

## Romans-Chapter 12

**Rom 12:1** I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

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- I beseech you therefore- Because of what Paul wrote in the previous eleven chapters he now implores the saints in Rome (*and of all ages*) into putting that information to action. Notice the lack of a command. Understanding the free agency of man, Paul in his humility here makes the invitation knowing that commanding such might push would be workers away.

Notice the difference: “*Boy! You’re going to college!*” or “*Son. If you would like to go to college you know it betters your chances of getting a higher paying job.*”

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- by the mercies of God- Mercies: Gk.3628- *pity*: -mercy. Known as “*the Father of mercies*” (2 Cor 1:3), plural, God only extends His pity on whomever He will (9:15). It is to be considered an honor, not a right, to be a recipient of God’s mercy. As Christians, we toil daily to receive His **mercies** because we **sin often**. We only stand because of His pity, without which we would fall by His wrath.

1Jn 1:7 But **if we walk** in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus His Son cleanses us from all sin. (*Emp. added*)

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- present- Gk.3936- to *stand beside*, that is, to *exhibit*; or to *be at hand* (or *ready*): yield.

“*Christians are to present their bodies in a way that is fully and completely devoted to God’s service*”.  
Brad Price

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- bodies- Collectively, our bodies make up the body of Christ on earth.

1Co 6:19 Or do you not know that your body is a temple of the Holy Spirit within you, Whom you have from God? You are not your own, 20 for you were bought with a price. So glorify God in your body.

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- living- Sacrifices under the Mosaic system consisted of animals that were killed and then sacrificed. Before the priests under that system were able to enter the Holy Place they first made a sacrifice, washed at the laver and then entered in to perform their daily services. (*Ex 30:17-21; 40:30-32; Num 8:13-22*) Under the Christian system a person becomes dead to sin (*i.e. giving up their former sinful conduct*) by repenting of such, is immersed (*in water*) for the forgiveness of those sins and then rises to walk as a new “*living sacrifice*” (6:1-7), only then does he/she become a member of the “*holy priesthood*” (1 Pet 2:5) a.k.a. “*royal priesthood*” (1 Pet 2:9).

Rev 1:5 and from Jesus Christ the faithful witness, the firstborn of the dead, and the Ruler of kings on earth. To Him Who loves us and has **freed us from our sins by His blood** 6 and **made us a kingdom, priests** to His God and Father, to Him be glory and dominion forever and ever. Amen. (*Emp. added*)

1Pe 2:5 you yourselves like **living** stones are being built up as a spiritual house, to be a holy priesthood, to **offer spiritual sacrifices** acceptable to God through Jesus Christ. (*Emp. added*)

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- sacrifice- As “living stones” the life of a Christian is to be a continual sacrifice, totally committed to service in the spiritual kingdom of God having died to the world and its sinful allurements.

Luk 9:23 And He said to all, "If anyone would come after Me, let him deny himself and take up his cross **daily** and follow Me. 24 For whoever would save his life will lose it, but whoever loses his life for My sake will save it. (*Emp. added*)

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- holy- Gk.40- *sacred* (physically *pure*, morally *blameless* or *religious*, ceremonially *consecrated*), saint.

2Co 7:1 Since we have these promises, beloved, let us **cleanse ourselves** from every defilement of body and spirit, bringing **holiness to completion** in the fear of God. (*Emp. added*)

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- acceptable- Gk.2101- *fully agreeable*: -acceptable (-ted), well pleasing. When we present ourselves as a living (*productive, working*) sacrifice we become well pleasing to God.

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- reasonable- Gk.3050- (*log-ik-os*)- *rational* (“logical”). Logic would tell us that in order to receive God’s mercies the very least we would want to do is offer something in return. [Thayer: 2) pertaining to the reason or logic. 2a) spiritual, pertaining to the soul.] Since God is a Spirit our service/worship to Him must be in spirit according to the truth.

Joh 4:24 God is Spirit: and those who worship Him must worship in spirit and in truth.

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- service- Gk.2999- *ministration* of God, that is, *worship*: -(divine) service. One thing God expects from us is our reverence toward Him. We show it in how we worship/serve Him.

