

ENTERTAINING STRANGERS

1 Peter 4:7-9 (p. 1891)

July 8, 2018

*The end of all things is near
Above all, love each other deeply
Offer hospitality to one another without grumbling.*
1 Peter 4:7-9

Praying at the end

*The end of all things is near.
Therefore be clear minded and self-controlled so that you can pray.*
1 Peter 4:7

How am I preparing for “end of all things” praying?

The wisdom of love

Above all, love each other deeply, because love covers a multitude of sins.
1 Peter 4:8 (quoting from Proverbs 10:12)

What brother or sister do I need to “cover” this week?

A practical theology of hospitality

Offer hospitality to one another without grumbling 1 Peter 4:9

Definition: _____

1) Hospitality CELEBRATES God’s good gifts → Deuteronomy 14:26 (p. 297)

2) Hospitality HONORS the *imago Dei* → Luke 6:32 (p. 1601)

3) Hospitality resonates with the HEART OF GOD (THE ATONEMENT!) → 1 Samuel 2:8 (p. 420)

For further study of 1 Peter 4 and hospitality

Bob Deffenbaugh's sermons on 1 Peter at <https://bible.org/series/glory-suffering-studies-1-peter>. His sermon on this text is titled "Living on the Edge of Eternity" and is at <https://bible.org/seriespage/living-edge-eternity-1-peter-47-11>

Jay Pathak and Dave Runyon's *The Art of Neighboring* (Baker, 2012). This is Hospitality 101. For the Muslim challenge, see *Christian Hospitality and Muslim Immigration in an Age of Fear* by Matthew Kaemingk (Eerdmans, 2018).

For the centrality of hospitality, see Hans Boersma's *Violence, Hospitality and the Cross* (Baker, 2004).

Alexander Maclaren's introduction to 1 Peter at <https://www.studydrive.org/commentaries/mac/1-peter-1.html> and notes at <https://www.studydrive.org/commentaries/mac/1-peter-1.html>

John Piper's sermons on First Peter 4 at <https://www.desiringgod.org/scripture/1-peter/4/messages>

Inductive Bible Study

For you have been born again . . . through the living and enduring word of God.

1 Peter 1:23

After practicing *Lectio Divina* in June, during July we'll be encouraged to practice the inductive Bible study method:

Observation
Interpretation, and
Application.

This week, we are going to observe the classic story of hospitality in the Old Testament: Genesis 18:1-5, the story of Abraham and his three visitors. It will be helpful to have a notebook at hand for your observations. I'm praying that interpretation and application sneak into your week!

Monday: Read Genesis 18:1-15. Pray for God's leading this week.
Remember to approach this text as God's inspired word to his church.

Tuesday: Read Genesis 18:1-15 in two differing translations.
What are the key differences between the translations?

Wednesday: Read Genesis 18:1-15 and ask the six observation questions. For this text, all six are important!

Thursday: Read Genesis 18:1-15 and identify five grammatical-historical questions for this text. Where does this story fit in God's creation-fall-redemption-recreation story?

Friday: Read Genesis 18:1-15 and develop five interpretive questions of this text. What resources will help you answer these questions?

Saturday: Read Genesis 18:1-15 and Hebrews 13:1-2.
How can you apply the author of Hebrews' interpretation of this text?

ACRC Relational Covenant

Listening to 1 Peter 4:7-9 is a great time to review our Relational Covenant. Which brother or sister are you going to “cover” this week?

Ephesians 2:1-10, God’s Grace

We desire that God’s grace will permeate our relationships.

Psalm 145, “The Lord is near to all who call him”

We desire to reflect our walk with God in the way we communicate with each other.

Psalm 103, Christ-like Forgiveness

We desire to forgive as Jesus forgives me.

Matthew 25:31-46, Everyone is included

We desire to consider each individual equally significant to the Lord and therefore equally significant in our church affairs.

Matthew 18:10-20, Gossip

We desire to follow God’s pattern when a brother or sister sins.

Hebrews 10:35-39, God is included

We desire to live under the reality that God is present.

Sunday: 1 John 1:5-10 and Matthew 7:3-5, Starting with me

We will earnestly ask the Lord to change my own life first.

HOSPITALITY.

