

End of All Things is at Hand: Four Instructions (part 3)

I. REVIEW

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. 10 As each one has received a gift, minister it to one another, as good stewards of the manifold grace of God. (1 Peter 4:7-10)

- A. ***The end of all things:*** The Greek word is τέλος (*telos*), which can mean: the end or conclusion of something, its goal or fulfillment, its culmination. Peter is referring to the *culmination of God's redemptive plan*, the return of Christ, the final judgment, and the establishment of God's eternal kingdom.
- B. *Four instructions in light of the end of the age:*
1. Be serious and watchful (vs 7)
 2. Have fervent love for one another: love covers a multitude of sins (vs 8)
 3. Be hospitable (vs 9)
 4. As each one has received a gift, minister it to one another (vs 10)

II. INSTRUCTION THREE: BE HOSPITABLE WITHOUT GRUMBLING

- A. At first glance the third instruction doesn't seem to fit with the weight of the other three. The first instruction, “*be serious and watchful*” is in light of the return of Jesus. The second instruction is regarding fervent love, the 2nd commandment, and covering a multitude of sins. The fourth instruction is regarding ministering to one another with the gift that is supplied so that ***manifold wisdom of God*** can be seen. In middle of these instruction is the seemingly simply exhortation to “*be hospitable without grumbling*”.
- B. The Greek word for **hospitality** is (*philoxenia*) which means: “*love of strangers.*” *Philoxenia* is made up of two words:
1. φίλος (*philos*) = love, affection for a friend
 2. ξένος (*xenos*) = stranger, foreigner, guest
- C. Biblical hospitality is the love and affection for friends, strangers, guests foreigners. It is costly love expressed in practical care.

1 Let brotherly love continue. 2 Do not forget to entertain strangers, for by so doing some have unwittingly entertained angels. (Heb 13:1-2)

III. WITHOUT GRUMBLING

- A. The exhortation is to be hospitable with the caveat of doing it *without grumbling*. Grumbling includes but not limited to murmuring, muttering under one's breath, complaining quietly, or expressing dissatisfaction.
- B. We are to do all things with out complaining, grumbling, and arguing. If we are able to remove the grumbling we step into the promises found in Phil 2:15. *“That you may become blameless and harmless, children of God without fault in the midst of a crooked and perverse generation, among whom you shine as light in the world.”*

14 Do everything without grumbling or arguing. (Phil 2:14) (NIV)

- C. In Luke 10, Martha is an example of hospitality as she welcomes Jesus into her house. However she misses the mark because she is distracted and begins to grumble towards Jesus and her sister.

38 Now it happened as they went that He entered a certain village; and a certain woman named Martha welcomed Him into her house. 39 And she had a sister called Mary, who also sat at Jesus’ feet and heard His word. 40 But Martha was distracted with much serving, and she approached Him and said, “Lord, do You not care that my sister has left me to serve alone therefore tell her to help me.” 41 And Jesus answered and said to her, “Martha, Martha, you are worried and troubled about many things. 42 But one thing is needed, and Mary has chosen that good part, which will not be taken away from her.” (Luke 10:38-42)

- D. ***Martha welcomed Him into her house:*** This is a beautiful statement about Martha that we often rush past and overlook. Martha welcomed Jesus into her house. Undoubtedly she had sincerity in her desire to show love and hospitality to the Messiah.
- E. ***Martha was distracted:*** Martha was distracted with much serving. Scripture calls us to serve much and to help to meet the needs of others in practical ways. Martha appealed to this legitimate call to meet people’s real needs by serving in the kitchen. Jesus did not correct her for serving, but for serving with a wrong spirit. Being distracted is common to all of us, but staying distracted is what the Spirit seeks to correct in us.
- F. ***“Lord, do you not care... tell her to help me”:*** It is easy to lose perspective when our priorities get of order. Martha’s distracted mind and heart led her to begin to grumble and accuse. She was accusing both Mary and Jesus. Our goal was the second commandment, to love our neighbor as ourselves and to serve like Jesus who is the servant of all....
- G. ***“Martha, Martha you are worried and troubled about many things”:*** In the passage there is a contrast between the “many things” and “the one thing” needed. Much of our troubled heart

comes from our mind being set on the many things instead of the one thing. Grumbling in midst of hospitality often stems from not keeping the main thing the main thing.

