

Sharing with the Saints and Serving Strangers Romans 12:13

The History of the Church is saturated with examples of persecution, isolation, and hatred that have at times led to the wholesale slaughter of the saints. The last time we looked at this text we were reminded of the common theme of persecution found in the Scripture.

Our verse was

Romans 12:14 (NKJV)

¹⁴ Bless those who persecute you; bless and do not curse.

We talked of persecution.

This was, and is for many and shall be destiny for most Christians

Jesus warned his disciples as He sent them out to preach, and heal and cast out demons, of a localized hatred and persecution that would be in their future. Much of what Jesus says is in the future after Ascension, and applies to the immediate growth and expansion of the church

but then grows gradually larger to encompass the whole world.

Matt 10:16-22

“Behold, I send you out as sheep in the midst of wolves. Therefore be wise as serpents and harmless as doves.

17 But beware of men, for they will deliver you up to councils and scourge you in their synagogues.

18 You will be brought before governors and kings for My sake, as a testimony to them and to the Gentiles.

19 But when they deliver you up, do not worry about how or what you should speak. For it will be given to you in that hour what you should speak;

20 for it is not you who speak, but the Spirit of your Father who speaks in you.

21 “Now brother will deliver up brother to death, and a father *his* child; and children will rise up against parents and cause them to be put to death.

22 And you will be hated by all for My name’s sake. But he who endures to the end will be saved.

[The New King James Version](#) (Mt 10:16–22). (1982). Thomas Nelson.

Luke 21:8-17

And He said: “Take heed that you not be deceived. For many will come in My name, saying, ‘I am *He*,’ and, ‘The time has drawn near.’ Therefore do not go after them.

- 9** But when you hear of wars and commotions, do not be terrified; for these things must come to pass first, but the end *will not come* immediately.”
- 10** Then He said to them, “Nation will rise against nation, and kingdom against kingdom.
- 11** And there will be great earthquakes in various places, and famines and pestilences; and there will be fearful sights and great signs from heaven.

Matthew 24:8 (NKJV)

8 *All these are the beginning of sorrows.*

Luke 21:12

- 12** ***But before all these things,*** they will lay their hands on you and persecute *you*, delivering *you* up to the synagogues and prisons. You will be brought before kings and rulers for My name’s sake.

- 13** But it will turn out for you as an occasion for testimony.
- 14** Therefore settle *it* in your hearts not to meditate beforehand on what you will answer;
- 15** for I will give you a mouth and wisdom which all your adversaries will not be able to contradict or resist.
- 16** You will be betrayed even by parents and brothers, relatives and friends; and they will put *some* of you to death.

Mark 13:10 (NKJV)

¹⁰ **And the gospel must first be preached to all the nations.**

Matthew 24:14 (NKJV)

¹⁴ **And this gospel of the kingdom will be preached in all the world as a witness to all the nations, and then the end will come.**

Luke 12:17

- 17** And you will be hated by all for My name's sake.

Matthew 24:9 (NKJV)

⁹ “Then they will deliver you up to tribulation and kill you, and you will be hated by all nations for My name’s sake.

[The New King James Version](#) (Lk 21:8–17). (1982). Thomas Nelson.

This theme is repeated in Revelation

Revelation 2:8–10 (NKJV)

⁸ “And to the angel of the church in Smyrna write,
... ¹⁰ Do not fear any of those things which you are about to suffer. Indeed, the devil is about to throw *some* of you into prison, that you may be tested, and you will have tribulation ten days. Be faithful until death, and I will give you the crown of life.

Revelation 2:12–13 (NKJV)

¹² “And to the angel of the church in Pergamos write,
.....¹³ “I know your works, and where you dwell, where Satan’s throne *is*. And you hold fast to My name, and did not deny My faith even in the days in which Antipas *was* My faithful martyr, who was killed among you, where Satan dwells.

Revelation 3:7–10 (NKJV)

⁷ “And to the angel of the church in Philadelphia write,¹⁰ Because you have kept My command to persevere, I also will keep you from the hour of trial which shall come upon the whole world, to test those who dwell on the earth.

Revelation 6:9–11 (NKJV)

⁹ When He opened the fifth seal, I saw under the altar the souls of those who had been slain for the word of God and for the testimony which they held. ¹⁰ And they cried with a loud voice, saying, “How long, O Lord, holy and true, until You judge and avenge our blood on those who dwell on the earth?” ¹¹ Then a white robe was given to each of them; and it was said to them that they should rest a little while longer, until both *the number of* their fellow servants and their brethren, who would be killed as they *were*, was completed.