Psa 111:9 He sent redemption to His people; He has commanded His covenant forever. Holy (*Heb.6918- sacred*) and awesome [*“reverend”- KJV*](*Heb.3372- to fear; morally to revere. [Webster: to fear, to regard with deep respect]*) is His Name! 10 The fear of the LORD is the beginning of wisdom; all those who practice it have a good understanding. His praise endures forever!

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**Rom 12:2** And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.

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- As Christians who are totally committed to the service of our Lord we are not to mold ourselves or pattern ourselves after the age or generation in which we live.

Our dress, speech, conduct, manners, morals and etc. are to be modest and are to reflect Christ and not shame His holy name.

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- Such a transformation (*Gk.3339- change*) can only come through the renewing (*Gk.342- renovation*) of the mind (*Gk.3563- the intellect*).

2Co 3:18 And we all, with unveiled face, beholding the glory of the Lord, are being **transformed** (*Gk.3339*) **into** the same image from one degree of glory to another. For this comes from the Lord Who is the Spirit. (*Emp. added*)

Eph 4:22 to put off your old (*Gk.3820- antique, that is, not recent, worn out*) self, which belongs to your former manner of life and is corrupt through deceitful desires, 23 and to be renewed (*Gk.365- to renovate, that is, reform*) in the spirit (*Gk.4151- mental disposition*) of your minds (*Gk.3563- intellect*), 24 and to put on the new self, created (*Gk.2936- to fabricate, that is, found [form originally]: - make*) after the likeness of God in true righteousness and holiness.

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- In order to re-work the mind it has to be retrained through the message of the Gospel.

*“This change comes by learning God’s word. Scripture molds our thinking into the ways that are right and true. Both the promises and warnings in God’s word transform our lives and behavior.”* Brad Price

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- prove- *Gk.1381- to test*; by implication to *approve*: -discern.

Thayer: 1) to test, examine, prove, scrutinize (to see whether a thing is genuine or not), **as metals**. 2) to recognize as genuine after examination, to approve, deem worthy.

Zec 13:9 And I will put this third into the fire, and refine them as one refines silver, and test (*Heb.974- to test [especially metals]; to investigate*) them as gold is tested. They will call upon My Name, and I will answer them. I will say, 'They are My people'; and they will say, 'The LORD is my God.'

Heb 5:14 But solid food is for the mature, for those who have their powers (*Gk.145-an organ of perception, that is, [figuratively] judgment*) of **discernment** (*Gk1253- judicial estimation*) **trained** (*Gk.1128- to practice naked [in the games], that is, train*) by **constant practice** (*Gk.1838- habit, that is, [by implication] practice*) **to distinguish** good from evil. (*Emp. added*)

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- By being so immersed in the word of God the ability of the saint to know “good and evil” (*Gen 3:22, compare with 2 Cor 3:18*) increases, making it easy to discern what is that good (*Gk.18- good: -benefit*) and acceptable (*Gk.2101- fully agreeable: well pleasing*) and perfect (*Gk.5046- complete [in various applications of labor, growth, mental and moral character, etc.]*) will (*Gk.2307- a determination, choice, purpose, desire*) of God.

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**Rom 12:3** For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.

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- grace given unto me- This seems to be a parenthetical statement because Paul here, referring to the unmerited favor he received in his becoming an apostle, is addressing every man that is among them, thus the whole church (*at Rome*). In bringing up his “ministry” (11:13) he backs up his next statement with the authority that came with it.

Eph 3:7 Of this gospel I was **made a minister according to the gift of God's grace**, which was **given me** by the working of His power. 8 To me, though I am the very least of all the saints, this grace was given, to preach to the Gentiles the unsearchable riches of Christ, (*Emp. added*)

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- not to think of himself more highly- Gk.5252- to *esteem* oneself *overmuch*, that is, *be vain* or *arrogant*.

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- think- Gk.5426- to *exercise* the *mind*, that is, *entertain* or *have a sentiment* or *opinion*. Thus, we are not to even entertain the idea that we are better than even the least esteemed brother in the church. Such would lead to “clicks” and ultimately cause division among the brethren in the local congregation.

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- but- Gk.235- *contrariwise*, howbeit, nay, nevertheless, notwithstanding.

