

HOSPITABLE

OUR SOCIETY GIVES US DEPICTIONS OF THE QUINTESSENTIAL MAN, BUT THEY ONLY SCRATCH THE SURFACE OF BIBLICAL MASCULINITY.

TODAY, WE'RE LOOKING AT A CHARACTERISTIC THAT MIGHT SEEM A BIT OUT OF THE ORDINARY, ESPECIALLY GIVEN MODERN ARCHETYPES OF MASCULINITY.

WHEN YOU THINK OF HOSPITALITY, YOU MIGHT THINK OF:

- 1. The hospitality** _____ - nice hotels, gourmet restaurants.
- 2. Your** _____ – a clean house, tasty food and beverages, activities so that guests are not bored.

The Greek word for “hospitality” is a compound adjective comprised of two individual adjectives that we see throughout the New Testament.

In Greek, “hospitality” is “philoxenos,” a combination of “philos” and “xenos.”

“Philos” is a derivative of “philo,” which means brotherly love. “Philos” therefore means a beloved person, someone that is dear to you.

“Xenos” refers to a person who is a stranger or a foreigner. It’s where we get the common political insult, “xenophobia,” which is a fear of the stranger or foreigner.

Philoxenos, or hospitality, simply means loving _____.

“Hospitality is the act or process whereby the identity of the stranger is transformed into that of a guest.” Joshua Jipp

It’s easier to show brotherly love to people that are like brothers to us. And that’s not necessarily a bad thing. Paul commands us in **Romans 12.13**: “Contribute to the needs of the saints and seek to show hospitality.”

Part of the reason the human race has survived and thrived is because we are a tribal species. Tribalism brought us out of the jungle, but it also creates conflict with other groups.

But, Paul argues that the mark of a remarkable man, of a Christian leader, is to rise above our natural animalistic tendencies.

Matthew 5.43: “You have heard that it was said, ‘You shall love your neighbor and hate your enemy.’ 44 But I say to you, Love your enemies and pray for those who persecute you, 45 so that you may be sons of your Father who is in heaven. For he makes his sun rise on the evil and on the good, and sends rain on the just and on the unjust. 46 For if you love those who love you, what reward do you have? Do not even the tax collectors do the same? 47 And if you greet only your brothers, what more are you doing than others? Do not even the Gentiles do the same? 48 You therefore must be perfect, as your heavenly Father is perfect.”

HOSPITALITY CAN BE ONE OF THE BRIGHTEST LIGHTS WE AS CHRISTIANS CAN SHINE BECAUSE IT IS SO COUNTER-CULTURAL IN OUR MODERN AGE:

A. WE LIVE IN AN AGE OF _____ CULTURE.

We now live in a world of condemnation without forgiveness, a culture with a robust theology of sin, but virtually no theology of grace.

This is why hospitality is so radical. It's a way you can preach the Gospel loudly. Simply by showing brotherly love to people who think different, act different, believe different, you can do great things for the Kingdom of God.

A. WE LIVE IN AN AGE OF UNPRECEDENTED _____.

Many people, especially young people are completely isolated. Why? Because they feel like an outsider, a stranger, a foreigner.

PRACTICAL WAYS TO SHOW BIBLICAL HOSPITALITY

1. BE A GOOD _____.

The Art of Neighboring by Jay Pathak and Dave Runyon challenges Christians to return to a time not too long ago in our nation's history, when the neighborhood was the locus of social activity.

Pathak and Runyon: When Jesus was asked to reduce everything in the Bible into one command he said: Love God with everything you have and love your neighbor as yourself. What if he meant that we should love our *actual* neighbor? You know, the people who live right next door.

Invite your neighbors over for a cookout. Bring them Christmas cookies. Learn their names and their stories. The purpose of being a good neighbor is not just to share your faith; it's to be a good neighbor.

2. BE A GOOD _____.

Each of you has some expertise, some wisdom, some knowledge, some experience that someone else can learn from.

In a time where far too many boys grow up without a father, we have the unique opportunity to show hospitality and help younger generations.

3. BE A GOOD _____.

If our tribalistic tendency leads us to argue, then hospitality should be primarily about listening.

WAIT: _____?

You'll never know what this kind of hospitality can do to convert the least likely of people.

Rosaria Butterfield: Radically ordinary hospitality—those who live it see strangers as neighbors and neighbors as family of God. They recoil at reducing a person to a category or a label. They see God's image reflected in the eyes of every human being on earth. They take their own sin seriously—including the sin of selfishness and pride. They know they are like meth addicts and sex-trade workers. They take God's holiness and goodness seriously. They use the Bible as a lifeline, with no exceptions. Those who live out radically ordinary hospitality see their homes not as theirs at all but as God's gift to use for the furtherance of his kingdom. They open doors; they seek out the underprivileged. They know that the gospel comes with a house key.

Alan Hirsch: If every Christian family in the world simply offered good conversational hospitality around a table once a week, we would _____ our way into the kingdom of God.

We're not just called to show hospitality because the Bible tells us to and because it's a missional strategy to reach people with the Gospel of Jesus Christ. We are called to be hospitable because it's what Christ has done for us. We were once outsiders. We were far from God because of our sin and our guilt. But in Christ, God has broken down the dividing walls. We, who were once outsiders, are now friends, sons, brothers.

Colossians 1.21: Once you were alienated from God and were enemies in your minds because of your evil behavior. 22 But now he has reconciled you by Christ's physical body through death to present you holy in his sight, without blemish and free from accusation— 23 if you continue in your faith, established and firm, and do not move from the hope held out in the gospel. This is the gospel that you heard and that has been proclaimed to every creature under heaven, and of which I, Paul, have become a servant.

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