



Silverdale Baptist

REACH ~ HOW? THROUGH RADICAL HOSPITALITY ~ 10/29-30/2022 ~

Heb 13:2; Jn 3:16; Matt 11:28; Jn 7:37; Lk 14:12-14; Jn 17:21-23; Lk 15:31; Acts 4:32; Lk 9:11; Jn 14:2-3

Big Idea

How do we reach the lost? Through radical hospitality.

Getting Started

How do you define “hospitality”?

How has Chick-fil-a captured the concept of hospitality? Is it more than just “My pleasure”?

As Pastor Ben pointed out, when we hear "My pleasure," we think of Chick-fil-a. But, the phrase is only one part of their hospitality. Chick-fil-a trains its employees to be friendly and courteous. So, even without their catchphrase, they win in the friendliness department over every other fast-food restaurant.

Shouldn't the church be even more gracious and kind than a fast-food restaurant?

Learn

| HAVE A VOLUNTEER READ HEBREWS 13:1-2.

What do you learn about hospitality in these verses?

1. Jesus invites without discrimination.

| HAVE A VOLUNTEER READ OR RECITE JOHN 3:16.

Pastor Ben said Jesus invites without reservation. How does John 3:16 relate to this idea?

| HAVE VOLUNTEERS READ MATTHEW 11:28, JOHN 7:37, AND LUKE 14-12-14.

In the Matthew and John passages, who is invited into a relationship with Christ?

According to Luke 14, how are we to apply Jesus' example?

2. Jesus shares without hesitation.

| HAVE A VOLUNTEER READ JOHN 17:21-23.

What does Jesus freely give us in our relationship with Him?

| HAVE A VOLUNTEER READ LUKE 15:31.

(From the story of the Prodigal Son. This verse is a comment from the father to the elder brother)

How does the Father's comment to his son relate to John 17:21-23?

| HAVE A VOLUNTEER READ ACTS 4:32.

How did the early church model hospitality and sharing?

Sum up what we have learned from these verses about sharing and hospitality.

3. Jesus welcomes without reservation.

| HAVE A VOLUNTEER READ LUKE 9:11 AND JOHN 14:2-3.

In Luke 9, Jesus welcomed the crowds and told them about the Kingdom of Heaven. How welcoming is the Kingdom of Heaven according to John 14?

Apply

What does hospitality like in your home?

Who is invited to have a seat at your table?

What should hospitality look like at church?

What do you need to do to model friendliness and hospitality in your circle of influence?

Pray

Father, teach us the art of being friendly and kind. Open our eyes to ways we can show people the love of Jesus. Amen

Dig Deeper

Hebrews 13:2.

One practical demonstration of love involves meeting the needs of Christian workers on the move. Facilities for travelers were often not available. Whenever they were, they were usually dens of immorality and danger. In the Middle East, demonstrating hospitality in the home provided an important basis for friendship. The practice of hospitality was a quality required in Christian leaders (1 Tim. 3:2).

A reference to Genesis 18–19 encourages the display of hospitality. Abraham entertained mysterious strangers who were in reality angels. The principle here teaches us that it is better to treat needy guests as messengers from God than to risk offending them by an inhospitable act. Messengers from God brought a greater blessing than they received. Whoever entertained a servant of the Lord entertained the Lord himself (Matt. 25:44–45).¹

John 3:16.

The statement in v 16 concisely expresses three truths—the universal character of God’s love, its sacrificial nature and its eternal purpose. It is no wonder it has been described as ‘the gospel in a nutshell’. Since the verb used (*have*) is in the present tense this shows that eternal life is intended to be a present possession. This statement would have been challenging for Jewish hearers who were used to thinking of God as loving only Israel, but it is in line with the idea of universal love found elsewhere in the NT. The word *world* is used with the usual meaning in this gospel of a place in need of God’s saving grace. This explains why Jesus came to save, not to condemn (17)²

Matthew 11:28

28. In a section peculiar to Matthew, arising out of this will to reveal, comes the gracious invitation. *Come⁷⁶ to me* carries on with the thought that it is Jesus only who has access to the Father and to the resources of the Father. It is because he is the only one who knows the Father and because only those to whom he reveals the Father will have knowledge of him that it is so important to give heed to his invitation. The invitation is extended to all the troubled. *All* means that the invitation is universal—none of the troubled are omitted. Traditionally the first invited have been “ye that labor,” and there is a good deal to be said for that translation. But Jesus is not here speaking about work but about need. It seems that we should understand the term to mean the *weary*. The present tense points to a continuing state. With them are joined the *heavily burdened*, where there is no qualification added to indicate the nature of the burden. Jesus is calling anyone who is wearied with life’s burdens. To all such he says, “*I will refresh⁷⁹ you.*” The verb seems not to imply the rest that is the complete cessation from labor, which is made clear when Jesus goes on to speak of his “yoke,” of learning, and of his “burden.” The rest in mind is the rest that enables the worker to go back to the task with renewed vigor. We

¹ Thomas D. Lea, *Hebrews, James*, vol. 10, Holman New Testament Commentary (Nashville, TN: Broadman & Holman Publishers, 1999), 236.