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- soberly- Gk.4993- to *be of sound mind*, that is, *sane*, (figuratively) *moderate*. As spiritual beings we are created in God's image and as such we are not below the rest of His creation but neither are we above each other. Read Gen 1:26; Mat 18:10; 25:40.

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- according as God hath dealt... to the measure of faith- This was during the first century age of miracles in which the compiled, canonized, written word of God was not yet available. To rephrase this: “*in the manner which God has parted to all a degree of conviction*”. This was the spiritual gift that each convert received from God but differed from the spiritual gift received by the laying on of the apostles' hands. Those were miraculous in nature but ceased “when the perfect” (1 Cor 13:10) came. The purpose of this particular gift is dealt with in some of the following verses.

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**Rom 12:4** For as we have many members in one body, and all members have not the same office:

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- members- Gk.3196- a *limb* or *part* of the body. When considering the complexity of the anatomy of the human body, Paul here uses it in describing the church.

Psa 139:14 I praise You, for I am **fearfully and wonderfully made. Wonderful are Your works**; my soul knows it very well. (*Emp. added*)

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- body- Gk.4983- the *body* (as a *sound whole*). All the body parts combined form one individual body.

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- office- Gk.4234- *practice*, that is, (concretely) an *act*; by extension a *function*: - deed, office, work. Each individual body part has a work in the overall functioning of the physical performance of the whole person. Thus, the functioning of each individual member of the Lord's body, the church, works together for the same purpose of unification in love toward good works.

*"Not everyone is in a position to preach, serve as an elder, deacon, song leader, etc."* and *"...not every member must be involved in every project or activity."*

Brad Price

- Being a greeter, participating in meetings, leading in prayers, heading the Lord's table, teaching, encouraging, door knocking, hanging door knob bags and so many other works aid in the smooth functioning of the local congregation.

1Co 12:14 For the body does not consist of one member but of many. 15 If the foot should say, "Because I am not a hand, I do not belong to the body," that would not make it any less a part of the body. 16 And if the ear should say, "Because I am not an eye, I do not belong to the body," that would not make it any less a part of the body. 17 If the whole body were an eye, where would be the sense of hearing? If the whole body were an ear, where would be the sense of smell? 18 But as it is, God arranged the members in the body, each one of them, as He chose.

1Co 12:27 Now you are the body of Christ and individually members of it.

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**Rom 12:5** So we, being many, are one body in Christ, and every one members one of another.

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- So- Gk.3779- *in this way*. This is how each individual member together makes up the church with Christ being her head.

*"This fact teaches us that not every one in Jesus' church is of the same gender, race, educational background, financial standing, social background, or cultural standard."*

Brad Price

Eph 1:22 And He put all things under His feet and gave Him **as head** over all things to **the church**, 23 which is **His body**, the fullness of Him Who fills all in all. (*Emp. added*)

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- one of another- Gk.240- reduplicated; *one another*. Here is the teaching that tells us where we are to be such an integral part of each other's lives.

Thayer: 1) one another, reciprocally [Webster: 1. a compliment, counterpart, etc.], mutually.

1Co 12:26 If one member suffers, all suffer together; if one member is honored, all rejoice together.

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**Rom 12:6** Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith;

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- gifts- Gk.5486- a (divine) *gratuity*, that is, *deliverance* (from danger of passion); (specifically) a (spiritual) *endowment*, that is, (subjectively) religious *qualification*, or (objectively) miraculous *faculty*. (Webster: faculty- 2. special aptitude) These were the spiritual endowments given but only at the hands of the apostles (*Act 8:18*).

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- differing according to the grace that is given to us- These miraculous gifts varied and were given with the specific needs/benefits of each congregation in mind as was determined by Holy Spirit. One congregation may have existed among people who spoke different languages, thus the gift of tongues (*Gk.1100- by implication a language [specifically one naturally unacquired]*). Another congregation may have needed a preacher, thus the gift of prophesy, and etc.

1Co 12:11 All these are empowered by one and the same Spirit, Who apportions to each one individually **as He wills** (*Gk.1014- be willing: -be disposed, minded, intend*). (*Emp. added*)

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- prophesy- Gk.4394- prediction; from Gk.4396- a foreteller (“prophet”); by analogy an inspired speaker; by extension a poet. Speaking via Divine inspiration the prophet received his message first hand. A preacher is different than a prophet in that he did not receive his sermon material directly by inspiration other than by what he heard/read in the prophet’s prediction.

