

12:13 - “Contribute to the needs of the saints and seek to show hospitality.”

3588 [e]	5532 [e]	3588 [e]	40 [e]	2841 [e]	3588 [e]	5381 [e]	1377 [e]			
tais	chreiais	tōn	hagiōn	koinōnountes	tēn	philoxenian	diōkontes			
13	ταῖς	χρειαῖς	τῶν	ἀγίων	κοινωνοῦντες	,	τὴν	φιλοξενίαν	διώκοντες	.
	to the	needs	of the	saints	Contributing	-	hospitality	practicing		
	Art-DFP	N-DFP	Art-GMP	Adj-GMP	V-PPA-NMP		Art-AFS	N-AFS	V-PPA-NMP	

1. Practice concern for one another.
 2. “Contributing” is the word **koinonountes** which comes from the familiar NT Greek word **koinonia**, “fellowship”.
 - a. The idea here is not to “fellowship” with the believer themselves, but with their “need”.
 - b. The word “needs” always refers to material needs in the NT: Acts 6:3; 20:34; 28:10; 2:45; 4:35; Titus 3:14; Eph. 4:28; Phil. 2:25; 4:16; 1 John 3:17; Rev. 3:17). This is particularly present in Acts 2:42-45.
 3. “Hospitality” is the Greek word **philoxenos** which literally means “love for strangers”. It is referring to providing food and shelter to traveling visitors. This is most likely in reference to traveling Christian teachers and missionaries.
 - a) 1 Timothy 3:2 –
 - b) Titus 1:8 –
 - c) Hebrews 13:2 –
 - d) 1 Peter 4:9 -
 - 4) Hospitality to be “pursued” which means to go out of our way to find, welcome and provide for travelers. “Pursued” is from **dioko** which was used in Romans 12:14 where it was translated “persecute.”
 - a) Inns and places for travelers to stay were often not safe.
 - b) The early church relied on believers who **dioko philoxenos**, “pursued hospitality”
 - c) Matthew 10:11 - Jesus told his disciples to rely on it
 - d) The “church in the house” was part of this early Christian culture (Romans 16:23 and 16:5)
 - e) To receive into your home a Christian Apostle, teacher, missionary, etc. was the same as opening their home and heart to Jesus according to Matthew 10:40 and 25:40.
 - f) 3 John speaks of a man (and, the local house church) who were NOT hospitable to traveling teachers sent out by the Apostle John.
- 2 John warns the local house church to NOT receive or be hospitable to deceivers or the anti-christ who deny the teaching of Jesus.

12:14 - “Bless those who persecute you; bless and do not curse them.”

2127 [e]	3588 [e]	1377 [e]	4771 [e]	2127 [e]	2532 [e]	3361 [e]	2672 [e]			
eulogeite	tous	diōkontas	hymas	eulogeite	kai	mē	katarasthe			
14	εὐλογεῖτε	τοὺς	διώκοντας	[ὑμᾶς]	;	εὐλογεῖτε	καὶ	μὴ	καταρᾶσθε	.
	Bless	those	persecuting	you		bless	and	not	curse	
	V-PMA-2P	Art-AMP	V-PPA-AMP	PPro-A2P		V-PMA-2P	Conj	Adv	V-PMMP-2P	

1. 12:14 is a break in Paul’s writing in this section.
 1. The focus broadens to more than relationship with believers, but now includes all people in the world.

2. The use of actual imperatives (a verb of command) instead of imperative participles begins here.
2. Galatians 6:9-10 - *“Let us not become weary in doing good, for at the proper time we will reap a harvest if we do not give up. Therefore, as we have opportunity, let us do good to all people, especially to those who belong to the family of believers.”*
3. Jesus taught “bless those who persecute you” in Matthew 5:44 and Luke 6:28
4. “Persecute” is again the word **dioko**, which literally means “to pursue.”
5. It would appear the reason for non-retaliation was to win the persecutor (or, those observing the persecution) over to faith in Christ.
6. To “bless” means to pray for them or to call on God to bestow good things on someone. In the case of a persecutor it would include praying for such things as their eyes to be opened to the truth, the heart to softened towards Jesus, their minds to be willing to consider the reality of Christianity, etc.

12:15 - “Rejoice with those who rejoice, weep with those who weep.”

	5463 [e]	3326 [e]	5463 [e]		2799 [e]	3326 [e]	2799 [e]
	chairein	meta	chairontōn		klaiein	meta	klaiontōn
15	χαίρειν	μετὰ	χαιρόντων	,	κλαίειν	μετὰ	κλαιόντων ;
	To rejoice	with	rejoicing [ones]		to weep	with	weeping [ones]
	V-PNA	Prep	V-PPA-GMP		V-PNA	Prep	V-PPA-GMP