

Announcements

- Discover Image will be on August 15.
- First Impressions Lunch for current volunteers and anyone interested in serving on August 22.
- We will be having a baptism on August 22. If anyone wants more information, they can go to imageatl.com/contactus and we will be in touch with them.

Prayer Suggestions

Pray for unity in the gospel among believers. Pray that we would be one, as Christ prayed in John 17:11 (Holy Father, keep them in your name, that they may be one, even as we are one). Pray that we would unite around Christ and not let things of this world divide us.

Joshua Project Unreached Peoples: <https://joshuaproject.net/pray/unreachedoftheday>

Family Time

Family Time is an intentional space where we live out the model we see in Acts 2:42. We want to be devoted to the Word together, break bread, fellowship, and pray. It's also a place where we practice hospitality. We want this time to foster both spiritual and relational growth moving the group from acquaintances and friends to family. Family Time begins with conversations around a meal, followed by a discussion about Sunday's sermon.

Sermon Discussion (30-40 min)

Title: Kingdom Through Table

Series: Inverted Kingdom

Scripture: Luke 14:1-14

Other Scripture/Cross References

Mentioned in the sermon:

Luke 7:34

Passover (see academic notes below)

The Lord's Supper

Philippians 2:5-9

John 13:34-35

Isaiah 58:7; Proverbs 14:31; Proverbs 21:13; Proverbs 28:27; Luke 4:18; Luke 6:20-21; James 1:27

Ephesians 2:19

1 Thessalonians 2:8

Other pertinent verses:

Deuteronomy 10:19; Leviticus 19:34; Deuteronomy 27:19; Job 29:15-17; Psalm 146:9; Isaiah 1:16-17; Jeremiah 7:5-7; Zechariah 7:6-10; Matthew 5:43-44; Matthew 25:35-40; Romans 12:13; Romans 13:10; Hebrews 10:34; Hebrews 13:1-3

Main Points

God is not concerned with us simply adhering to religious practices. He's concerned with us having a genuine heart of compassion and mercy.

Practicing religion is something that fuels pride. But the gospel is the opposite; the gospel breaks down pride. Religious practices are things you can hang your hat on that have little to no impact on others. But gospel-centered living is something that makes you point to Jesus and has a profound impact on others.

Jesus is pushing against reciprocity (I do for you, you do for me -- only doing for/with those who can benefit you)

Hospitality: the love of strangers

The willingness to welcome people in who are outside your normal circle of friends. It's opening your life and your space to people who fall into at least one of these categories: they don't look like you, live like you, or believe the things that you do. You invite them in for the purpose of showing them Jesus and pointing them to Jesus.

Some misconceptions about hospitality:

1. Counterfeit hospitality
 - a. when the host is separated from the guests (the desire to entertain supersedes the opportunity to know and love the guests)
 - b. Looks good from the outside, but is not genuine
2. Evangelistic hospitality
 - a. Hospitality only for the purpose of evangelism
 - b. Evangelism is part of hospitality, but not the only purpose
 - c. Hospitality puts the gospel on display for others and your guests, but also for you and your family.
3. My home is my refuge
 - a. Jesus is your refuge
 - b. Anything you look to as your refuge other than Jesus is an idol
 - c. Think about the implications of you home as your safe space for people who don't have homes or their homes are not safe
 - d. Fear: we are afraid of what will happen if we open up our homes
4. People are not projects
 - a. Hospitality for the sake of renewal: meeting physical needs with food, service, and welcome but also meeting the greatest need which is the spiritual need people have for Jesus
 - b. The hope is that through hospitality people would experience and be renewed by Jesus and His gospel

Quotes

David Platt: God measures the integrity of our faith by our concern for the poor.

Rosaria Butterfield:

We sometimes forget that the Christian life is a calling, not a performance. Hospitality is necessary whether you have cat hair on the couch or not. People will die of chronic loneliness sooner than they will cat hair in the soup.

Evangelistic hospitality is done for the need of the lost. Radically ordinary hospitality is done for the good of everyone—the host included. Evangelistic hospitality burns out when people don't respond to the gospel with saving faith. Radically ordinary hospitality lives out your transparent, authentic faith before the watching world.

Go to someone else's house and become a stakeholder in the hospitality with them, you're still practicing hospitality.

JD Greear: It's not stranger danger that's really dangerous. It's selfishness & isolation from the stranger that really destroys.