Thayer: 1) prophesy, 1a) a discourse emanating from divine inspiration and declaring the purposes of God, whether reproving and admonishing the wicked, or comforting the afflicted, or revealing things hidden; especially foretelling future events.

*“In the first century church, because there was no written New Testament, prophets were able to tell Christians what to do and what to avoid.” “This gift was essential since the New Testament had not been written.”*

Brad Price

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- the proportion of faith- When prophesying, the prophets were to do so only as it pertained to and agreed with sound doctrine. The use of this gift was crucial to the infant church because there was always the possibility to abuse it.

*“...those who had and used this gift were to avoid saying anything that conflicted with sound doctrine. Support for this view is found in the fact that a definite article (“the”) does precede the word faith in the Greek text.”*

Brad Price

Gal 1:6 I am astonished that you are so quickly deserting Him Who called you in the grace of Christ and are turning to a **different** gospel-- 7 not that there is another one, but there are some who trouble you and want to distort **the** gospel of Christ. (*Emp. added*)

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**Rom 12:7** Or ministry, let us wait on our ministering; or he that teacheth, on teaching;

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- ministry- Gk.1248- *attendance; aid, service.* Whatever a Christian can do to aid in service to other saints (*in the context here*) it is to be done with an utmost commitment as if we are doing it to the Lord. Verse 3 speaks of the measure of conviction that was given to each saint at conversion. A Christian was to employ that in his/her service to the saints who were in need of whatever their ability may have been.

Col 3:23 Whatever you do, **work heartily, as for the Lord** and not for men, (*Emp. added*) Read also Act 6:1; Rev 2:19.

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- he that teacheth, on teaching- There were those who were given this miraculous gift as was determined by Holy Spirit for the edification of those members who were in need. It was to be their focus.

*“Some may have wanted to teach but lacked the natural ability. This gift would have helped them. This gift may have also allowed people to teach without any preparation. In at least two other places Paul put teaching in the same context as prophecy”*  
Brad Price

Mat 10:19 When they deliver you over, do not be anxious how you are to speak or what you are to say, for what you are to say will be given to you in that hour. 20 For it is not you who speak, but the Spirit of your Father speaking through you.

Eph 4:8 Therefore it says, "When He ascended on high He led a host of captives, and He **gave gifts** to men." (*Emp. added*)

Eph 4:11 And **He gave** the apostles, the prophets, the evangelists, the shepherds and **teachers**, 12 **to** equip the saints for the work of ministry, for building up the body of Christ, (*Emp. added*)

1Co 12:29 Are all apostles? Are all prophets? Are all **teachers**? Do all work miracles? 30 Do all possess gifts of healing? Do all speak with tongues? Do all interpret? 31 But earnestly desire the higher gifts. And I will show you a still more excellent way. (*Emp. added*)

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**Rom 12:8** Or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.

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1Co 12:11 All these are empowered by one and the same Spirit, Who apportions to each one individually (*Gk.2398- pertaining to self; by implication private or separate*) as He wills.

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- Or- *“In the Greek text the word translated “or” (eite) precedes every gift described in verses 6-8a. When Paul listed the remaining gifts (giving, ruling, and mercy) he did not use this word. This grammatical point is one more indication that the gifts in verses 6-8a were miraculous and the gifts described in 8b (giving, ruling, and mercy) were not.”*

Brad Price

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- exhorteth- Gk.3870- to *call near*, that is, to *invite, invoke* (by *imploration, hortation* [*Webster: hortatory- exhorting; advising*] or *consolation*). This would be a miraculous gift that was given for exhortation in spiritual matters. The one who possessed this gift was to remain focused on being able to guide the local congregation in such a loving way so as to keep the saints from committing doctrinal error.

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- giveth- Gk.572- *singleness*, that is, (subjectively) *sincerity (without dissimulation or self-seeking)*, or (objectively) *generosity (copious bestowal)*. When a person gives, their sharing is to be done in such a manner where there is nothing to be gained for them in doing such.

Mat 6:2 "Thus, when you give to the needy, sound no trumpet before you, as the hypocrites do in the synagogues and in the streets, that they may be praised by others. Truly, I say to you, they have received their reward.