- H. Hospitality with grumbling misses the mark. We must seek to serve and love others above our own desire to impress and get validation from others. In the words of Sarah Edwards, “*We want to host our hearts not our homes*”

IV. TO LOVE THE FOREIGNER

25 And behold, a certain lawyer stood up and tested Him, saying, “Teacher, what shall I do to inherit eternal life?” 26 He said to him, “What is written in the law? What is your reading of it?” 27 So he answered and said, “‘You shall love the Lord your God with all your heart, with all your soul, with all your strength, and with all your mind,’ and ‘your neighbor as yourself.’” 28 And He said to him, “You have answered rightly...” 29 But he, wanting to justify himself, said to Jesus, “And who is my neighbor?” 30 Then Jesus answered and said: “A certain man went down from Jerusalem to Jericho, and fell among thieves, who stripped him of his clothing, wounded him, and departed, leaving him half dead. 31 Now by chance a certain priest came down that road. And when he saw him, he passed by on the other side. 32 Likewise a Levite, when he arrived at the place, came and looked, and passed by on the other side. 33 But a certain Samaritan, as he journeyed, came where he was. And when he saw him, he had compassion. 34 So he went to him and bandaged his wounds, pouring on oil and wine; and he set him on his own animal, brought him to an inn, and took care of him. 35 On the next day, when he departed, he took out two denarii, gave them to the innkeeper, and said to him, ‘Take care of him; and whatever more you spend, when I come again, I will repay you.’ 36 So which of these three do you think was neighbor to him who fell among the thieves?” 37 And he said, “He who showed mercy on him.” Then Jesus said to him, “Go and do likewise.” (Luke 10:25-37)

- A. In the parable, a man traveling from Jerusalem to Jericho is robbed, stripped, beaten, and left half dead. A priest sees him and passes by and then a Levite does the same. The third passer by is a Samaritan who sees the man in peril and has compassion on him. He comes near to the man. He treats his wounds with oil and wine. He places the man on his own animal. He takes him to the an inn. He personally takes care of him. He paid for his continued future needs. His “love of a stranger” involved emotion, physical contact, inconvenience, personal risk, time, and money.
- B. Jesus tells this story as a response to a man asking “*who is my neighbor?*” In other words, “who am I suppose to love and with whom and I to walk out the second commandment?”
- C. Jesus’ response has two layers to it. First, He identifies the who of “who is my neighbor?” The answer is the Samaritan. The implied response Jesus gives this man is “your neighbor is the samaritan. That is who you have to walk out the second commandment”. Secondly, Jesus goes even further and tells this man seeking to “justify himself” and says not only is your neighbor the samaritan you should actually be seek to be like him. You should “*go and do likewise.*”

- D. Jews and Samaritans were separated by deep religious, historical, and *ethnic hostility*. Jesus deliberately made the Samaritan, the socially despised outsider, the one who showed mercy and “*love for the foreigner*” while respected religious figures passed by.
- E. Hospitality is “*the love of strangers and the foreigner.*” The idea of loving the foreigner brings in another component to our natural understanding of “hospitality.”

V. END TIMES CONTEXT FOR HOSPITALITY (LOVE OF FOREIGNERS)

- A. Hospitality without grumbling in context to the “*end of all things*” takes on a whole different level of loving the stranger/foreigner. Hospitality in context to war, famines, earthquakes and refuges has more to do about survival and less to do about an entertaining dinner party.
- B. One of the signs of the return of Jesus and the end of the age is nation rising against nation. The word here for nation is: *ethnos*. Ethnic groups will have an increase in racial tension and conflict as we approach the return of the Lord. Biblical hospitality is part of the Lords answer to the growing conflict.

3 Now as He sat on the Mount of Olives, the disciples came to Him privately, saying, “...And what will be the sign of Your coming, and of the end of the age?” 4 And Jesus answered and said to them... 6 ... you will hear of wars and rumors of wars. See that you are not troubled; for all these things must come to pass, but the end is not yet. 7 For nation will rise against nation, and kingdom against kingdom. And there will be famines, pestilences, and earthquakes in various places. 8 All these are the beginning of sorrows. (Mt 24:3-8)

- C. In the middle of the 7 year tribulation those in Judea are instructed to flee to the mountains. We know from other parts of the Word that the Jews will face persecution greater than anything they have faced before. Much like the Ten Boom family from WWII Christians will have the opportunity to show *hospitality without grumbling* to the Jews fleeing prison camps and persecution.

15 “Therefore when you see the ‘abomination of desolation,’ spoken of by Daniel the prophet, standing in the holy place” (whoever reads, let him understand), 16 “then let those who are in Judea flee to the mountains. 17 Let him who is on the housetop not go down to take anything out of his house. 18 And let him who is in the field not go back to get his clothes... 21 For then there will be great tribulation, such as has not been since the beginning of the world until this time, no, nor ever shall be (Mt 24:15-21)

“I was a stranger and you took me in.” Matthew 25:35