John Piper: we do this is by strategically asking: How can I draw the most people into a deep experience of God's hospitality by the use of my home or my church home?

Questions

1. What challenged you? What were your takeaways? What encouraged or convicted you?
2. What questions do you have?
3. Before you heard the sermon, how would you have defined hospitality? How does our definition differ from the definition and example of hospitality we see in the Bible?
4. Why is hospitality important?
5. How did Jesus model hospitality for us?
6. How are you practicing the kind of hospitality we see in Scripture/that we learned about on Sunday?
7. Who is the last person you had at your table? Why were they invited?
8. In general, who is at your table? Who are you inviting into your home on a regular basis that cannot repay you or that you couldn't benefit from?
9. If Jesus came for the most marginalized -- the poor, vulnerable, and oppressed -- what does that mean for you and how you live?
10. Why do you not include the most marginalized in your community at your table?
(This can include people experiencing homelessness or poverty, those with various disabilities, those whose citizenship status is different from ours, those who were formerly incarcerated, those dealing with drug addictions, someone of a religion that is ostracized in society, etc. **Do not let yourself off the hook if you have at one time extended hospitality to a person from one of these groups. Are you doing it today?** Also remember that the "most marginalized" *does not* mean those who vote differently from me or whose beliefs are different from mine. It might mean that. But if you are white, middle class and you vote Republican, someone who is white, middle class and votes Democrat (or vice versa) does not count as a "most marginalized" person. Someone who is experiencing poverty or homelessness who happens to vote differently than you would, however, be a marginalized person -- because of their housing & socioeconomic status, not their vote. Yes, we should be extended hospitality to those different from us in a variety of ways, but today **focus on the most marginalized** in your community.)
11. Are there places in your life & barriers in your heart of which you need to repent?
12. How can you start including the most marginalized at our tables? What is your next step?

Academics (Theology, History, Word Studies)

Passover

Passover is one of the three pilgrimage festivals prescribed for the people of Israel in the Bible. It is the festival commemorating when Israel was freed from slavery and brought out of Egypt. The event of Passover can be found in Exodus 12, when God commanded the people of Israel to cover their doorposts with the blood of a lamb, so that they would be "passed over" in the coming plague of the death of all firstborn children in Egypt. The institution of the yearly festival can be found in Exodus 23:15. Passover may be referred to as the Feast of Unleavened Bread or Pesach (its Hebrew name).

Passover is one of the most important festivals in modern Jewish life. It is a weeklong celebration in the spring (often it coincides with Easter, but not always, due to the Jewish lunar calendar). It begins and ends with 24 hours of sabbath-type restrictions (no work days). The Passover celebration includes a prohibition against any leavened foods, which means families observing Passover must clean all leavened foods out of their home and replace them with unleavened foods (a lot of Matzah). Many kosher-keeping homes even have entire sets of dishes specifically for Passover, so they do not unintentionally eat something they aren't supposed to.

The Passover meal is called the Seder. The Seder contains a lot of symbolic foods, such as the lamb bone (symbolizing the lamb the Israelites sacrificed during the Passover), the haroset (a sweet fruit mixture that resembles mortar for bricks), and maror (a bitter herb that reminds of the bitterness of slavery). The seder meal follows a script found in the Passover Haggadah (haggadah means "telling"), which includes prayers,

blessings, rituals, stories, songs, and questions.

As Christians, we see symbolism in the Passover festival that reminds us of Jesus, as Jesus is the Lamb whose blood covers us. Many scholars believe the Last Supper we see in the gospels was a Passover meal. Because of this, many Christians have chosen to participate in seder meals. However, we must be aware that the modern seder meal is likely not exactly the same as any passover seder that would have been practiced during Jesus' life, and that some Jews find it offensive when Christians have seder meals, so we should be careful in how we practice these elements so as not to turn anyone away from Jesus.