Luk 14:13 But when you give a feast, invite the poor, the crippled, the lame, the blind, 14 and you will be blessed, because they cannot repay you. For you will be repaid at the resurrection of the just."

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- ruleth- Gk.4291- to *stand before*, that is, (in rank) to *preside*, or (by implication) to *practice*: -maintain, be over, rule. Because any group will need a certain amount of order to run smoothly, there were those men among the saints who had the ability to lead by their righteous actions and receive the respect to rule accordingly. These are the elders, deacons, teachers and preachers to name a few (*not that these have equal authority*).

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- diligence- Gk.4710- "speed", that is, (by implication) *dispatch, eagerness, earnestness*. In whatever position of authority, the one possessing it should take very seriously that gift and "*carry out their duties with zeal*". Brad Price

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- cheerfulness- Gk.2432- *alacrity*. (*Webster: eager willingness, often with quick, lively action.*) A person who shows compassion is to do so by *zealous action*.
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**Rom 12:9** *Let love be without dissimulation. Abhor that which is evil; cleave to that which is good.*

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- without dissimulation- Gk.505- *sincere*: -without dissimulation (hypocrisy), unfeigned. Since *dissemble* means to pretend then the love (*Gk.26- agape- affection or benevolence*) we are to have for each other as the blood bought brethren who are in Christ is to be without hypocrisy.

*"We do not pretend to love others in order to gain something. Loving others or saying we love others to get something is hypocritical. Professing something that is not in our hearts is wrong. Our love and the expression of it must be genuine."*  
Brad Price

2Co 6:6 by purity, knowledge, patience, kindness, the Holy Spirit, **genuine** love; (*Emp. added*)



1Pe 1:22 Having purified your souls by your obedience to the truth for a **sincere** brotherly love, love one another earnestly from a pure heart, (*Emp. added*)

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- It is so sad how the world takes such pleasure in promoting what is wrong as though it is right. Christians are to abhor (*Gk.655- to detest utterly*) those things that are understood as evil and to know the difference between right and wrong through our study of the word. Even those bad things we may once have participated in are now to be despised.

1Pe 4:2 so as to live for the rest of the time in the flesh no longer for human passions but for the will of God. 3 For the time that is past suffices for doing what the Gentiles want to do, living in sensuality, passions, drunkenness, orgies, drinking parties, and lawless idolatry. 4 With respect to this they are **surprised when you do not join them in the same flood of debauchery, and they malign you**; 5 but they will give account to him who is ready to judge the living and the dead. (*Emp. added*)

2Ti 2:15 Do your best (*Gk.4704- to use speed, that is, to make effort, be prompt or earnest: -to give diligence*) to present yourself to God as one approved, a worker who has no need to be ashamed, rightly handling (*Gk.3718- to make a straight cut, that is, [figuratively] to dissect [expound] correctly [the divine message]*) the word of truth.

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- cleave- Gk.2853- to *glue*, that is, (passively or reflexively) to *stick* (figuratively): - cleave, join (self), keep company. Since Christians are to abhor evil, one way to stay away from it can be accomplished by becoming a part of that which is good. Whether by the company we keep or by the music we listen to, we are influenced by the ones we are closest to.

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**Rom 12:10** Be kindly affectioned one to another with brotherly love; in honour preferring one another;

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- affectioned- Gk.5387- (*cherishing* one's kindred, especially parents or children); *fond of natural relatives*, that is, *fraternal* (with brotherly) towards fellow Christians. With the same love we love our physical family we are to love our spiritual one. But it is to go beyond that even though there are times where it can be difficult and a choice has to be made between them.

Mat 12:46 While He was still speaking to the people, behold, His mother and His brothers stood outside, asking to speak to Him. 47 [*Someone told him, "Your mother and Your brothers are standing outside, asking to speak to You."*] 48 But He replied to the man who told Him, "Who is My mother, and who are My brothers?" 49 And stretching out His hand toward His disciples, He said, "Here are My mother and My brothers! 50 For whoever does the will of My Father in Heaven is My brother and sister and mother." (*Read also Lk 14:26.*)

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- Honor among Christians has a particular value placed on it. When joined with the word preferring (*Gk.4285- to lead the way for others, that is, show deference*) it

means we are to esteem one another with a courteous respect of the highest degree.