Revelation 7:9–17 (NKJV)

⁹ After these things I looked, and behold, a great multitude which no one could number, of all nations, tribes, peoples, and tongues, standing before the throne and before the Lamb, clothed with white

robes, with palm branches in their hands, ¹⁰ and crying out with a loud voice, saying, “Salvation *belongs* to our God who sits on the throne, and to the Lamb!”

v 14.....“These are the ones who come out of the great tribulation, and washed their robes and made them white in the blood of the Lamb. ¹⁵ Therefore they are before the throne of God, and serve Him day and night in His temple. And He who sits on the throne will dwell among them. ¹⁶ They shall neither hunger anymore nor thirst anymore; the sun shall not strike them, nor any heat; ¹⁷ for the Lamb who is in the midst of the throne will shepherd them and lead them to living fountains of waters. And God will wipe away every tear from their eyes.”

Revelation 13:4

So they worshiped the dragon who gave authority to the beast; and they worshiped the beast, saying, “Who *is* like the beast? Who is able to make war with him?”

5 And he was given a mouth speaking great things and blasphemies, and he was given authority to continue for forty-two months.

6 Then he opened his mouth in blasphemy against God, to blaspheme His name, His tabernacle, and those who dwell in heaven.

- 7** It was granted to him to make war with the saints and to overcome them. And authority was given him over every tribe, tongue, and nation.
- 8** All who dwell on the earth will worship him, whose names have not been written in the Book of Life of the Lamb slain from the foundation of the world.
- 9** If anyone has an ear, let him hear.
- 10** He who leads into captivity shall go into captivity; he who kills with the sword must be killed with the sword. Here is the patience and the faith of the saints.

[The New King James Version](#) (Re 13:4–10). (1982). Thomas Nelson.

For many believers who live in our western prosperity, these words are not easy to understand. Life in America is so abnormal from the biblical point of view that much Christian truth is almost impossible for us to grasp

Barnhouse, D. G. (1964). [God's Discipline: Romans 12:1–14:12](#) (p. 83). William B. Eerdmans Publishing Company.

But a persecuted Church and the escalation that is coming to America will lead more and more to the need to truly understand and apply our text.

Romans 12:13 (NKJV)

¹³ **distributing** to the needs of the saints, given to hospitality.

The participial construction continues with imperatival force

Morris, L. (1988). [The Epistle to the Romans](#) (p. 448). W.B. Eerdmans; Inter-Varsity Press.

κοινωνέω *koinōnéō*; contracted *koinōnō*, fut. *koinōnēsō*, from *koinōnós* (2844), an associate, partaker. With a dat. of thing: to communicate, participate in, be a partaker of (Rom. 15:27; 1 Tim. 5:22; 1 Pet. 4:13; 2 John 1:11), as it is also with the gen. in Heb. 2:14. With a dat. of person: to communicate, distribute, impart (Rom. 12:13; Gal. 6:6; Phil. 4:15).

Deriv.: *koinōnía* (2842), fellowship; *sugkoinōnéō* (4790), to share with.

Zodhiates, S. (2000). In [The complete word study dictionary: New Testament](#) (electronic ed.). AMG Publishers.

κοινωνέω^a; κοινωνία^b, ας *f*: to share one's possessions, with the implication of some kind of joint participation and mutual interest—'to share.'
 κοινωνέω^a: κοινωνεῖτω δὲ ὁ κατηχούμενος τὸν λόγον τῷ κατηχοῦντι ἐν πάσιν ἀγαθοῖς 'the man who is being taught the Christian message should share all the good things he has with his teacher' Ga 6:6.

κοινωνία^b: μετὰ πολλῆς παρακλήσεως δεόμενοι ἡμῶν τὴν χάριν καὶ τὴν κοινωνίαν τῆς διακονίας τῆς εἰς τοὺς ἁγίους ‘they urgently pleaded with us for the privilege of sharing in this service to the people of God’ 2 Cor 8:4

Louw, J. P., & Nida, E. A. (1996). In [Greek-English lexicon of the New Testament: based on semantic domains](#) (electronic ed. of the 2nd edition., Vol. 1, p. 568). United Bible Societies.

5532. χρεία *chreía*; gen. *chreías*, fem. noun from *chréos* (n.f.), debt. Also from *chréos* (n.f.): *chreoēpheilētēs* (5533), one who owes a debt.

(I) Use, usage, employment, act of using. In the NT metonymically, that in which one is employed, an employment, affair, business (Acts 6:3).