By: Emil G. Hirsch, Julius H. Greenstone, Solomon Schechter

Biblical Data:

The "ger," the sojourner who lived with a Hebrew family or clan, was assured by the Biblical law not only of [protection](#) against oppression (Ex. xxiii. 9) and deceit (Lev. xix. 33), but also of love from the natives (Deut. xvi. 14), who were to love him even as themselves (Lev. xix. 34). He was to be invited to participate in the family and tribal festivals (Deut. *l.c.*), the Passover excepted; and even in the latter he could take part if he submitted to circumcision. He received a share in the tithes distributed among the poor (*ib.* xiv. 19); and "one law and one statute" applied equally to the native and to him (Ex. xii. 49). God Himself loves the stranger (Deut. x. 18) and keeps him under His special protection (Ps. cxlvi. 9).

Biblical Examples.

While these laws, scattered throughout the Bible ([see Gentile](#); Proselytes), point to a deep-seated feeling of kindness toward strangers among the ancient Hebrews, the intensity of the feeling of hospitality among them can best be learned from the casual references to it in the narrative portions of the Bible. Thus Abraham, the archetype of the Hebrew race, entertained three strangers at his [house](#) and showed them many kindnesses (Gen. xviii. 1-8). His kinsman Lot was ready to risk his life and the honor of his daughters rather than transgress the laws of hospitality (*ib.* xix. 1-8). Laban showed kindness to Jacob and to Eliezer (*ib.* xxix. 13, xxvi. 31) when they came to him as strangers. Jethro rebuked his daughters because they did not invite Moses, who was a stranger in Midian, to the house (Ex. ii. 20); and Rahab was greatly rewarded because she had entertained Joshua's spies (Josh. ii.). Manoah would not allow the angel to depart before he had partaken of his hospitality (Judges xiii. 15); Gideon punished the elders of Succoth and of Penueil for their breach of hospitality (*ib.* viii. 5, 8); and David demanded hospitable treatment from Nabal (I Sam. xxv. 8). Barzillai was invited to the royal table because he had been kind to David when the latter fled from Absalom (II Sam. xvii. 27, xix. 32). The Shunammite woman had a room furnished with a bed, a table, a chair, and a lamp for Elisha the prophet (II Kings iv. 8-11).

The abuse of hospitality once caused a civil war in Israel which might have resulted in the extinction of the whole tribe of Benjamites (Judges xix., xx.). In one instance, the case of Jael and Sisera, a breach of hospitality is lauded by the Biblical writer (*ib.* iv. 18-21, v. 24-27). This was probably due to the bitter enmity entertained by the oppressed Jews toward their Canaanitish neighbors. Otherwise such a transgression could never have been tolerated in primitive Jewish society (see Cheyne and Black, "Encyc. Bibl." s.v.).

Behavior to Guests.

From these scattered references an idea can be formed of the manner in which a guest was received in an ancient Jewish household and of the relations that existed between guest and host. The latter would go out to meet the stranger on his way, and would ask no questions as to his name and condition until his first needs had been satisfied (Gen. xxiv. 33). On entering the house he was given water to wash his feet, and a meal was then put before him, his animals being meanwhile attended to (*ib.* xviii. 4; xix. 2; xxiv. 25, 32). During his stay the host felt himself personally responsible for any injury that might befall his guest (*ib.* xix. 8). On leaving, another repast was served (*ib.* xxvi. 30; Judges xix. 3), when a covenant was sometimes entered into by the guest and his host (Gen. xxvi. 31), and the latter again accompanied the stranger some distance on his way (*ib.* xviii. 16). On his part, the guest blessed the host before taking leave (*ib.* 10), and asked him whether he stood in need of anything (II Kings iv. 13). If the guest wished to remain in the clan or in the locality, he was permitted to select a dwelling-place (Gen. xx. 15).

The practise of hospitality did not decline with the changes in social conditions. Even in later times, when the Jews were settled in cities, this virtue was held in highest esteem. Isaiah (Isa. lviii. 7) preferred charity and hospitality to fasting. Job, in complaining of his misfortunes in spite of the fact that he had led a virtuous life, mentions among other things that he had always opened his door to the stranger (Job xxxi. 32); while Eliphaz accounts for the misery which had befallen Job on the ground that he had not been hospitable (*ib.* xxii. 7).

Ben Sira lays down rules for table manners for the guest (Ecclus. [Sirach] xxxi. 12-26), and condemns in the strongest terms the habits of the parasite who takes advantage of the custom of hospitality (*ib.* xxix. 23-28; xl. 28, 30).

Bibliography:

- Hastings, Dict. Bible;
- Cheyne and Black, Encyc. Bibl.;
- Nowack, Hebräische



