



Sufficient

WOODRIDGE WOMEN'S CONFERENCE

CHRISTIAN HOSPITALITY

**How “everyday” Christians can
respond with justice and mercy
to the poor and downtrodden of the world.**

Hospitality is a primary way through which Christians engage a broken world and show love to those both within and outside of the Church.

HOSPITALITY AS A BIBLICAL MANDATE.

Let love be genuine. Abhor what is evil; hold fast to what is good. Love one another with brotherly affection. Outdo one another in showing honor. Do not be slothful in zeal, be fervent in spirit, serve the Lord. Rejoice in hope, be patient in tribulation, be constant in prayer. Contribute to the needs of the saints and **seek to show hospitality.**

- Romans 12:9-13

HOSPITALITY AS A BIBLICAL MANDATE.

Above all, keep loving one another earnestly, since love covers a multitude of sins. **Show hospitality to one another without grumbling.**

- 1 Peter 4:8-9

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ξενος (**Xenos**): “stranger” or “immigrant.”

E.G. Xenophobia – the fear of strangers/immigrants.

THE CALL TO DISPLAY AND PRACTICE HOSPITALITY COMES FROM THE
VERY NATURE AND CHARACTER OF GOD.

HOSPITALITY AS A BIBLICAL MANDATE.

When a stranger sojourns with you in your land, you shall not do him wrong. The stranger who sojourns with you shall be to you as the native among you, and you shall love him as yourself; for you were strangers in the land of Egypt: I am the Lord your God

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John Piper: For the people of God in the Old Testament the duty of hospitality came right from the center of who God was. I am the Lord your God who made a home for you and brought you there with all my might and all my soul. Therefore, you shall love the stranger as yourself. You shall be holy as I am holy.

Israel's values were to mirror God's values.

HOSPITALITY AS A BIBLICAL MANDATE.

If I have withheld anything that the poor desired,
or have caused the eyes of the widow to fail,
or have eaten my morsel alone,
and the fatherless has not eaten of it
(for from my youth the fatherless grew up with me as with a father,
and from my mother's womb I guided the widow),
if I have seen anyone perish for lack of clothing,
or the needy without covering,

HOSPITALITY AS A BIBLICAL MANDATE.

(cont')

if his body has not blessed me,
and if he was not warmed with the fleece of my sheep
if I have raised my hand against the fatherless,
because I saw my help in the gate,
then let my shoulder blade fall from my shoulder,
and let my arm be broken from its socket.

- Job 31:16-22

TWO TYPES OF SIN/DISOBEDIENCE

Commission: breaking one of God's commands through taking a sinful action -- whether a word, thought or deed.

Omission: refusing to do some good which God has commanded.

HOSPITALITY:THE WILLINGNESS TO WELCOME PEOPLE INTO YOUR HOME WHO DON' T ORDINARILY BELONG THERE.

HOSPITALITY AS A BIBLICAL MANDATE.

“With what shall I come before the Lord, and bow myself before God on high? Shall I come before him with burnt offerings, with calves a year old? Will the Lord be pleased with thousands of rams, with ten thousands of rivers of oil? Shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul?” He has told you, O man, what is good; and what does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God?

- Micah 6:6-8

HOSPITALITY AS A BIBLICAL MANDATE.

Religion that is pure and undefiled before God, the Father, is this: to visit orphans and widows in their affliction, and to keep oneself unstained from the world.

- James 1:27

We don't save ourselves.

Doing good things will not save you.

You do good things **because** you are saved by grace through faith in Jesus Christ.

HOSPITALITY AS AN OVERFLOW OF THE GOSPEL.

Remember that at one time you Gentiles in the flesh, called the uncircumcision by what is called circumcision, which is made in the flesh by hands—remember that you were at that time separated from Christ, **alienated** from the commonwealth of Israel, and **strangers** to the covenants of promise, having no hope and without God in the world.

- Ephesians 2:11-12

HOSPITALITY AS AN OVERFLOW OF THE GOSPEL.

But now in Christ Jesus you who once were far off have been brought near by the blood of Christ. For he himself is our peace, who has made us both one and has broken down in his flesh the dividing wall of hostility by abolishing the law of commandments expressed in ordinances, that he might create in himself one new man in place of the two, so making peace, and might reconcile us both to God in one body through the cross...**So then you are no longer strangers and aliens, but you are fellow citizens with the saints and members of the household of God...**

- Ephesians 2:13-20

Through Jesus' **death**, we have **life**.