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**Rom 12:11** Not slothful in business; fervent in spirit; serving the Lord;

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- slothful- Gk.3636- *tardy*, that is, *indolent* [Webster: lazy]; (figuratively) *irksome* [Webster: annoying or tiresome]: -grievous.
- business- here has to do with "church" business. We are not to be lazy when it comes to those tasks we have the talents and or abilities to do but are to perform them eagerly, earnestly and to the best of our ability. Read Mat 25:26-30.

2Co 8:12 For if the readiness is there, it is acceptable according to what a person has, not according to what he does not have.

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- fervent- Gk.2204- to be *hot*, that is, (figuratively) be *fervid* (earnest). A Christian is to have such a mental disposition (spirit) of one who is filled with such zeal for God. We all need to get excited when it comes to evangelism and seeing the lost converted to Christ.

Act 18:24 Now a Jew named Apollos, a native of Alexandria, came to Ephesus. He was an eloquent man, competent in the Scriptures. 25 He had been instructed in the way of the Lord. And being **fervent in spirit**, he spoke and taught accurately the things concerning Jesus, though he knew only the baptism of John. (*Emp. added*)

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- serving- Gk.1398- to be a slave to (literally or figuratively, involuntarily or voluntarily): - be in bondage. (6:16, 18-20) We serve whomever we've been captured by. Having once served sin we were enslaved by it, but now our Master is Christ.

Eph 4:8 Therefore it says, "When He ascended on high He led **a host of captives**, and He gave gifts to men." (*Emp. added*)

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**Rom 12:12** Rejoicing in hope; patient in tribulation; continuing instant in prayer;

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- Rejoicing in hope- We are excited and joyful with the anticipation of Christ's imminent return and the reality of that home in Heaven.
- patient in tribulation- Meanwhile there will always be a time of affliction because of the physical nature of our being and the mockery the world has for those who love the Lord. But we are to bear it and persevere, even if it means having to endure persecution for the Lord's sake.

Heb 11:36 Others suffered mocking and flogging, and even chains and imprisonment. 37 They were stoned, they were sawn in two, they were killed with the sword. They went about in skins of sheep and goats, destitute, afflicted,

mistreated-- 38 **of whom the world was not worthy**--wandering about in deserts and mountains, and in dens and caves of the earth. (*Emp. added*)

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- continuing instant- Gk.4342- to be *earnest towards*, that is, (to a thing) to *persevere, be constantly diligent*. We are to be serious about our prayer lives with the understanding that there is a diligence expected on our part, before God will pay much attention to our petitions. And that diligence means we are to be ready at a moment's notice to petition God for any emergency that would arise at any time. Luke gives us an example of how even Jesus prayed before choosing His apostles.

Luk 6:12 In these days He went out to the mountain to pray, and **all night He continued** in prayer to God. 13 And when day came, He called His disciples and chose from them twelve, whom He named apostles: (*Emp. added*)

James also tells us how important our prayer lives are to be (*Jas 5:15-18*). Read also Mat 6:7; Lk 18:10-14.

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**Rom 12:13** Distributing to the necessity of saints; given to hospitality.

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- Paul later deals with this in chapter 15. There he points out that the Gentile saints are under a certain obligation to their Jewish brethren because of what they received from them. Their receiving of "spiritual blessings" obligated them to provide "material blessings" (15:27). Here, making mention in a general sense, Paul is instructing the saints at Rome of their responsibility to all Christians.

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Jas 2:14 What good is it, my brothers, if someone says he has faith but does not have works? Can that (*type of*) faith save him? 15 If a brother or sister is poorly clothed and lacking in daily food, 16 and one of you says to them, "Go in peace, be warmed and filled," without giving them the things needed for the body, what good is that? 17 So also faith by itself, if it does not have works, is dead.

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- given to- Gk.1377- to *pursue*. hospitality- Gk.5381- *hospitableness*: -entertain strangers. Christians aren't to wait for brethren to impose themselves on one another but are to be so open to being hospitable that others in need will know who to contact for lodging for the term of their stay. This was (*and should still be*) a common understanding in the first century church.