(II) Need, necessity, want.

(A) Generally (Eph. 4:29 meaning merciful, needful edification). With *estí* (2076), is, and the gen. (Luke 10:42, “one thing is needful”). With the inf. (Heb. 7:11).

(B) Of personal need, necessity, want (Acts 20:34; 28:10, “such things as were necessary”; Rom. 12:13; Phil. 2:25; 4:16, for one’s need or wants; 4:19; Titus 3:14).

(C) Elsewhere only in the phrase *chreían échō* (2192), I have need. **(1)** Generally and followed by the gen. meaning to have need of (Matt. 9:12; 21:3; 26:65; Mark 2:17; 11:3; 14:63; Luke 5:31; 9:11; 15:7; 19:31, 34; 22:71; John 13:29; 1 Cor. 12:21, 24; Heb. 5:12; 10:36; Rev. 21:23; 22:5). **(2)** Of personal need, want, with the gen. (Matt. 6:8; 1 Thess. 4:12; Rev. 3:17). Used in an absolute sense, meaning to have need, to be in need or want (Mark 2:25; Acts 2:45; 4:35; Eph. 4:28; 1 John 3:17). Followed by the inf. act. (Matt. 14:16; 1 Thess. 1:8; 4:9); also the inf. pass. (Matt. 3:14; 1 Thess. 5:1); by *hína* (2443), so that (John 2:25;

16:30; 1 John 2:27). In the Sept. with the gen. (Prov. 18:2; Is. 13:17).

Deriv.: *achreíos* (888), unprofitable; *chrézō* (5535), to have need of, want, desire.

Zodhiates, S. (2000). In [The complete word study dictionary: New Testament](#) (electronic ed.). AMG Publishers.

57.40 χρεία^a, ας f. (derivative of *χρήζω* ‘to lack,’ 57.39) that which is lacking and particularly needed—‘need, lack, what is needed.’ ταῖς χρεῖαις τῶν ἀγίων κοινωνοῦντες ‘sharing with the fellow believers what they need’ Ro 12:13; ἀγόρασον ὧν χρεῖαν ἔχομεν εἰς τὴν ἑορτήν ‘buy what we need for the feast’ Jn 13:29; ὁ δὲ θεὸς μου πληρώσει πᾶσαν χρεῖαν ὑμῶν ‘my God will supply everything you need’ Php 4:19.

Louw, J. P., & Nida, E. A. (1996). In [Greek-English lexicon of the New Testament: based on semantic domains](#) (electronic ed. of the 2nd edition., Vol. 1, p. 562). United Bible Societies.

Contributing is from *koinōneō*, which means to share in, or share with, and the noun *koinōnia* is often translated “fellowship” or “communion.” The basic meaning is that of commonality or partnership, which involves mutual sharing. The spirit of sharing was immediately evident in the early church,

MacArthur, J. F., Jr. (1991). [Romans](#) (Vol. 2, p. 193). Moody Press.

distributing or, we might say, constantly contributing; **to the needs of the saints**

Ventura, R. (2023). [Expository Outlines & Observations on Romans: Hints and Helps for Preachers and Teachers](#) (p. 334). Mentor.

Acts 2:42 (NKJV)

⁴² And they continued steadfastly in the apostles' doctrine and fellowship, in the breaking of bread, and in prayers.

Acts 2:44–45 (NKJV)

⁴⁴ Now all who believed were together, and had all things in common, ⁴⁵ and sold their possessions and goods, and divided them among all, as anyone had need.

Acts 4:32 (NKJV)

³² Now the multitude of those who believed were of one heart and one soul; neither did anyone say that any of the things he possessed was his own, but they had all things in common.

Ephesians 4:28 (NKJV)

²⁸ Let him who stole steal no longer, but rather let him labor, working with *his* hands what is good, that he may have something to give him who has need.

Paul also used a form of that word in the same sense when he admonished Timothy to “instruct those who are rich in this present world ... to be generous and ready to share [*koinōnikos*]” (1 Tim. 6:17–18).

MacArthur, J. F., Jr. (1991). [Romans](#) (Vol. 2, p. 193). Moody Press.

Every use of the verb 'to share' in Paul's letters relates to the sharing of financial/material resources

Kruse, C. G. (2012). [Paul's Letter to the Romans](#) (D. A. Carson, Ed.; p. 478). William B. Eerdmans Publishing Company; Apollos.