For more information about Passover, check out these articles from a Jewish source:

<https://www.myjewishlearning.com/article/passover-pesach-101/>

<https://www.myjewishlearning.com/article/the-seder-plate/>

Jewish Feasts & Festivals

The Jewish calendar is full of beautiful feasts and festivals. There are three pilgrimage festivals, all of which are harvest festivals but also are significant in other ways as well:

Holiday	Time of Year	Commemorates	Other Names	Parallel to Christian Holiday
Passover	Spring	Israel being freed from slavery	Pesach; Feast of Unleavened Bread	Easter
Shavuot	Summer	Biblically: only an agricultural festival. Modern celebrations include Moses receiving the 10 commandments, but this is a post-biblical era development.	Feast of Weeks	Pentecost
Sukkot	Fall	The final harvest; Also the Israelites wandering in the desert when they only had God to rely on	Festival of Booths (because the people lived in tents in the wilderness)	

Other festivals:

Holiday	Time of Year	Commemorates	Other Names
Yom Kippur	Fall	The Highest Holy Day and most solemn festival in the Jewish calendar; a day of repentance for sins committed during the previous year	The Day of Atonement
Rosh Hashanah	Fall	The Jewish New Year	
Purim	Winter	Esther & the saving of the Jewish people	
Hanukkah	Winter	The victory of the	

		Maccabees over the Greek army, and the oil lasting 8 days after the destruction of the temple so the temple could be restored & rededicated.	
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(These are carried over from last week)

Parables

A parable is a story. They often taught a lesson or moral, or challenged the listeners in certain ways. *Baker Study Bible* defines a parable as “a literary form that communicates indirectly by means of comparative language, often for the purpose of challenging the listener to accept or reject a new way of thinking.”

There are possibly a few examples of parables in the Old Testament: the story of the trees in Judges 9 and the story of the ewe lamb in 2 Samuel 12 may be considered parables.

Our biggest example of parables in the Bible, though, comes from Jesus, who told them continually as a way to teach those listening and confront various beliefs and practices. The parables Jesus told range from short comparisons (the parable of the mustard seed) to longer stories (the prodigal son). Some parables are open-ended “in an attempt to force the listeners into a decisions about what should happen, or they may include a clear, concluding explanation that leaves no doubt as to how the audience should change their belief or behavior” (*Baker*)

Sabbath

The Sabbath is the Jewish day of rest (in Hebrew: *shabbat*). “Observing the sabbath and keeping it holy” is the fourth of the 10 Commandments. Observant Jews today continue to keep the Sabbath, though how strictly it is observed depends upon which branch of Judaism one is in (kind of like denominations). It begins at sundown on Friday evening, with a special dinner and special prayers, and concludes on Saturday evening, with prayers that close the Sabbath. In Jerusalem most of the city closes for 24 hours until Sabbath ends. Some observant Jews today who hold the Sabbath strictly will not drive cars or even push buttons, as those things are considered work (hotels in Israel often have a designated elevator on Sabbath that is pre-set to stop at every floor so that the occupants do not have to push the buttons and accidentally break the Sabbath).

In the New Testament, we see Jesus coming into conflict with the Pharisees over how the Sabbath should be observed. Once, they confront him about his disciples picking grain on the Sabbath (Matt 12:1-8, Mark 2:23-28, and Luke 6:1-5). Jesus also heals on the sabbath in various places. Many times Jesus confronts the Pharisees on their strict interpretation of this law, how they have little grace for others who work on the sabbath while they themselves do as well, and essentially asks them -- is it better to uphold these strict laws or do good? Which is more like God?

Other Resources

Used in the sermon:

Eating Your Way Through Luke’s Gospel, Robert Karris

Sent to Invite, Tony Merida

Making Room, Christine Pohl

The Gospel Comes with a House Key, Rosaria Butterfield

There’s Room at My Table, JD Greear

Resources on Table & Hospitality

When the Church was a Family, Joseph Hellerman

Life in Community, Dustin Willis

Prayer (10-15 min)

Discipleship Groups

Discipleship Groups are where our community groups divide into gender-specific groups for a time of more intentional discussion and connection. This creates a safer and more intimate space to open up our hearts in order to grow deeper in the gospel. This time begins with a discussion about Sunday's sermon and then transitions to a time of transparency where we are honest about where we are relationally, personally, missionally, and spiritually.

Sermon Discussion (30-40 min)

See Sermon Discussion Notes above.

RPMS (30-45 min)

R	How are you doing RELATIONALLY ? (friends, coworkers, neighbors, spouses, family -- also, how are you building relationships with people different from you or on the margins?)
P	How are you doing PERSONALLY ? (emotionally, mentally, physically, financially, etc.)
M	How are you doing MISSIONALLY ? (what you're doing daily to be on mission, how you're engaging people, etc)
S	How are you doing SPIRITUALLY ? (time with God, in Scripture, what you're learning, who you're learning from, memorization, etc.)

Prayer (10-15 min)