Heb 13:2 Do not neglect to **show hospitality** (*Gk.5381*) to strangers, for thereby some have (*past tense*) entertained (*Gk.3579- to be a host*) angels unawares.

1Pe 4:9 Show **hospitality** (*Gk.5382- fond of guests, that is, hospitable*) to one another without grumbling.

1Ti 3:2 Therefore an overseer must be above reproach, the husband of one wife, sober-minded, self-controlled, respectable, **hospitable** (*Gk.5382*), able to teach,

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**Rom 12:14** Bless them which persecute you: bless, and curse not.

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- Bless- Gk.2127- to *speak well of*.  
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- them which persecute- Gk.1377- to *pursue*: -(suffer) persecute (-ion). This same word used in the preceding verse is used here but in a negative sense. In contrast of being persecuted we aren't to return evil for evil.

1Pe 3:9 Do not repay evil for evil or reviling for reviling, but on the contrary, bless, for to this you were called, that you may obtain a blessing.

Read also Mat 5:44; Lk 23:34; Act 7:59-60.  
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- curse- Gk.2672- to execrate. Webster: 1. to denounce scathingly 2. to loathe; abhor.  
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**Rom 12:15** Rejoice with them that do rejoice, and weep with them that weep.  
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*“While those in the world are often jealous and envious of someone’s good fortune, God’s people are to share in the joys experienced by others.”*

*“The same is true with grief. What affects one member of the body is supposed to affect the other members of the body (church). When one member of the body is hurting, other members of the body should share in the pain.”*

Brad Price  
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**Rom 12:16** Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits.  
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Luk 6:31 And as you wish that others would do to you, do so to them.

- the same thing toward one another minding- [Berry’s Interlinear] Gk.5426- to exercise the *mind*, that is, *entertain* or *have a sentiment* or *opinion*; by implication to *be* (mentally) *disposed* (more or less earnestly in a certain direction); intensively to *interest oneself* in (with concern or obedience).

As we share in each other’s’ highs and lows we are focused on taking care to do whatever needs done in either case; to be sympathetic with sincerity or to be congratulatory without envy in whatever situation. When we see others in the church as equals, no matter their socio-economic status, our attitude toward each other will remain equal and there will be no room for jealousy.

Eph 5:29 For no one ever hated his own flesh, but nourishes and cherishes it, just as Christ does the church,  
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- high things- Gk.5308- *lofty* (in place or character): -high (-er, -ly) (esteemed). Brethren aren’t supposed to be arrogant toward others (*in or out of the church*) if there exists a desire for unity within. Sometimes there will be “*cliques*” within congregations that can give others the sense of not belonging and in many cases those considered “*outsiders*” will fall into despair and even fall away.

Rom 14:21 It is good not to eat meat or drink wine or do anything (*which would include being in a clique*) that causes your brother to stumble.

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- condescend- Gk.4879- to *take off together*, that is, *transport with (seduce, passively yield)*. Webster: 1. to be gracious about doing a thing considered beneath one's dignity 2. to deal with others patronizingly. The meaning Paul uses here would be Webster's first definition. We need rather to hang with the humble (low) before lauding with the lofty.

Jas 4:6 But He gives more grace. Therefore it says, "God opposes the proud, but gives grace to the humble." (*Pro 3:34*)

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- Be not wise- Paul wasn't stating that we are not to seek wisdom, just not to think we are wise of our own volition, as if we "*know it all*".

Isa 5:21 Woe to those who are wise in their own eyes, and shrewd in their own sight!

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- your own sight- According to your own opinion. Some can be lifted up with pride and think themselves better or above others in the church because they think their **opinions** matter more than those of others. Read 1 Cor 1:21; 3:19.

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**Rom 12:17** Recompense to no man evil for evil. Provide things honest in the sight of all men.

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Ø Since he hurt me, I will hurt him (this is vindictiveness).

Ø Since he hurt me, I will treat him the same way (this is retaliation).

Ø Since he hurt me, I will ignore him and have nothing to do with him (this is disdain).

Ø Since he hurt me, I will love and serve him (this is the way of Christ).

Jim McGuiggan

- Read Lk 6:27-31; 1 Thes 5:14-15. As Jesus said, we should not do unto others as they do to us but rather do unto others **as we would that** they do unto us. We are to treat others as we would desire, not expect, to be treated by them. If we would desire not to receive evil from another then it should not be that we would return evil when subjected to it.