In the eyes of society, we rightfully own certain things, but before the Lord we own nothing. We are simply stewards of what He has blessed us with. And one of our most important responsibilities as His stewards is using our personal resources to contribute **to the needs of the saints**, our brothers and sisters in Christ.

In the parable of the Good Samaritan, Jesus made clear that we have a responsibility, to the best of our ability, to help anyone in need whom we encounter. But we have a still greater responsibility to serve fellow Christians. "So then, while we have opportunity," Paul says, "let us do good to all men, and especially to those who are of the household of the faith" (Gal. 6:10)

MacArthur, J. F., Jr. (1991). [Romans](#) (Vol. 2, p. 193). Moody Press.

Romans 12:13 (NKJV)

¹³ distributing to the needs of the saints, **given to hospitality.**

In a day when inns were scarce and not always desirable, it was critical for believers to extend hospitality to Christians (and others) who were traveling

Mounce, R. H. (1995). [*Romans*](#) (Vol. 27, p. 238). Broadman & Holman Publishers.

Haldane speaks aptly to this point. In referring to hospitality, he wrote:

This does not mean, as it is generally now applied, social intercourse and conviviality [feasting among neighbors], but it means the receiving and entertaining of strangers at a distance from their own habitations. This was a duty of peculiar necessity in the primitive times, when inns and places of entertainment were unusual. But it is a duty still; and the change of times and customs cannot set aside any of the precepts of the Lord Jesus Christ. Christians ought hospitably to receive their brethren coming from a distance, and to assist them in their business. We are here directed not only to practice hospitality, but according to the import of the original, to follow or pursue it. Christians are to seek opportunities of thus manifesting love to their brethren. In another place the Apostle enforces the same duty: 'Be not forgetful to entertain strangers; for thereby some have entertained angels unawares.'

Tony Merida comments further,

Hospitality was important in Paul's day—Christians lacked accommodations for various reasons. We know that Paul enjoyed the hospitality of many. Throughout Scripture we read of the gracious hospitality of our God, as he who welcomes weak and weary sinners (Isa. 25:6–7; 55:1–3; Matt. 11:28; Luke 14:12–24; Rev 21:3). This should motivate our hospitality (Rom. 15:7), and Peter urges us to do it without grumbling (1 Pet. 4:9). Here in Romans 12 Paul speaks of the intentionality of it: *pursue it*. Be intentional about inviting others into your home and into your life. Use your home to bless others, to bless those in the church, and to bless people in need outside of your church, with wisdom and compassion.

Ventura, R. (2023). [Expository Outlines & Observations on Romans: Hints and Helps for Preachers and Teachers](#) (pp. 334–335). Mentor.

: (a figurative extension of meaning of διώκω^a ‘to pursue,’ 15.158) to do something with intense effort and with definite purpose or goal—‘to do with effort, to strive toward.’ ὅτι ἔθνη τὰ μὴ διώκοντα δικαιοσύνην κατέλαβεν δικαιοσύνην ‘that the nations who did not strive for righteousness obtained

righteousness’ Ro 9:30; τὴν φιλοξενίαν διώκοντες
 ‘strive to be friendly to strangers’ Ro 12:13.

Louw, J. P., & Nida, E. A. (1996). In [Greek-English lexicon of the New Testament: based on semantic domains](#) (electronic ed. of the 2nd edition., Vol. 1, p. 662). United Bible Societies.

ξενίζω; ξενοδοχέω; φιλοξενία, ας *f*; ξενία^b, ας *f*:
 to receive and show hospitality to a stranger, that is,
 someone who is not regarded as a member of the
 extended family or a close friend—‘to show
 hospitality, to receive a stranger as a guest,
 hospitality.’

Louw, J. P., & Nida, E. A. (1996). In [Greek-English lexicon of the New Testament: based on semantic domains](#) (electronic ed. of the 2nd edition., Vol. 1, pp. 453–454). United Bible Societies.

The verb for *practice* is unexpected and points to vigorous effort. Leenhardt reflects that “Christian hospitality must inconvenience us more than that of the world; we do not choose our time or our guests”. Paul is not advocating a pleasant social exercise among friends, but the use of one’s home to help even people we do not know, if that will advance God’s cause.

Morris, L. (1988). [The Epistle to the Romans](#) (p. 448). W.B. Eerdmans; Inter-Varsity Press.

In times of persecution, and before the general institution of houses of entertainment, the importance of this precept would be at once felt. In the East, where such houses are still rare, this duty is regarded as of the most sacred character [Hodge].

