

Hospitality That Changes Lives (2)

The Table That Reaches the World

Luke 14:12–24

Introduction: Luke 14:12–24 does more than tell us who gets into God’s kingdom; it tells us how kingdom people must live now. In this passage, loving outsiders is not a side ministry of the church; it is central to the gospel itself.

Jesus teaches that the table of grace must move outward—past our preferences, past our comfort, and into the streets where the poor, forgotten, and overlooked live.

I. The preference Jesus prohibits: Luke 14:12–14

A. *A word to the host* -

1. Jesus challenges social norms by urging us not to invite only those who can repay us.
2. True hospitality reflects God’s grace—welcoming those who offer nothing in return.

B. *A word to us* - “*But when you give a feast, invite the poor, the maimed, the lame, the blind. And you will be blessed...*” — Luke 14:13–14

Jesus prohibits the table that functions like a mirror. *He calls us to the table that becomes a mercy mission.*

Who do I naturally gravitate toward—and who might I be unintentionally excluding?

II. The people Jesus prioritizes:

A. *Jesus proclaims* - Luke 14:13–14 (again emphasized)

1. Jesus elevates the overlooked.
2. His table includes the outcast, reminding us that kingdom hospitality is mission-driven, not status-driven.

B. *Jesus promise* - “For they cannot repay you; for you shall be repaid at the resurrection of the just.” — Luke 14:14 (NKJV)

A beautiful biblical picture of this is Mephibosheth in 2 Samuel 9.

Identify someone on the margins this week and extend a specific act of grace.

III. The pride that produces excuses: Luke 14:15–20

A. The boasting – In verse 15, one of the dinner guests says, “*Blessed is he who shall eat bread in the kingdom of God!*”

B. The blunder exposed - In Jesus’ parable, many reject the invitation with trivial excuses. These mirror how we sometimes prioritize comfort over calling.

C. The bigger picture - This is where the sermon must turn on us.

1. Because the problem is not merely that “bad people out there” reject God.
2. The problem is that respectable, religious, decent-looking people can be full of excuses.

“But they all with one accord began to make excuses.” — Luke 14:18

What excuses keep me from engaging in Gospel-centered hospitality?

IV. The pursuit that pictures the gospel: Luke 14:21–24

A. The master’s anger – (vv. 21-22)

B. The master’s answer –

1. The host sends servants into streets and lanes to fill his house.
2. This is a vivid picture of God's relentless grace reaching the unreached.

C. The moment the table moves outward - “Go out quickly into the streets and lanes of the city... that my house may be filled.” — Luke 14:21, 23

In effect, the movement goes beyond Israel to the Gentiles—to those who were once “*no people*” but are now called *God’s people*.

Church, that is gospel mission in one sentence: go get the people who assume there could not possibly be room for them.

Gospel Truth: God’s table is not full until the broken are invited in.

Conclusion: Jesus doesn’t just fill a table—He forms a new kind of family. Who is Jesus inviting you to welcome this week?