Mat 5:9 "Blessed are the peacemakers, for they shall be called sons of God.

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- Provide- Gk.4306- to *consider in advance*, that is, *look out for beforehand*.

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- things honest- Gk.2570- properly *beautiful*, but chiefly (figuratively) *good* (literally or morally), that is, *valuable* or *virtuous* (for *appearance* or *use*).

- As Christians, we are to consider in advance, think before we speak or do, anything that would bring reproach on the church and thus Christ. Our language and behavior are to be pure and without even the slightest presence of filth. The

world outside is constantly looking for reasons to slander Christianity, but the brethren inside the church will be just as affected by ill behavior.

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**Rom 12:18** If it be possible, as much as lieth in you, live peaceably with all men.

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- If it be possible- It might not always be possible but we are to give it our best. The truth will not always be accepted by everyone. In most (*if not all*) cases it will rock the boat in the denominational sea of religious error. (*Jesus went to the cross for speaking the truth.*) When error is taught we are to speak out against it even when it might cause division between us and our own families.

Mat 10:34 "Do not think that I have come to bring peace to the earth. I have not come to bring peace, but a sword. 35 For I have come to set a man against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law. 36 And a person's enemies will be those of his own household.

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**Rom 12:19** Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord.

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Deu 32:35 Vengeance is Mine, and recompense, for the time when their foot shall slip; for the day of their calamity is at hand, and their doom comes swiftly.

- When we take things personally we are more likely to see them differently than others might and react in such a way that would be considered harsh. For this reason we are not to avenge ourselves. Notice what David did when he had the opportunity to kill his enemy Saul.

1Sa 24:10 Behold, this day your eyes have seen how the LORD gave you today into my hand in the cave. And some told me to kill you, but I spared you. I said, 'I will not put out my hand against my lord, for he is the LORD's anointed.'

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- give place unto wrath- We are to step aside and relinquish any right we think we might have, and turn to God to take care of executing truly righteous judgment.

Rom 1:18 For the wrath of God is revealed from Heaven against all ungodliness and unrighteousness of men, who by their unrighteousness suppress the truth.

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- I will repay- All unrighteousness will be judged and punished before and/or at the judgment day. Read 2 Thes 1:6-10; Jude 9.

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**Rom 12:20** Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head.

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- Therefore- Taking into consideration what Paul just wrote, Christians are to have a different view of their enemies. Could it be that God sees them as they truly are and how some might be used in His service?

1Co 15:9 For I am the least of the apostles, unworthy to be called an apostle, because I persecuted the church of God. 10 But by the grace of God I am what I am, and His grace toward me **was not in vain**. On the contrary, **I worked harder than any of them**, though it was not I, but the grace of God that is with me. (*Emp. added*)

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- if thine enemy hunger- Showing compassion on the needs, whatever they might be, of our enemies can't hurt but help toward making them our friends.

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- coals- Gk.440- *anth'-rax*- a live *coal*: -coal of fire. Anthracite is a hard coal that produces a lot of heat but with little smoke. Here, anthrax refers to a live coal but is defined by Webster as "an infectious disease of cattle, sheep, etc. which can be transmitted to man". This is the only place in the New Testament where this phrase is used. (*Pro 25:21-22*) To heap such on the head of our enemy is to make him think about the discrepancy between the ways we treat each other.

*"It is a metaphor meaning we cause an enemy anguish or cause him to blush with shame because our kindness makes him realize how unkindly he treated us."*

Brad Price

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**Rom 12:21** Be not overcome of evil, but overcome evil with good.

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- overcome- Gk.3528- to *subdue*: -conquer, prevail, get the victory. Don't be conquered by evil but conquer evil with kindness.

Gal 5:15 But if you bite and devour one another, watch out that you are not consumed (*Gk.355- to use up, that is, destroy*) by one another.

Pro 15:1 A soft answer turns away wrath, but a harsh word stirs up anger. 2 The tongue of the wise commends knowledge, but the mouths of fools pour out folly. 3 The eyes of the LORD are in every place, keeping watch on the evil and the good.

*"We conquer our enemies by and through love."* Brad Price

Charli Yana- November 2022  
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