

The Resurrection of the Just

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[0 : 00] Let me open us in prayer, and then we'll dive right in. Heavenly Father, I come to you now asking that you would pour out your spirit upon me, and that you would help me to speak as one who speaks the oracles of God.

Father, I decrease so that you can increase. You must become greater, and I must become less. Oh, Father, would you be pleased to stir the affections of our hearts tonight to love Christ more?

I pray, Father, that you would give us soft hearts to receive your word, and that you would give us ears that are open to hear your word and to receive it with gladness. Father, I pray for those who are here tonight who may not know you.

I pray that you would draw them by the power of your Holy Spirit. Your word says that no man can come to God unless the Spirit of God draws him. So, oh God, would you draw people by your Spirit?

So, Father, we ask that you would have your way now. Please shine the spotlight upon Jesus Christ in this time and do a work that only you can do.

[1 : 20] I pray that you would do far more abundantly than anything I can ask or think according to your power at work within us, according to your Holy Spirit at work within us.

I pray this in Jesus' mighty, miraculous, matchless name. Amen. Amen. Amen. Amen. The doctrine of the resurrection is a doctrine that has been proclaimed all throughout history.

And the resurrection of Christ is an essential element to the gospel. But when we think about the resurrection of Christ, oftentimes many of us forget that there will also be a resurrection of believers.

And even if we don't forget about it, a lot of times we don't give it much thought. In verse 14 of this passage, we see that there will be a resurrection of the just.

That the bodies of born-again believers will one day rise from their graves and be with God for all eternity. The resurrection of the just is the day of our great reward.

[2 : 37] Our great reward. It's a day that we will be rewarded for serving the least, the left out, and the marginalized when we rise to be with Jesus.

In this parable, the parable of the great banquet, we see what God's kingdom is like. And we also see what God's people ought to be like.

We see that our humility is revealed by who we associate with. And we see that those who have been justified by God will live just lives.

That we will have lives marked by love, marked by compassion, marked by mercy like our Savior.

The point of this parable or story is that we should serve the overlooked, the outcasts, and the least of these now.

[3 : 41] That we should serve them now. Knowing that we will be rewarded at the resurrection of the just. So the resurrection of the just is not just about getting up from the grave.

But it's about gaining a reward for living lives that reflect the characteristics of Jesus. This text in Luke also fits one of your key values as a church.

Which is generous hospitality. I was so encouraged when I read this on your website. God's vision for social justice is rooted in the practice of true hospitality.

Defined in scripture as showing love to strangers and outsiders. We believe the church is called to be God's family in the world.

Showing joyful, extravagant hospitality to the lonely. And marginalized. We recognize that hospitality means giving people what they need.

[4 : 51] Not just physically but relationally. What this means. We worship, preach, and teach. Assuming the presence of non-Christians.

Emphasize home-based ministry whenever possible. And focus on our ministry priorities. And this is what was named. Refugee care.

Homelessness. Mentoring. And adoption slash foster care. As I said, those who have been justified by God will live justified lives.

And I have been so encouraged by Advent. From the time that I've been here and from what I read on your website.

Because I see that you are desiring to seek justice. And to love strangers and outsiders. As we walk through these three verses in Luke 14.

[5 : 53] I want to look at three things that God's word teaches us about hospitality. Number one. In verse 12. We see that Jesus tells the hosts who not to invite.

Number two. In verse 13. Jesus tells the hosts who he should invite. And in verse 14. Jesus reveals the principle.

Again, verse 12. We see that Jesus tells the hosts who not to invite. Verse 13. Jesus tells the hosts who he should invite. And in verse 14.

Jesus reveals the principle. But before we dive any further into these three verses. I want to give you a little context of what has taken place in this chapter.

There are three scenes in chapter 14 verses 1 through 14. In the first scene. You'll see that Jesus is inside of the home of a Pharisee.

[6 : 53] He's a leader, as the Bible says, of the Pharisees. A prominent Pharisee. You see that in verses 1 through 6. In this scene. The Pharisees are trying to set Jesus up.

So if you have a Bible with you. I would love for you to open up with me. To Luke chapter 14. And we're going to look at verses 1 through 6.

