

1. (5) Me

- a. Intro of me and topic
- b. Recap
 - i. We've been in the book of Luke
 - ii. Drawing out themes of how God's kingdom functions differently than ours
 1. How he came to earth, who he called to follow him, who he spent the most time with
 2. Its all upside-down, and God wants us to notice
- c. PRAY
- d. My view of hospitality to date
 - i. I am an extrovert: I get recharged by being with people
 - ii. I also love hospitality. It is an opportunity to
 1. Have friends over
 2. Eat a nicer meal
 3. Have kids' friends over
 4. Play games! Since the incident Christmas 2011, Risk has become off limits, so I love the opportunity to play Risk when someone is willing

2. (5) We

- a. Hospitality brings excitement to me.
 - i. What emotion comes to you when you think about hospitality?
 1. Excitement? Stress? Dread?
 - ii. What things do you think of?
 1. Kids: Maybe you think of play dates, does anyone like play dates? How do you feel about them?
 2. Is it a good way to try someone's cooking? Or try a new recipe?
 3. A way to express or receive love to and from loved ones?
 4. Is it a way to impress your boss, earn a position on a committee or board?
 5. Maybe a way to repay and thank someone who has done something nice for you?
- iii. This jives with history and our culture

1. Cicero quote
2. Ancient Greek and Roman culture stressed formal reciprocal obligations
3. Ongoing relationship communicated worthiness and goodness rather than need of the recipient
- iv. None of these things are bad necessarily, some are even good! We should show love to our friends
- b. We may be limiting the definition too much. But I believe God has something different in mind when we read about hospitality in his Word
 - i. I've written down a phrase I believe sums up what God has in mind when he talks about hospitality
 1. When I say dignity, I am talking about honoring each other as being made in the image of God
 2. CS Lewis Quote
 - ii. This brings to mind story (Talk about Disney plane ride back)
 - iii. This is a funny example, but it elicited a real emotion in me
 1. Earlier we talked about certain emotions
 2. This one is different
 - iv. Have you ever felt this feeling?
 1. Kids: Have you ever had an older cool kid wanted to play with you on the playground? Or been included in a game you didn't quite know how to play?
 2. Have you been included where you didn't belong?
 3. Have you received hospitality from a stranger?
 4. Have you ever had a need, but felt you may not deserve to have it filled?
 5. Have you ever offered hospitality to a stranger?
 6. Maybe even someone you knew for a fact could never repay you?
- c. We have a context for this other kind of hospitality, we have clues

- i. Israel's unique contribution to hospitality was legislating it! The law included much provision for caring for those who could not repay, and for strangers
- ii. This is where we get our word hospital
- iii. Greek word for hospitality is philoxenia: combines love and strangers, showing love to strangers
- d. Welcome to the upside-down kingdom! Let's see what God has to say

3. (10): Turn with me to Luke 14:1-24. (Won't read all, set the scene)

- a. 14:1-6
 - i. Jesus has pointed out how acts of compassion, offering dignity to others, should not be hindered on the Sabbath
 - 1. The Sabbath was the day of rest God commanded his people to observe for their own good
 - ii. Jesus starts our passage with a healing on the Sabbath
 - iii. When questioned, he points out self interest
 - iv. God wants us to show compassion always
 - v. They are abusing the Sabbath law
 - vi. They are unwilling to show compassion to strangers
- b. 14:7-11
 - i. Jesus then moves on to address their present circumstances
 - 1. Describe table and places of honor
 - 2. Honored guests arrived latest
 - 3. Saw them jockeying, who would get to sit in the most honored positions? They are self-interested!
- c. 14:12-14
 - 1. Jesus says to invite the poor, crippled, lame and blind
 - 2. "Invite the people you don't know, you aren't related to, and the people you have nothing in common with"
 - 3. That is what Jesus is saying. "Give them dignity, because they are God's image bearers"

4. (Repeat phrase)

- d. 14:15-24
 - i. 15-17
 - 1. Already RSVP'd
 - 2. Very rude
 - 3. The meal was ready either to be eaten or go to waste
 - ii. 18-20
 - 1. Should be guests are wealthy, definitely not strangers
 - 2. Kids: This is like sorry grandma, I can't come over for your birthday, I have some homework to work on
 - 3. This is like being invited to your friend's bachelor or bachelorette party and saying "Sorry, I have to get my Iphone screen fixed"
 - 4. The excuses are not totally illegitimate, just are small compared to what they are turning down
 - iii. 21
 - 1. So the master said: "Go find some more important people, invite the dukes and earls, see if any aunts and uncles want to come. Call the local chamber of commerce and see if any business owners come
 - 2. Invite: That weird neighbor who never waves when you drive by, that girl from class that always sits by herself, that coworker that always says the wrong thing at the wrong time. That handicap person who you see around town or at your favorite restaurant

4. **(5) You (Application)**

- a. If you are not a believer in Christ
 - i. You get a free pass today
 - ii. Your homework is to consider the claims of our ultimate host
 - 1. You are strangers at this point, and you are invited to this party, there is room at the table
 - 2. He has spared no expense