Jamieson, R., Fausset, A. R., & Brown, D. (1997). [Commentary Critical and Explanatory on the Whole Bible](#) (Vol. 2, p. 253). Logos Research Systems, Inc.

They were to pursue (διωκω [*diōkō*]) hospitality as their enemies pursued (διωκοντας [*diōkontas*]) them.

Robertson, A. T. (1933). [Word Pictures in the New Testament](#) (Ro 12:13). Broadman Press.

Romans 12:13–14 (NKJV)

¹³ distributing to the needs of the saints, **given to** hospitality.

¹⁴ Bless those who **persecute you**; bless and do not curse.

Romans 12:13–14 (NA28)

13 τὴν φιλοξενίαν διώκοντες*. **14** εὐλογεῖτε τοὺς διώκοντας °[ὑμᾶς], °

Acts 28:1–10 (NKJV)

Paul's Ministry on Malta

28 Now when they had escaped, they then found out that the island was called Malta. ² And the natives showed us unusual kindness; for they kindled a fire and made us all welcome, because of the rain that was falling and because of the cold. ³ But when Paul had gathered a bundle of sticks and laid *them* on the fire, a viper came out because of the heat, and fastened on his hand. ⁴ So when the natives saw the creature hanging from his hand, they said to one another, “No doubt this man is a murderer, whom, though he has escaped the sea, yet justice does not allow to live.” ⁵ But he shook off the creature into the fire and suffered no harm. ⁶ However, they were expecting that he would swell up or suddenly fall down dead. But after they had looked for a long time and saw no harm come to him, they changed their minds and said that he was a god.

⁷ In that region there was an estate of the leading citizen of the island, whose name was Publius, who received us and entertained us courteously for three days. ⁸ And it happened that the father of Publius lay sick of a fever and dysentery. Paul went in to him and prayed, and he laid his hands on him and healed him. ⁹ So when this was done, the rest of those on the island who had diseases also came and were healed. ¹⁰ They also honored us in many

ways; and when we departed, they provided such things as were necessary.

1 Timothy 5:3–10 (NKJV)

Honor True Widows

³ Honor widows who are really widows. ⁴ But if any widow has children or grandchildren, let them first learn to show piety at home and to repay their parents; for this is good and acceptable before God. ⁵ Now she who is really a widow, and left alone, trusts in God and continues in supplications and prayers night and day. ⁶ But she who lives in pleasure is dead while she lives. ⁷ And these things command, that they may be blameless. ⁸ But if anyone does not provide for his own, and especially for those of his household, he has denied the faith and is worse than an unbeliever.

⁹ Do not let a widow under sixty years old be taken into the number, *and not unless* she has been the wife of one man, ¹⁰ well reported for good works: if she has brought up children, if she has **lodged strangers**, if she has washed the saints' feet, if she has relieved the afflicted, if she has diligently followed every good work.

ξενίζω; ξενοδοχέω; φιλοξενία, ας f; ξενία^b, ας f:
to receive and show hospitality to a stranger, that is, someone who is not regarded as a member of the extended family or a close friend—‘to show

hospitality, to receive a stranger as a guest,
hospitality.

Louw, J. P., & Nida, E. A. (1996). In [Greek-English lexicon of the New Testament: based on semantic domains](#) (electronic ed. of the 2nd edition., Vol. 1, pp. 453–454). United Bible Societies.

ξένος, η, ον (s. prec. four entries; Hom.+; loanw. in rabb.)

① **adj. pert. to being unfamiliar because of someth.**

being unknown, *strange*

ⓐ in ref. to someth. coming from an external source, *strange, foreign*

α. because it comes from an external source ξ. δαϊμόνια *foreign divinities* (δαϊμόνιον 1 and Achilles Tat. 2, 30, 1; Jos., C. Ap. 2, 251; 267 ξένους θεούς; cp. Plut., Pompey 631 [24, 5] 'strange sacrifices') **Ac 17:18**. ἀνδρὶ ξένῳ AcPl Ox 6, 11 (=Aa I 241, 14). διδαχαί *strange teachings* (coming fr. outside the community; cp. Jos., Bell. 2, 414 θρησκεία ξένη) **Hb 13:9**; Hs 8, 6, 5 v.l.