In chapter 14. Verse 1 says. On the Sabbath. When he went to dine at the house. Of a ruler of the Pharisees.

They were watching him carefully. So you have these Pharisees who are eyeing Jesus. They're watching him very carefully. And the reason for being is because they're trying to set him up. And it goes on to say.

And behold. There was a man before him who had dropsy. Dropsy is a disease where fluid develops in the body. Sometimes it develops in organs.

[7 : 50] But it develops also under the skin. And sometimes it's manifested on the outside. By seeing these big manifestations of fluid.

That rise up on the skin. So there's a man there. Who's sitting in front of Jesus. Who has dropsy. And verse 3 says. And Jesus responded to the lawyers.

And the Pharisees saying. Is it lawful to heal on the Sabbath or not? He asks us this question. But they remain silent. Then he took him and healed him and sent him away.

So he heals this man with dropsy. You can only imagine how the Pharisees are looking at Jesus. Saying what are you doing? This is the Sabbath. Because they held strictly to the Sabbath.

And even to heal on the Sabbath was considered to be wrong to them. So here it is. Jesus heals this man. He sends him away. And in verse 5 it says. And he said to them.

[8 : 49] Which of you. Having a son or an ox. That has fallen into a well. On a Sabbath day. Will not immediately pull him out. And then verse 6 says. And they could not reply to these things.

So their mouth was shut. And the reason why their mouth was shut. Is because if they would have said. Well of course we would pull him out. They would have won against their own principle.

Of not doing these things on the Sabbath. But if they didn't do that. If they didn't fall through with helping their son.

Or their ox. Or specifically a son. It would show a lack of compassion. So they just chose to be silent. And to not say anything. But we see in the next scene.

In verses 7 through 11. That Jesus tells a parable. And then he rebukes now the guest. Who are invited to the dinner. So in verse 7 through 11.

[9 : 47] It reads. Now he told a parable to those who were invited. When he noticed how they chose the places of honor. Saying to them. This is what he said to them.

When you are invited. By someone to a wedding feast. Do not sit down in a place of honor. Least someone more distinguished. Then you be invited by him. And he who invited you both.

Will come and say to you. Give your place to this person. And then you will begin with shame. To take the lowest place. But when you are invited.

Go and sit in the lowest place. So that when your host comes. He may say to you. Friend. Move up higher. Then you will be honored.

In the presence of all. Who sit at the table with you. So here it is. You have these. These. These guests. Who are scrambling for the best seats.

[10 : 44] They want to sit in the places of honor. And Jesus is saying. You could try to sit in the place of honor. But what if your host comes. And he removes you from that place. And then puts someone else in your place.

You're going to feel shamed and embarrassed then. Be better for you to sit in the lowest place. And then have the host move you to a place of honor. And what he's doing here.

Is he's trying to teach a principle here. And the principle is. What we see in verse 11. For everyone who exalts himself. Will be humbled.

And whoever humbles himself. Will be exalted. So in context. You have to understand what is going on here. I mean they're trying to set Jesus up. They put this man in front of him.

Who has dropsy. They're trying to set him up. To see whether or not he would heal this man. And sure enough. He does heal this man. And he sends him away. But they weren't inviting this man with dropsy.

[11 : 41] To their table. Because they really wanted him to be there. They were really only inviting this man. In order to set Jesus up. So it shows that they really didn't even care.

About this man with dropsy. And then you have these guests. Who are scattering. Trying to get the best seats. Because they want to be esteemed. They want to be seen as important.

In front of man. And Jesus is saying. No, no. That's not the way. To go about the kingdom. The real way to go about the kingdom.

Is taking the place. The lowest place. And having your Lord exalt you. And then we see that principle. Whoever exalts himself. Will be humbled. But whoever humbles himself.

Will be exalted. We see that all throughout the gospel of Luke. I mean even Mary. In the Magnificat. She mentions how God has exalted the humble.

[12 : 36] And then in Luke 18. We see the Pharisee and the tax collector. And if you want to look at it with me. I'll just read it real quick. Luke 18. Starting at verse 9. He also told this parable.

To some who trusted in themselves. That they were righteous. And treated others with contempt. Two men went up into the temple to pray. One a Pharisee.