² Donald Guthrie, “*John*,” in *New Bible Commentary: 21st Century Edition*, ed. D. A. Carson et al., 4th ed. (Leicester, England; Downers Grove, IL: Inter-Varsity Press, 1994), 1032.

should not miss the point that Jesus says that he will give rest, not that the Father will do this; this is underlined by the use of the emphatic pronoun.³

John 7:37

7:37–44 The promise of the Spirit. On the last day of the Feast of Tabernacles there was a water ritual, and this clearly formed the background to the saying of Jesus about the Spirit. The ritual was connected with the need for rain during the following year. When Jesus said *If anyone is thirsty* (37), he may have been thinking of Is. 55:1, but it is more likely he was offering a better alternative to the water ritual. The idea of thirst is given a spiritual sense, as so often in his teaching.⁴

Luke 14:12-14

14:12 Luncheon or dinner. The RSV has “dinner or banquet.” It is uncertain whether the primary difference between these two terms involves the time of day or the kind of meal. The latter is more likely in light of the use of the latter term for “banquet” in 14:16.

Do not invite your friends. Jesus did not prohibit having friends over for a dinner/banquet. His words are better understood as reflecting the Semitic idiom “not so much (friends ... neighbors) as rather (needy).” The present tense of the verb is perhaps better translated, “Stop continually inviting.” Compare 10:20; 12:4; 23:28.

They may invite you back and so you will be repaid. Compare Matt 6:2, where present recompense from one’s contemporaries is also contrasted with future reward from God.

14:13 Poor, the crippled, the lame, the blind. This same grouping, although in a different order, appears again in Luke 14:21 (cf. also 4:18, where a comparable foursome is mentioned). Such people were excluded at Qumran from participation in the final war of the Sons of Light (1QM 7:4) and from the communal meal (1QSa 2:5–6), and among the Levites they were excluded from participation in sacrificing (Lev 21:17–23). Compare also 2 Sam 5:8. For Luke’s love of “fours” see comments on 6:22.

14:14 You will be blessed. In contrast to Luke 6:20–22, which speaks of a present blessed state, this blessing occurs in the future at the resurrection.

You will be repaid. Both this future passive and the one above are additional examples of the divine passive, meaning *God will bless/repay*.

At the resurrection. Jesus’ (and Luke’s) belief in the resurrection coincided with that of the Pharisees as opposed to the Sadducees, who denied the resurrection (Acts 23:8). Compare Luke 20:35–39; Acts 23:6–9 for the Pharisaic hope of the resurrection.

Of the righteous. From Acts 24:15 it is evident that this is short for “of the righteous and the unrighteous.” Compare John 5:28–29; 2 Tim 4:1; cf. also Luke 10:12; 11:31–32; Rom 2:5–11⁵

John 17:21-23

21 At this point, the burden of the prayer is for unity. Jesus had already stressed the need for mutual love that would bind them together for their common task. Now, foreseeing the addition of many more who would increase the diversity of temperaments, backgrounds, and interests, he made a

³ Leon Morris, [*The Gospel according to Matthew*](#), The Pillar New Testament Commentary (Grand Rapids, MI; Leicester, England: W.B. Eerdmans; Inter-Varsity Press, 1992), 295.

⁴ Donald Guthrie, [*“John,”*](#) in *New Bible Commentary: 21st Century Edition*, ed. D. A. Carson et al., 4th ed. (Leicester, England; Downers Grove, IL: Inter-Varsity Press, 1994), 1041.

⁵ Robert H. Stein, [*Luke*](#), vol. 24, The New American Commentary (Nashville: Broadman & Holman Publishers, 1992), 390.

special plea that all might be one. The standard is not an institutional but a personal unity: “Just as you are in me and I am in you.... that they may be one as we are one” (vv. 21–22). He was not calling for uniformity, since he and the Father are distinct from each other and have different functions; nor was he calling for agreement in external opinion. He predicated that the unity would be one of nature; for he and the Father, while distinguishable in person, are one being. As previously stated, the new birth brings believers into the family of God by spiritual generation (1:12–13). The concept parallels the Pauline teaching on the body of Christ, that all believers belong by a vital rather than merely a formal relationship (1 Cor 12:12–13). The Johannine symbol of the vine in John 15 contains the same idea of a vital unity in which every separate branch is still an integral part of the one vine. The purpose of this unity is the maintenance of a convincing testimony before the world to the revelation of God in Christ and to his love for the disciples. Through the common witness and experience of the disciples, Jesus wished to establish the fact of his divine origin and of the love of God for men. The unity is another aspect of eternal life because where there is a common source of life there must be a common likeness of expression. As the central life of the vine appears in all the branches and makes them fruitful, so genuine eternal life imparted by Christ will unify his people.