β. because it is unheard of, fig. ext. of α: *strange* in kind, *surprising, unheard of, foreign* (Aeschyl., Prom. 688; Diod S 3, 15, 6; 3, 52, 2; M. Ant. 8, 14; POxy 1772, 3 οὐδὲν ξένον; Wsd 16:2, 16; 19:5; Philo, Mos. 1, 213; Just., A I, 16, 4, cp. D. 2, 2 τὸ ξ. τῶν λόγων; Tat. 33, 2; Mel., P. 53, 387; τὸ ξ. Did., Gen. 186, 7; ξένον θαῦμα Hippol., Ref. 4, 46, 2) PEg² 64. ὡς ξένου ὑμῖν συμβαίνοντος *as though something unheard of were happening to you* **1 Pt 4:12**. οὐ ξένα ὁμιλῶ *I have nothing strange to say* Dg 11:1. W. dat. of pers. ἡ ξένη τοῖς ἐκλεκτοῖς τοῦ θεοῦ στάσις *the uprising (which is) foreign to God's chosen people* 1 Cl 1:1.—Papias (2:11, Eus. on Papias) ξέννας τέ τινας παραβολὰς τοῦ σωτῆρος *some strange parables of the Savior*.

ⓑ in ref. to an entity that is unacquainted with someth., w. gen. τινός *strange to someth.*, estranged fr. it, unacquainted w. it, without interest in it (Soph., Oed. R. 219; Pla., Apol. 17d; Heliod. 10, 14; POxy 1154, 8 [l a.d.] εἰμι ξένος τῶν ἐνθάδε.—B-D-F §182, 3; Rob. 516) ξ. τῶν διαθηκῶν τῆς ἐπαγγελίας **Eph 2:12**.

② **as subst. an entity involved in experience of unfamiliarity**

ⓐ one who comes as a stranger. **ὁ ξένος *stranger, alien*** (Orig.,

C. Cels. 5, 27, 18) **Mt 27:7; 3J 5**. Opp. πολίτης (cp. Ael. Aristid. 13 p. 163 D.; SIG 495, 115; 708, 16f; 729, 4 al.; OGI 764, 18; Philo, Poster. Cai. 109; Jos., Ant. 11, 159, Vi. 372) Dg 5:5. W. πάροικοι (opp. συμπολίτης) **Eph 2:19** (cp. SIG 799, 24f ξ. ἢ μέτοικος). W. παρεπίδημοι (Diod S 4, 27, 3 and OGI 268, 9 τ. παρεπίδημοντας ξένους; cp. 339, 29; Just., A I, 67, 6 τοῖς παρεπίδημοις οὐσι ξένοις) **Hb 11:13**; οἱ ἐπίδημοῦντες ξ. *the strangers who lived (or visited) there* **Ac 17:21** (SIG 1157, 80f τῶν ἐνδημούντων ξένων).—Because of a firmly entrenched code of hospitality in the Mediterranean world (for a Semitic perspective, s. esp. Gen 18:1–8; the Greek world finds its sanction in Homer, s. esp. Od. 6, 198–210 with its description of the Phaeacians in contrast to the inhospitality of Polyphemus Od. 9, 272–80) ξ. freq. implies the status of a suppliant who ought to be treated as a guest: **Mt 25:35, 38, 43f** (on divine protection of a total stranger cp. Od. 6, 207f [=14, 57f]; 9, 270f; 17, 483–87).

ⓑ ἡ ξένη ***a foreign country*** (Soph., Phil. 135; POxy 251, 11; 253, 7; τις ἀπὸ ξένης

Hippol., Ref. 9, 20, 1) Dg 5:5. ἐπὶ ξένης (X., Resp. Lac. 14, 4; Epict. 1, 27, 5; Plut., Mor. 576c; BGu 22, 34 [114 a.d.]; 159, 7; PFay 136, 10; ACalderini, OI EPI ΞΕΝΗΣ, JEA 40, '54, 19–22 (numerous pap cited); 2 Macc 5:9; 9:28; Philo, Leg. ad Gai. 15; Jos., Ant. 18, 344) ἐπὶ ξένης κατοικεῖν *live in a foreign country* Hs 1:1, 6.

ⓒ ὁ ξένος ***the host***, one who extends hospitality and thus treats the stranger as a guest (since Il. 15, 532; also Mel., P. 51, 375 ξένον ἡδίκησεν) w. gen. (X., An. 2, 4, 15) ὁ ξ. μου καὶ ὅλης τῆς ἐκκλησίας *host to me and to the whole congregation*, prob. because he furnished space for its meetings **Ro 16:23**.—B. 1350–52. DELG. M-M. EDNT. TW. Spicq. Sv.

Ξένων,

Arndt, W., Danker, F. W., Bauer, W., & Gingrich, F. W. (2000). In [A Greek-English lexicon of the New Testament and other early Christian literature](#) (3rd ed., p. 684). University of Chicago Press.

