

JOHN

3:16

*God so loved
Who so ever*

JESUS & ABSOLUTELY EVERYBODY



I saw a sign and it read, "There is no hate like Christian Love".

Is that true? And why would someone think that?

Christians say that Christians love . . . but clearly, some people don't agree.

According to History though, perhaps, there is no love like Christian love¹:
The origin of Hospitals, Adoption, Foster Care Systems, public education, and the middle-class workforce . . . all came from Christian love.

So what's the problem?

Some options:

- The sign is right . . . Christians have lost their love
- The sign is wrong . . . These people are stupid
- The person holding the sign didn't see our sign . . . Did you not see it?
Should I make it bigger?

Or . . . is it something else

¹ <https://jasonpierce.org/15-ways-christianity-changed-history-and-society/>

WHERE IS JESUS IN THIS CROWD?

That's the next 8 weeks.
We are going to look for Jesus.

And maybe what we will find is not only how he loves others, but how he loves us. And the way he loves us will change a lot of signs.



The truth is:

If I believe God's love deep enough, it changes me.

If enough of us believe it deeply, it changes us.

If we do something with it, it might just change the world ...

*God So Loved
Who So Ever*

Jesus and Absolutely Everybody.

For God so loved the world, that he gave his only begotten Son, that whosoever believes in him shall not perish, but have everlasting life.

John 3:16

*Some
Background*

LUKE'S GOSPEL

We are going to look at stories found in Luke's Gospel.

Some quick themes from our buddy, Luke:

OUTSIDERS

- Luke sees the life of Jesus from an outsider's perspective. Luke is—a Gentile, writing to Gentiles in the Roman Empire.
- Luke's gospel is addressed to Theophilus (also a Gentile) whose name means "loved by God". Theophilus is perhaps a wealthy and influential benefactor in the city of Antioch who is funding the mission of the apostle Paul and Luke's investigation of the gospel. Theophilus could also be a generic title that applies to all followers of Jesus.
- The focus of Luke's stories are outsiders, women, the poor, the sick, social outcasts and religiously unclean.
- Jesus presents himself as an outsider—marginalized from the existing political and economic power structures in Palestine.

RADICAL HOSPITALITY

- In Luke it seems as if Jesus is going to a meal, at a meal, or leaving a meal – and Jesus is seemingly always eating with "the wrong" people!
- A major Lukan theme emerges – Jesus welcomes all of us—Outsiders. The non-religious. Tax collectors. Sinners. Prostitutes as is—to His table.

MISSION

- Luke 4:18-21 is The Nazareth Manifesto: Jesus' mission in his own words.
- Jesus announcement of his mission (in his hometown of Nazareth) is the defining moment – the guiding principle – for what Luke chooses to include in his Gospel.

INTRODUCTION FROM THE MESSAGE

BY EUGENE PETERSON

Most of us, most of the time, feel left out – misfits. We don't belong. Others seem to be so confident, so sure of themselves, "insiders" who know the ropes, old hands in a club from which we are excluded.

One of the ways we have of responding to this is to form our own club, or join one that will have us. Here is at least one place where we are "in" and the others "out." The clubs range from informal to formal in gatherings that are variously political, social, cultural, and economic. But the one thing they have in common is the principle of exclusion. Identity or worth is achieved by excluding all but the chosen. The terrible price we pay for keeping all those other people out so that we can savor the sweetness of being insiders is a reduction of reality, a shrinkage of life.

Nowhere is this price more terrible than when it is paid for the cause of religion. But religion has a long history of doing just that, of reducing the huge mysteries of God to the respectability of club rules, of shrinking the vast human community to a "membership."

But with God there are no outsiders.