22–23 The “glory” the Father had given Jesus was the triumphant task of redeeming men to God. As Hebrews states, he was “crowned with glory and honor because he suffered death” in the process of “bringing many sons to glory” (Heb 2:9–10). By sharing in his calling, they participate in his glory and are united with him and with one another. God and man are together involved in bringing the new creation into being. The effect of this united testimony is a confirmation of the divine mission of Jesus and of God’s love for believers.⁶

Luke 15:31

15:31 My son. Jesus was making an affectionate appeal to his opponents through the parable. In this instance there was still hope they would have a change of heart (cf. also Luke 7:40ff.). Elsewhere, however, there was no such hope (cf. 11:37–52; 13:15–17). The positive appeal to the Pharisees and teachers of the law indicates that the parable originated in the situation of Jesus rather than of the early church, for in the latter situation there was little of such hope.

Everything I have is yours. The assumption is that the division of 15:12 also involved the older brother, who possesses all that remains of the inheritance (over two thirds), even though the father still has usufruct of it.⁷

Acts 4:32

4:32–33 The opening two verses are almost identical with 2:43–44, only in reverse order. Together they characterize the community life as marked by four things: their unity in mind and heart (v. 32a), their sharing of their possessions (v. 32b), the power and witness of the apostles (v. 33a), and the grace of God, which rested upon them (v. 33b). The overarching concept was their unity, their being “one in heart and mind,” their fellowship in the Spirit (cf. *koinōnia* in 2:42). This served as the basis of their sharing of their possessions. The latter is described in two ways. First, “no one claimed that any of his possessions was his own.” The picture is one of unqualified sharing, of not claiming owner’s rights, of saying “what’s mine is yours.” The second expression is “they shared everything they had.” The Greek

⁶ Merrill C. Tenney, “John,” in *The Expositor’s Bible Commentary: John and Acts*, ed. Frank E. Gaebelin, vol. 9 (Grand Rapids, MI: Zondervan Publishing House, 1981), 167.

⁷ Robert H. Stein, *Luke*, vol. 24, *The New American Commentary* (Nashville: Broadman & Holman Publishers, 1992), 408.

literally reads “everything was in common with them.” Taken by itself, this could refer to shared ownership; but in conjunction with the first expression, it also refers to a practice of freely sharing one’s goods with another.⁸

Luke 9:11

9:11 But the crowds ... followed. Compare Matt 14:13 and John 6:2.

He welcomed them. The term “welcome” or “receive” was a favorite with Luke.

And spoke to them about the kingdom of God. The Twelve’s preaching ministry (9:1–2) continued Jesus’ preaching (cf. 4:43; 8:1; Acts 1:8). For “kingdom of God” see comments on 4:43;

And healed. The healing ministry of the Twelve (Luke 9:1–2) was a continuation of Jesus’ healing. Luke’s failure to mention exorcisms indicates that this aspect of their ministry was less significant for him than preaching and healing. See comments on 9:6.⁹

John 14:2-3

2 In spite of the threatening circumstances, Jesus spoke with calm assurance of the divine provision for them and took for granted that they would have a place in the eternal world. Jesus never speculated about a future life; he spoke as one who was as familiar with eternity as one is with his hometown. The imagery of a dwelling place (“rooms”) is taken from the oriental house in which the sons and daughters have apartments under the same roof as their parents. The purpose of his departure was to make ready the place where he could welcome them permanently. Certainly he would not go to prepare for friends unless he expected that they would finally arrive. Although he was well aware of their weakness and impending failure, he took the responsibility of bringing them to the Father’s house.

3 “I will come back” is one of the few eschatological allusions in this Gospel. Jesus was not speaking of a general resurrection but of his personal concern for his own disciples. Though he did not elaborate on the promise, the guarantee is unmistakable. His return is as certain as his departure, and he would take them with him to his Father’s house. This promise does not refer to death. Jesus left by the road of death; he will return by the road of life, as he said later in this discourse: “Because I live, you also will live” (v. 19).¹⁰

⁸ John B. Polhill, [Acts](#), vol. 26, *The New American Commentary* (Nashville: Broadman & Holman Publishers, 1992), 151.

⁹ Robert H. Stein, [Luke](#), vol. 24, *The New American Commentary* (Nashville: Broadman & Holman Publishers, 1992), 272–273.

¹⁰ Merrill C. Tenney, [“John,”](#) in *The Expositor’s Bible Commentary: John and Acts*, ed. Frank E. Gaebelin, vol. 9 (Grand Rapids, MI: Zondervan Publishing House, 1981), 143.