1 Timothy 3:2 (NKJV)

² A bishop then must be blameless, the husband of one wife, temperate, sober-minded, of good behavior, hospitable, able to teach;

Titus 1:7–8 (NKJV)

⁷ For a bishop must be blameless, as a steward of God, not self-willed, not quick-tempered, not given to wine, not violent, not greedy for money, ⁸ but hospitable, a lover of what is good, sober-minded, just, holy, self-controlled,

1 Peter 4:7–9 (NKJV)

⁷ But the end of all things is at hand; therefore be serious and watchful in your prayers. ⁸ And above all things have fervent love for one another, for *“love will cover a multitude of sins.”* ⁹ Be hospitable to one another without grumbling.

given to not just providing but habitually and intentionally going after and pursuing with great effort; **hospitality** or more literally from the Greek text, “the hospitality,” that is, the uniquely Christian hospitality. (As we exercise this grace we are to generally think “basic” not “ballroom.” “Crockpot” not

“caviar.” “35 minute meal preparation time” not “3 days”).

Ventura, R. (2023). [*Expository Outlines & Observations on Romans: Hints and Helps for Preachers and Teachers*](#) (p. 334). Mentor.

Romans 12:13 (NA28)

13 ταῖς ἰχρειαῖς τῶν ἁγίων κοινωνοῦντες, τὴν φιλοξενίαν διώκοντες*.

“the needs of the saints, be sharing, having in common, the love of strangers, be aggressively pursuing.

The Foundation of Hospitality In OT Law

Deuteronomy 10:17–19 (NKJV)

¹⁷ For the Lord your God *is* God of gods and Lord of lords, the great God, mighty and awesome, who shows no partiality nor takes a bribe. ¹⁸ He administers justice for the fatherless and the widow, and loves the stranger, giving him food and clothing. ¹⁹ Therefore love the stranger, for you were strangers in the land of Egypt.

Leviticus 19:33–34 (NKJV)

³³ ‘And if a stranger dwells with you in your land, you shall not mistreat him. ³⁴ The stranger who dwells among you shall be to you as one born

among you, and you shall love him as yourself; for you were strangers in the land of Egypt: I *am* the Lord your God.

Hebrews 13:1–2 (NKJV)

13 Let brotherly love continue. ² Do not forget to entertain strangers, for by so *doing* some have unwittingly entertained angels.

[Legacy Standard Bible](#) (Ge 18:1–19:38)

- 1 Then Yahweh appeared to him by the ^boaks of Mamre, while he was sitting at the tent door in the heat of the day.
- 2 And he lifted up his eyes and looked, and behold, three men were standing nearby; [•]he saw, and [•]he ran from the tent door to meet them, and he bowed himself to the earth,
- 3 and he said, “My Lord, if now I have found favor in Your sight, please do not pass Your servant by.
- 4 “Please let a little water be brought and wash your feet, and rest yourselves under the tree;
- 5 and let me ^abring a piece of bread, that you may refresh your hearts; after that you may pass on,

since in such a manner you have passed *by* •your servant.” And they said, “So you shall do, as you have said.”

6 So Abraham hurried into the tent to Sarah and said, “Hurry, prepare three seahs of fine flour, knead *it*, and make bread cakes.”

7 Abraham also ran to the herd and took a tender and choice calf and gave *it* to *his* young man, and he hurried to prepare •it.

8 Then he took curds and milk and the calf which he had prepared, and placed *it* before them; and he was standing by them under the tree, and they ate.

9 Then they said to him, “Where is Sarah your wife?” And he said, “There, in the tent.”

10 And He said, “I will surely return to you at this time next year; and behold, Sarah your wife will have a son.” And Sarah was listening at the tent door which •was behind him.

11 Now Abraham and Sarah were old, advanced in age; Sarah was past childbearing.

12 And Sarah laughed to herself, saying, “After I am worn out, shall I have pleasure, my lord being old also?”

13 And Yahweh said to Abraham, “Why •did Sarah laugh, saying, ‘Shall I indeed bear *a son*, when I am so old?’

- 14 “Is anything too difficult for Yahweh? At the appointed time I will return to you, at this time next year, and Sarah will have a son.”
- 15 Then Sarah denied *it* however, saying, “I did not laugh”; for she was afraid. And He said, “No, but you did laugh.”

