We are to do so "since we ourselves are in the body also."
2. Loving out loud understands the importance of the body of Christ. It understands that we are one in Christ. It understands that if one member of the body hurts, then the whole body hurts.
  - a. This is what Paul wrote in 1 Corinthians 12 when talking about the body of Christ. He wrote how God composed the body, having given greater honor to that part which lacks it, that there should be no schism in the body, but that the members should have the same care for one another. And if one member suffers, all the members suffer with it; or if one member is honored, all the members rejoice with it." **(1 Co. 12:24b-26)**
3. Loving out loud understands that we are all connected through the body of Christ and that we share with the sufferings and the rejoicing of the body of Christ. We are connected and therefore we should remember to pray for and visit and help those who are imprisoned and going through tough times.

D. Let's continue in our text and come to yet another way love is seen in our lives and lived out loud. Read with me verse 4.

#### VI. Hebrews 13:4; Honoring Marriage

A. Here the author looks to differentiate between love and lust. He writes about marriage and how it is honorable among all.

1. Marriage is not a human invention or idea. It is something that God ordained, designed, and gave to man. As the creator of marriage, God is the only person who can define it and set the parameters for it.
2. From God's word we see and understand that marriage is the union of one biological man and one biological woman being joined together as one flesh until death due them part.
3. Genesis 2 tells us that it was not good that man should be alone and so God decided to make for him a helper comparable to him. **(Gen. 2:18)**
4. Of all the things God made in creation, the only thing that was said to be not good was the fact that man was alone. God knew that man needed help and so he made for him a helper, he made for him a woman that could come alongside him and help him in his responsibilities and tasks.
5. God gave Eve to Adam and the Scriptures state, "Therefore a man shall leave his father and mother and be joined to his wife, and they shall become one flesh." **(Gen. 2:24)**.
  - a. This is what marriage is to look like. This is how God established it and ordained it. Jesus Himself also quotes from this text in Genesis

when He spoke to the Pharisees about divorce. Jesus said, "Have you not read that He who made them at the beginning made them male and female, and said, 'For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh? So then, they are no longer two but one flesh. Therefore what God has joined together, let not man separate.'" **(Mt. 19:4-6)**

- b. Paul the apostle also quotes from this text when he discussed the roles and responsibilities of the husband and wife in the book of Ephesians.
  - i. Paul writes, "For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh. This is a great mystery, but I speak concerning Christ and the church." **(Eph. 5:31-32)**
6. What makes marriage so important and such a great picture of love is the fact that it represents the relationship between Christ and the church. Christ loves us and left His Father in heaven to come to us, to be joined together with Him.

B. Marriage today is under attack. While the Scriptures say that marriage is honorable among all, it doesn't seem to be that way in our day and age.

1. Marriage is dishonored in a number of different ways in today's day and age.
    - a. Marriages today are increasingly seen as disposable; if things aren't working out in your marriage you can simply throw it away; toss it in the garbage and simply get a new one.
    - b. The world today is trying to redefine what marriage is and make it something that fits this world's twisted idea of what love is.
    - c. Adultery is commonplace, abuse is rampant.
    - d. The institution of marriage today does not have that same honor and value that it ought to have and people want to avoid it entirely.
  2. It is sad, because marriage as God designed it is a very honorable thing, a very valuable thing. Something God gave as a gift to humanity. But sadly, this world is doing a number on marriages and ruining the beauty and honor that God gave it.
- C. The author speaks of the marriage bed and how it is undefiled.
1. The marriage bed speaks of physical intimacy. Sex within the confines of marriage is a beautiful and God ordained thing. It is undefiled.
  2. That word undefiled carries with it the notion that sexual relations inside the marriage covenant have nothing in them that defiles; it is unpolluted, unstained, unsoiled, and undefiled by sin. It is pure and holy. It is a wonderful gift from the Lord.
- D. But, the scriptures state that fornicators and adulterers God will judge.