Through Jesus' **rejection**, we have been
welcomed into the family of God.

**Jesus has secured for us a place in God's
household.**

HOSPITALITY AS AN OVERFLOW OF THE GOSPEL.

Piper: The ultimate act of hospitality was when Jesus Christ died for sinners to make everyone who believes a member of the household of God. We are no longer strangers and sojourners. We have come home to God. Everybody who trusts in Jesus finds a home in God.

HOSPITALITY IS A NATURAL OVERFLOWING OF
THE GOSPEL IN SOMEONE'S HEART

DEFINING HOSPITALITY: A MEANS OF JUSTICE AND MERCY.

And the scroll of the prophet Isaiah was given to him. He unrolled the scroll and found the place where it was written, “The Spirit of the Lord is upon me, because he has anointed me to proclaim good news to the poor. He has sent me to proclaim liberty to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the year of the Lord's favor.”... And he began to say to them, “Today this Scripture has been fulfilled in your hearing.”

- Luke 4:17-19, 21

HOSPITALITY + SOCIAL JUSTICE = RIGHT RELATIONSHIPS

DEFINING HOSPITALITY: A MEANS OF JUSTICE AND MERCY.

Mishpat: Hebrew for “justice,” means “to treat people equitably.” Also means “giving people what they are due,” whether punishment or protection or care.

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Biblical righteousness: “tzadeqah” refers to day-to-day living in which a person conducts all relationships in family and society with **fairness, generosity** and **equity**.

TZADEQAH + MISHPAT = SOCIAL JUSTICE

DEFINING HOSPITALITY: A MEANS OF JUSTICE AND MERCY.

Blessed is the one who considers the poor!

In the day of trouble the Lord delivers him;

- Psalms 41:1

RADICAL HOSPITALITY: POSSIBLE OBSTACLES & TANGIBLE EXAMPLES

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2012: nearly half of Milwaukee's children (43%) live below the poverty line.



RADICAL HOSPITALITY: POSSIBLE OBSTACLES & TANGIBLE EXAMPLES

Jen Wilkin: **Entertaining focuses attention on self**...Hospitality shows interest in the thoughts, feelings, pursuits and preferences of its guests. It is good at asking questions and listening intently to answers. **Hospitality focuses attention on others.**

RADICAL HOSPITALITY: POSSIBLE OBSTACLES & TANGIBLE EXAMPLES

Jen Wilkin: [Hospitality invites] the poor, the crippled, the lame and the blind to pull up a chair and sip from the stemware. Our motives are revealed not just in how we set our tables but in who we invite to join us at the feast. Entertaining invites those whom it will enjoy. **Hospitality takes all comers.**

THE GOOD SAMARITAN: LUKE 10:25-37

And behold, a lawyer stood up to put him to the test, saying, “Teacher, what shall I do to inherit eternal life?” He said to him, “What is written in the Law? How do you read it?” And he answered, “You shall love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind, and your neighbor as yourself.” And he said to him, “You have answered correctly; do this, and you will live.”

THE GOOD SAMARITAN: LUKE 10:25-37

But he, desiring to justify himself, said to Jesus, “And who is my neighbor?” Jesus replied, “A man was going down from Jerusalem to Jericho, and he fell among robbers, who stripped him and beat him and departed, leaving him half dead. Now by chance a priest was going down that road, and when he saw him he passed by on the other side. So likewise a Levite, when he came to the place and saw him, passed by on the other side.

THE GOOD SAMARITAN: LUKE 10:25-37

But a Samaritan, as he journeyed, came to where he was, and when he saw him, he had compassion. He went to him and bound up his wounds, pouring on oil and wine. Then he set him on his own animal and brought him to an inn and took care of him. And the next day he took out two denarii and gave them to the innkeeper, saying, 'Take care of him, and whatever more you spend, I will repay you when I come back.' Which of these three, do you think, proved to be a neighbor to the man who fell among the robbers?" He said, "The one who showed him mercy." And Jesus said to him, "You go, and do likewise."

The question is not “who is my neighbor?”
but “how can I be a neighbor?”

RADICAL HOSPITALITY: TANGIBLE EXAMPLES

QUESTIONS?
THOUGHTS?