- iii. If you want to know more, please talk to staff or an elder, we would love to take you to coffee or lunch
- b. Identify the strangers in your midst
 - i. Define
 - 1. These are not necessarily who we think of as strangers, who are strange from you
 - 2. Verse 21 definition
 - 3. Not just physical, but relational, emotional, spiritual
 - ii. Questions
 - 1. Kids: We talked about play dates earlier, who doesn't get invited to a play date? Maybe a kid who looks different than you, or acts different than you?
 - 2. Youth: Who at school is uncool?
 - 3. Who around you has unmet physical needs? Spiritual? Emotional? Relational?
 - 4. Who can't repay you for filling those needs?
 - 5. Is God bringing someone to mind?
 - a. There are your strangers
- c. Look for opportunities to simplify your life
 - i. Does anyone else besides me burn the wick at both ends?
 - 1. Does anyone else find themselves with no time left for things they know are important?
 - 2. Do you have desire to love strangers, but just don't have time? I know I am not alone in this
 - ii. What in your schedule can go? What things in your life can be reduced or eliminated for the sake of the Kingdom
 - 1. Plug What's Best Next
 - 2. Plan your day at 70% talk
 - 3. Work this kind of hospitality into routine
 - iii. God tells us in his word that he has prepared good works for us to walk in. Free yourself to walk!
- d. Do something for these strangers, offer them dignity as a fellow image-bearers
 - i. These can be believers or non
 - ii. Be willing to be offered hospitality, especially from those unlike you

- iii. Involve kids
- iv. You may be thinking: I will once I (fill in the blank)
 - 1. Jesus practiced perfect hospitality w/o a home
- v. Matthew 25:34-40 Don't overlook relational needs
- e. Pick a next step right now
 - i. Kids: Watch for the kid who always gets left out, and try to include them in your games
 - ii. Invite them to the 1 year party
 - iii. Ask that person to coffee (or to have a beer)
 - iv. Invite that family over for dinner
 - v. If you're prayerfully seeking to love them, you'll know the next steps
 - vi. Book quote
- 5. (5) We
 - a. I want to close by dreaming together
 - i. What could this look like in our community if we were to take steps of growth in hospitality? Offering dignity to strangers
 - ii. What would it look like if each one of us took this one next step and executed this week? What could happen? Who might experience our great host's love?
 - iii. When we form habits, it will come more naturally
 - iv. When our kids observe it, they will be more inclined their entire adult lives!
 - 1. Think of the ripple effect
 - v. We live in a world that looks to degrade others
 - 1. What would it look like if, as a community, in the name of Christ we offer dignity to those around us
 - b. Thank God that despite our strangeness, he offered us dignity through Christ
 - i. This parable ends with the second invitation to the strangers going out
 - ii. This is where we live in this parable, we can be a part of filling God's table, we get to extend our Great Host's invite to the strangers around us
 - c. PRAY
- 6. What is your next step? Questions comments testimonies?

Marcus Tullius Cicero, “Cicero”, Ancient Greek Philosopher 106-43 BC

“The houses of illustrious men should be open to illustrious guests.”

C.S. Lewis, Christian Author, “The Weight of Glory”, 1898-1963

“There are no ordinary people. You have never talked to a mere mortal. Nations, cultures, arts, civilizations - these are mortal, and their life is to ours as the life of a gnat. But it is immortals whom we joke with, work with, marry, snub and exploit - immortal horrors or everlasting splendors. This does not mean that we are to be perpetually solemn. We must play. But our merriment must be of that kind (and it is, in fact, the merriest kind) which exists between people who have, from the outset, taken each other seriously - no flippancy, no superiority, no presumption.”

Luke 14:1-24

3b “Is it lawful to heal on the Sabbath, or not?”

5 “Which of you, having a son[a] or an ox that has fallen into a well on a Sabbath day, will not immediately pull him out?” 6 And they could not reply to these things.

8 “When you are invited by someone to a wedding feast, do not sit down in a place of honor, lest someone more distinguished than you be invited by him

12 “When you give a dinner or a banquet, do not invite your friends or your brothers[b] or your relatives or rich neighbors, lest they also invite you in return and you be repaid. 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.”

16 “A man once gave a great banquet and invited many. 17 And at the time for the banquet he sent his servant[c] to say to those who had been invited, ‘Come, for everything is now ready.’

18 But they all alike began to make excuses. The first said to him, ‘I have bought a field, and I must go out and see it. Please have me

excused.’ 19 And another said, ‘I have bought five yoke of oxen, and I go to examine them. Please have me excused.’ 20 And another said, ‘I have married a wife, and therefore I cannot come.’

21 So the servant came and reported these things to his master.

Then the master of the house became angry and said to his servant, ‘Go out quickly to the streets and lanes of the city, and bring in the poor and crippled and blind and lame.’

22 And the servant said, ‘Sir, what you commanded has been done, and still there is room.’ 23 And the master said to the servant, ‘Go out to the highways and hedges and compel people to come in, that my house may be filled.

Matthew 25:34-40

35 For I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, 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 And when did we see you a stranger and welcome you, or naked and clothe you? 39 And when did we see you sick or in prison and visit you?’ 40 And the King will answer them, ‘Truly, I say to you, as you did it to one of the least of these my brothers,[a] you did it to me.’

Making Room: Recovering Hospitality as a Christian Tradition

“Because eating is something every person must do, meal time has a profound egalitarian dimension. As one woman from the Catholic Worker commented, no matter what our backgrounds or assets, we are all eaters and drinkers. “It’s the great leveler.” Meal-time, when people sit down together, is the clearest time of being with others, rather than doing for others. It is the time when hospitality looks least like social services.”