

**1** By Jesus' life, death, resurrection  
You - the poor, crippled, blind + lame - have  
been compelled to come in to the GREAT  
BANQUET & is preparing

- ☑ Scripture's imagery Isaiah 25:6-8
- ☑ you could never repay, reciprocate
- ☑ Babette's Feast
- ☑ See how Jesus' feast creates motivation  
of overflowing grace? "Christianity is  
one beggar telling another beggar where  
he/she found bread"

**Secular person** isn't your ♥ torn by all the divisions,  
alienations, schisms, etc. of human race? Doesn't  
it long for this feast? Babette's feast

**Xtian** how dare we keep this feast to ourself?

**2** By our Hope of the Resurrection of the Just  
and promise of rewards and God's benediction  
We are set free from constraints "scarcity"  
of time to freely share our time, talents,  
hospitality

☑ Illustrated... secular view of limited time  
w. end of consciousness (vs)  
Xtian view of unending ages  
w. unspeakable joy feast

Invitation "Come In" ... Compel you w.  
(1) joy of feast, (2) revolutionary ethic it creates,  
(3) Awefulness of your Final Rejection vs 24

## SCRIPTURE READING

Luke 14: 12-24 (ESV)

<sup>12</sup>He said also to the man who had invited him, "When you give a dinner or a banquet, do not invite your friends or your brothers or your relatives or rich neighbors, lest they also invite you in return and you be repaid." <sup>13</sup>But when you give a feast, invite the poor, the crippled, the lame, the blind, <sup>14</sup>and you will be blessed, because they cannot repay you. For you will be repaid at the resurrection of the just."

<sup>15</sup>When one of those who reclined at table with him heard these things, he said to him, "Blessed is everyone who will eat bread in the kingdom of God!"

<sup>16</sup>But he said to him, "A man once gave a great banquet and invited many. <sup>17</sup>And at the time for the banquet he sent his servant to say to those who had been invited, 'Come, for everything is now ready.' <sup>18</sup>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.' <sup>19</sup>And another said, 'I have bought five yoke of oxen, and I go to examine them. Please have me excused.' <sup>20</sup>And another said, 'I have married a wife, and therefore I cannot come.' <sup>21</sup>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.' <sup>22</sup>And the servant said, 'Sir, what you commanded has been done, and still there is room.' <sup>23</sup>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. <sup>24</sup>For I tell you, none of those men who were invited shall taste my banquet.'"

This is the Word of the Lord.

Thanks be to God.

## GIVING

### Redeemer Offerings for 2017

February total: \$7,521

Actual YTD: \$32,302

Target YTD: \$39,000

Net Difference: \$-6,698

2017 Target Budget: \$338,000

2017 Target reflects the Session's hope for giving in 2017 based on current giving and needs. Thank you for giving so cheerfully and faithfully.

## COMMUNITY GROUP DISCUSSION QUESTIONS

1. According to Jesus, what is an essential characteristic of the just?  
How is hospitality a central way we "do justice"?
2. How does the Gospel of Jesus, specifically (1) that we have been welcomed to the GREAT BANQUET of God through Jesus' life, death, resurrection and (2) that we have the hope of Heaven and enduring joys of Heaven, motivate us towards a life of hospitality?
3. Where are you specifically convicted of your need to do hospitality to the poor?  
Pray for one another in these areas.

§ Restoration of ancient practice of Xtian Hospitality  
Henri Nouwen ... Christine Pohl's Making Room

Case Hospitality is of the essence *sine qua non* of a just life, characteristic of the just 14:14  
bc its character of our Θ!

### ① PICTURE OF THE JUST

☰ Scripture, Jesus, paints picture of the just (v. 14), i.e. of his disciples ► Xtians

☑ Commands table fellowship, hospitality, that breaks out of the "ethic of reciprocity" and social order by including, welcoming the outsiders + excluded ... "Poor"

What "Table Fellowship" means?  
Friendship, solidarity, interweaving...

☑ Shares parable to paint a picture of a rich, powerful, wealthy person who completely breaks out of "ethic of reciprocity" + "social order" to Christ's Kingdom, new social order of grace 14:15-24

☑ Calls people to allegiance + love of Him above all + to count cost 14:25-35

⇒ Deconstructs our concept of "just," Xtian vs 15?

Definition A Just person, i.e. Xtian, welcomes the poor (weak, sick, outcast, excluded, alien + stranger, sinner, vulnerable, oppressed, etc) into his house ► family/community ► heart ♥ so that their lives are interwoven (solidarity) and his/her resources (time, \$, community, reputation, etc) are leveraged for poor w. no expectation of payback.

☑ Tim Keller definition of "Reweaving"

☑ Examples

☑ Vision of Redeemer as Hospitable Community  
Randy Nabors

⇒ At this point we need to own, name, confess our sin of falling short, of injustice, of denying the call of JESUS! How? ↓

### ② POWER FOR THE JUST

Xtian = No excuses for us... we have been given an incredible power to live a just life

Secular = commend you for your acts of justice... many ways you do more w. less but consider how much power there is for a Xtian to live a JUST LIFE ... "come in"

☰ Context ... Key 🔑 "Resurrection of the just" and imagery of "Great Banquet"

► Interpretation of the Banquet as the Great Feast of Scripture 2 powerful motivations