1. When it speaks of fornicators it speaks of those who engage in sexual relationships outside the confines of marriage, while adulterers speaks of those who are married and engage in sexual relations with people other than their spouse.
2. That was the basic understanding of these words in that day. Jesus actually added to the description of adultery when He said, "You have heard that it was said to those of old, 'You shall not commit adultery.' But I say to you that whoever looks at a woman to lust for her has already committed adultery with her in his heart." (**Mt. 5:27-28**)
3. When people engage in fornication and adultery they mar the beautiful picture that marriage is meant to portray. And God will bring judgment upon them.
4. How does God judge fornicators and adulterers, you may wonder?
  - a. Sometimes they are judged in their own bodies, they are given over to uncleanness and vile passions as described in Romans chapter 1.
  - b. The scriptures are clear that God will judge fornicators and adulterers who are unrepentant and continue in this lifestyle. The scriptures declare that they shall not inherit eternal life and will not be part of the Kingdom of God.
    - i. 1 Corinthians 6:9-10 reads, "Do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived. Neither fornicators, nor idolators, nor adulterers, nor homosexuals, nor sodomites, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners will inherit the kingdom of God." (**1 Co. 6:9-10**)
    - ii. Galatians 5 reads, "Now the works of the flesh are evident, which are: adultery, fornication, uncleanness, lewdness, idolatry, sorcery, hatred, contentions, jealousies, outburst of wrath, selfish ambitions, dissensions, heresies, envy, murders, drunkenness, revelries, and the like; of which I tell you beforehand, just as I also told you in time past, that those who practice such things will not inherit the kingdom of God." (**Gal. 5:19-21**)
5. Does that mean that if you've engaged in fornication or adultery that there is no hope for you? No, not necessarily. If we will repent and turn from these sins, God will forgive us. We may still face certain consequences and have to deal with the effects and repercussions of this sin, but it doesn't mean we are without hope.
  - a. If we will confess our sin and repent of our sin than God will forgive us of our sin.
    - i. 1 John states "If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." (**1 Jn. 1:9**)
    - ii. The portion I just quoted from 1 Corinthians 6 continues after talking about fornicators, and adulterers, and homosexuals, and drunkards, and all the others the apostle Paul wrote, "And such

were some of you. But you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus and by the Spirit of our God." (**1 Co. 6:11**)

- b. So there is still hope for you if you have committed these sins. If you will confess them, and repent from them, God will forgive you, God will wash you and cleanse you from this sin.
  - E. Loving out loud is seen in the relationship between a husband and his wife in the healthy confines of marriage.
    1. The marriage relationship is **an illustration of the relationship of God** with His people. A marriage ought to illustrate the kind of love, trust, sacrifice, and devotion that is seen between Christ and His church.
    2. By the grace of God, I pray our marriages are just that. May we look to represent Him and demonstrate our love in the confines of a marriage that honors and glorifies the Lord.
  - F. Continuing forth let's take a look at verse 5 and see how else we can love out loud in our walk with the Lord. Read it with me.
- VII. Hebrews 13:5; Being Content
- A. Here we see the author use once again, a compound word that contains the same Greek root word "philos" in it. This time the word is "aphilarguros" [af-il-ar-goo-ros].
    1. The a- prefix means without and "philarguros" is "philos" loving and "arguros" which means silver or money. Putting it together the phrase "without covetousness" literally means without loving money.
    2. Our conduct, our way of life, our character is to be that of one who is free from the love of money, or more simply put we are to be content with the things that we have.
  - B. Life is more than simply gathering up as many material possessions as possible before we pass from this earth.
    1. And unfortunately, many people are unaware of this truth. And instead, they spend their entire life chasing after and in pursuit of more stuff. Hoping that these things will one day satisfy. But they never do.
    2. Bernard Baruch, a famous American financier who got rich on the New York Stock Exchange during the 1920's was famously asked once, "How much money it takes for a rich man to be satisfied?" His response was "Just a million more than he has".
    3. And therein lies the problem with seeking after riches and wealth. They never satisfy, they are never enough.
    4. Jesus said, "Take heed and beware of covetousness, for one's life does not consist in the abundance of the things he possesses." (**Lk. 12:15**)
    5. He also taught, "No servant can serve two masters; for either he will hate the one and love the other, or else he will be loyal to the one and despise the other. You cannot serve God and mammon." (**Lk. 16:13**)