Luke is a most vigorous champion of the outsider. An outsider himself, the only Gentile in an all-Jewish cast of New Testament writers, he shows how Jesus includes those who typically were treated as outsiders by the religious establishment of the day: women, common laborers (shepherders), the racially different (Samaritans), the poor. He will not countenance religion as a club. As Luke tells the story, all of us who have found ourselves on the outside looking in on life with no hope of gaining entrance (and who of us hasn't felt it?) now find the doors wide open, found and welcomed by God in Jesus.

The Sermons

THE BREAKDOWN:

EACH WEEK:

A sign that Jesus changes. Stories from the Gospel of Luke.

4/7	WK 1	"Why do you eat and drink with such scum?" (Luke 5)
4/14	WK 2	"She's a Sinner" (Luke 7)
4/21	WK 3	"Who is My Neighbor?" (Luke 10)
4/28	WK 4	"I Deserve This" (Luke 14)
5/5	WK 5	"This Son of Yours" (Luke 15)
5/12	WK 6	"Send Lazarus to Bring Me Water" (Luke 16) MOTHER'S DAY
5/19	WK 7	"Notorious Sinner" (Luke 19)
5/26	WK 8	"Prove It" (Luke 23)

GOD SO LOVED. WHO SO EVER.

Jesus and Absolutely Everybody | WK 1

GROUP CHECK-IN – Open in Prayer

How does everyone bring themselves into the space?

Share a story of how you have been embarrassed or humiliated?

SIGN #1: “WHY DO YOU EAT AND DRINK WITH SUCH SCUM?”

Read the passage below together in your group.

Levi’s House: Luke 5:27-32

²⁷ After this, Jesus went out and saw a tax collector by the name of Levi sitting at his tax booth. “Follow me,” Jesus said to him, ²⁸ and Levi got up, left everything and followed him. ²⁹ Then Levi held a great banquet for Jesus at his house, and a large crowd of tax collectors and others were eating with them. ³⁰ But the Pharisees and the teachers of the law who belonged to their sect complained to his disciples, “Why do you eat and drink with tax collectors and sinners?” ³¹ Jesus answered them, “It is not the healthy who need a doctor, but the sick. ³² I have not come to call the righteous, but sinners to repentance.”

QUESTIONS TO CONSIDER

1. Who do you tend to eat most often with?
2. Who would you never consider sharing a meal with?
3. What significance does sharing a meal with someone have?
4. What does humility mean to you? What does it look like?
5. Who has demonstrated humility to you, and what did you learn?

GOD SO LOVED. WHO SO EVER.

Jesus and Absolutely Everybody | WK 2

GROUP CHECK-IN – Open in Prayer

How does everyone bring themselves into the space?

When was a time you felt awkward at a party?

SIGN #2: “SHE’S A SINNER.”

Read the passage below together in your group.

The Sinful Woman: Luke 7:36-50 – Consider taking a section for Lectio Divina

PRACTICING LECTIO DIVINA FIRST READING (HEAD)

Slowly read the passage of Scripture that you have selected. As you do so, pay attention to any word, phrase, or idea that catches your attention. Then, pause for a moment, keeping that word, phrase, or idea in view. What did you notice?

SECOND READING (HEART)

Read the passage again, and then pause to dwell on the word, phrase, or idea that captured your attention. What thoughts come to mind as you meditate on the word, phrase, or idea? What do you feel? What does the word, phrase or idea have to say to your current reality? What might God be inviting you into through it?

THIRD READING (HANDS)

Read the passage once more and begin to converse with God about what you have encountered. Tell God the word, phrase, or idea that captured your attention and what came to mind as you meditated upon it. Listen for how God might be using the word, phrase, or idea to bless and form you. Finally, pay attention to how God might be directing you to respond to what you’ve encountered during this experience. What is Jesus saying to you, and what are you going to do about it?

QUESTIONS TO CONSIDER

1. What labels get in the way of us connecting with people? Why?
2. How have you compared your sin to others?
3. How do we confront our own half-hearted worship?
4. When have you been forgiven? When have you forgiven someone?
5. Why are these awkward to God? What should we do about it?