Yahweh and Abraham Speak About Sodom

- 16 Then **the men** rose up from there and looked down toward Sodom; and Abraham was walking with them to send them off.
- 17 Now **Yahweh said**, “Shall I conceal from Abraham what I am about to do,
- 18 since Abraham will surely become •a great and mighty nation, and in him all the nations of the earth will be blessed?
- 19 “For I have ^aknown him, so that he may command •his children and •his household after him, that they keep the way of Yahweh to do righteousness and justice, so that Yahweh may bring upon Abraham •what He has spoken about him.”
- 20 So Yahweh said, “The outcry of Sodom and Gomorrah is indeed great, and their sin is •exceedingly grave.

- 21 “I will go down now and see whether they have done entirely according to its outcry, **which has come to Me**; and if not, I will know.”
- 22 Then **the men** turned away from there and went toward Sodom, while Abraham was still **•standing before Yahweh.**
- 23 Then Abraham came near and said, “**Will You** indeed sweep away the righteous with the wicked?”
- 24 “Suppose there are fifty righteous within the city; will You indeed sweep *it* away and not spare •the place for the sake of the fifty righteous who are in it?”
- 25 “Far be it **from You to do such •a thing••**, to put to death the righteous with the wicked, so that the righteous •and the wicked are *treated* alike. Far be it from You! **Shall not the Judge of all the earth do justice?**”
- 26 **So Yahweh said**, “If I find in Sodom fifty righteous within the city, then I will spare •the whole place on their account.”
- 27 And Abraham answered and said, “Now behold, I have ventured to speak to the Lord, although I am *but* dust and ashes.
- 28 “Suppose the fifty righteous are lacking five, will You destroy •the whole city because of •five?” And He said, “I will not destroy *it* if I find forty-five there.”
- 29 Then he •spoke to Him yet again and said, “Suppose forty are found there?” And He said, “I will not do *it* on account of the forty.”
- 30 Then he said, “Oh may •the Lord not be angry, and I shall speak; suppose thirty are found there?” And He said, “I will not do *it* if I find thirty there.”
- 31 And he said, “Now behold, I have ventured to speak to the Lord; suppose twenty are found there?” And He said, “I will not destroy *it* on account of the twenty.”

- 32 Then he said, “Oh may •the Lord not be angry, and I shall speak only this once; suppose ten are found there?” And He said, “I will not destroy *it* on account of the ten.”
- 33 And as soon as He had finished speaking to Abraham, Yahweh departed, and Abraham returned to his place.

CHAPTER 19

Yahweh Destroys Sodom and Gomorrah

- 1 Then **the two angels came to Sodom** in the evening as Lot was sitting in the gate of Sodom. •Lot saw *them* and rose to meet them and bowed down *with his face to the ground*.
- 2 And he said, “Now behold, my lords, please turn aside into your servant’s house, and spend the night, and wash your feet; then you may rise early and go on your way.” They said however, “No, but we shall spend the night in the square.”
- 3 Yet he pressed •them strongly, so they turned aside to him and entered •his house; and he made a feast for them and baked unleavened bread, and they ate.
- 4 Before they lay down, •the men of the city, the men of Sodom, surrounded •the house, from young •to old, all the people from every quarter;
- 5 and they called to Lot and said to him, “Where are the men who came to you tonight? Bring them out to us that we may know •them.”
- 6 But Lot went out to them at the doorway and shut the door behind him,
- 7 and said, “Please, my brothers, do not act wickedly.
- 8 “Now behold, I have two daughters who have not known a man; please let me bring •them out to you, and do to them what is •good in your eyes; only do nothing to these •men, inasmuch as they have come under the shelter of my roof.”

An indicator of Salvation

Matthew 25:31–40 (NKJV)

Judgement of the Gentiles

³¹ “When the Son of Man comes in His glory, and all the holy angels with Him, then He will sit on the throne of His glory. ³² All the nations will be gathered before Him, and He will separate them one from another, as a shepherd divides *his* sheep from the goats. ³³ And He will set the sheep on His right hand, but the goats on the left. ³⁴ Then the King will say to those on His right hand, ‘Come, you blessed of My Father, inherit the kingdom prepared for you from the foundation of the world: ³⁵ 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; ³⁶ I was naked and you clothed Me; I was sick and you visited Me; I was in prison and you came to Me.’

³⁷ “Then the righteous will answer Him, saying, ‘Lord, when did we see You hungry and feed *You*, or thirsty and give *You* drink? ³⁸ When did we see You a stranger and take *You* in, or naked and clothe *You*? ³⁹ Or when did we see You sick, or in prison, and come to You?’ ⁴⁰ 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.’