6. Paul wrote to Timothy telling him similarly stating, “those who desire to be rich fall into temptation and a snare, and into many foolish and harmful lusts which drown men in destruction and perdition. For the love of money is a root of all kinds of evil, for which some have strayed from the faith in their greediness, and pierced themselves through with many sorrows.” (1 Tim. 6:9-10)
  7. Money in and of itself isn’t the problem. If God has blessed you with material wealth that isn’t a sin. It is possible to have money without loving it. And it is equally true that we can love money without having it.
    - a. Covetousness isn’t just a problem for people with money. It can be a problem for people without it. Because they think that money will solve all their problems. They think that if they just had a little bit more money than life would be better, life would be easier; that money would practically solve all their life’s problems.
    - b. That is the heart of a covetous person. They think that money will solve all their problems. They look to material wealth and gain for their sustenance and belief that it will provide all they need.
    - c. We must not fall into this trap, into this snare of thinking that wealth will solve our problems or that we can be satisfied by wealth.
    - d. God is the only one who can satisfy the longing heart. Psalm 107 states, “For He [the Lord] satisfies the longing soul, And fills the hungry soul with goodness.” (Ps. 107:9)
- C. Satisfaction comes from the Lord and that is why the author writes to be content with such things as we have for He Himself has said, “I will never leave you nor forsake you.”
1. If we have the Lord, we have everything we need. God will supply whatever it is we need.
    - a. Philippians 4:19 proclaims, “And my God shall supply all your need according to His riches in glory by Christ Jesus.” (Phil. 4:19)
  2. We need not look for anything else when we have the Lord. The material things of this world don’t last; they fail, they decay, they can be stolen, or lost, but God will never leave us nor forsake us. He will always be with us and take care of us.
  3. Godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out.” (1 Tim. 6:6-7)
- D. So we see here that loving out loud involves **being content with having the Lord and trusting in His provision**. God is all we need. He alone satisfies and He alone will see us through to the very end.
- E. Let’s look at our last verse and wrap up our study. Read with me verse 6.
- VIII. Hebrews 13:6; Overcoming Fear
- A. Here at the end of our text the author quotes from the books of Psalms where it reads, “The Lord is on my side; I will not fear. What can man do to me?” (Ps. 118:6)
1. Because we have the Lord, we need not fear man and what he can do to us. God is with us, He is for us, and nothing will happen to us that the Lord is not intimately aware of.
  2. This reminds me of what the apostle Paul wrote in Romans when he penned, “If God is for us, who can be against us?” (Rom. 8:31)
  3. These first century Jews were facing persecution for their faith in Christ and so this admonition here is quite relevant. They need not fear what people may do to them for their faith in Christ.
    - a. What is the worst thing man can do to us? Kill us? Well that would mean we just go to be with the Lord all the sooner.
    - b. Jesus said, “Do not fear those who kill the body but cannot kill the soul. But rather fear Him who is able to destroy both soul and body in hell. Are not two sparrows sold for a copper coin? And not one of them falls to the ground apart from your Father’s will. But the very hairs of your head are all numbered. Do not fear therefore; you are more value than many sparrows.” (Mt. 10:28-31)
    - c. When we have the Lord on our side, when God is for us, we need not fear. We need not worry about things. We can be confident that He loves us and that He will continue to care for us all of our days.
- B. Our text started off with a command to continue in love and I find it more than fitting that it ends with an exhortation to not fear. And that is because these two things are connected.
1. John writes in his first epistle, “There is no fear in love; but perfect love casts out fear” (1 Jn. 4:18a)
  2. Perfect love casts out fear. Loving out loud **involves allowing God’s perfect love to cast out all fears**.
  3. God has shown us what perfect love is. If we want to know what perfect love is we need not look anywhere else, but to the cross of Calvary.
  4. God demonstrated His love for us in that while we were still sinners, He sent His Son to die for us. (Rom. 5:8)
  5. Jesus Christ took our sins upon Himself, He took the wrath of God that we may have our sins forgiven, our debt paid; so that we can have fellowship with God the Father and so we can know Him who is love.
  6. And when we know the perfect love of God, we need not fear anything. We are confident and we can boldly say, “The Lord is my helper; I will not fear. What can man do to me?” Amen? Amen. Let’s pray.