And the other a tax collector. The Pharisee standing by himself. Prayed thus. God I thank you. That I am not like other men. Extortioners.

Unjust. Adulterers. Or even like this tax collector. I fast twice a week. I give tithes of all that I get. But the tax collector.

Standing far off. Would not even lift his eyes to heaven. But beat on his chest. Saying God be merciful to me. A sinner. I tell you.

[13 : 33] This man went down to his house. Justified. Rather than the other. For everyone. Here's the language. For everyone. Who exalts himself.

Will be humbled. But the one who humbles himself. Will be exalted. In Luke 18. We see. That. Humbling yourself.

In context here. Leads to salvation. But in Luke 14. We see. That. Those who have been saved. And transformed.

Will. Will display. The characteristics of Christ. And humble. Like. Servant. And love. Towards neighbor.

So now. When we look at. Verses 12. Through 14. We zoom in. And we see. How Jesus now.

[14 : 30] Addresses the host. So Jesus. Tells. The host. Who he should not invite. And he says this.

In verse 12. He said. Also to the man. Who had invited him. When you give a dinner. Or a banquet. Do not invite. Your friends. Or your brothers. Or your relatives.

Or rich neighbors. Least they also invite you. In return. And you be repaid. Now I want to. Explain. What Jesus is saying. And what he is not saying.

I don't believe. That Jesus is saying. Don't ever invite. Your neighbors. Or. I mean. Specifically. Your family members. Or relatives. The reason why.

I would say. He's not saying. Don't ever invite them. Is because. We see. All throughout the Bible. You know. The fellowship of believers. The early church. Met daily.

[15 : 28] They were meeting. All of the time. So I don't think. He is saying. Don't invite them. At all. But I do think. What he's saying. Is. There needs to be. An intentionality.

About inviting. The marginalized. An intentionality. About inviting. The poor. An intentionality. About inviting.

The crippled. An intentionality. About inviting. The ones. Who are considered. Outcasts. And. You know.

When we think. Of the gathering. Of believers. That's fellowship. But. Biblically. Hospitality. Is the inviting. Of strangers.

The inviting. Of the outcasts. So. Fellowship. Is wonderful. And. It's a must. That we fellowship. As believers. But Jesus.

[16 : 23] Is saying. Here. Invite. The stranger. Invite. The marginalized. Invite. The ones. That society. Looks. Over.

Bring. Those people. To your table. Jesus. Goes. On. To tell. The hosts. Who he should. Invite. And.

We see. That Jesus. Is very clear. Who. We should invite. The poor. The crippled. The lame. The blind. These are people. Who were looked. Down upon.

By society. These are individuals. That. When they saw. The poor. The crippled. The lame. And the blind. They considered them. To be cursed. Now.

You have a lot. Of prosperity. Preachers. That will preach. Nowadays. Saying that. If you don't have this. If you don't have that. If you don't have a wonderful car. If you don't have a big house. Then guess what?

[17 : 20] You're cursed. And we know that. That is not what the Bible teaches. Whether you have. Lots of wealth. Or whether you have.

No wealth at all. The fact that we're blessed. Doesn't come from material things. But the fact that we're blessed. Comes from. The fact. That we have trusted in. A wonderful savior.

Who is Jesus Christ. So. When these people. Were looking upon. The crippled. The lame. And thinking that they were cursed.

They were wrong. And I love what John. Chapter 9. Says. It says. And the disciples asked him. Rabbi.

Who sinned. This man. Or his parents. That he should be born blind. Jesus answered. It was not that this man sinned.

[18 : 16] Or his parents. Listen now. But that the works of God. Might be displayed in him. I love that. Here it is.

This man. He's blind. And you have disciples. That are saying. Man. Did he sin? Did his parents sin? That he's blind? And Jesus is like. No. No. No. This man didn't sin.

His parents didn't sin. But. The reason why this happened. Was so that. The works of God. Might be put on display. In my sovereign plan. I wanted to display my glory.

By healing him. And it just shows that God has purpose in all things. So we shouldn't look to whether a person has material things or not. As whether or not they're blessed.

We should look to whether or not they have trusted in Jesus. Because all who have trusted in Jesus are blessed. I'm not sure if Luke had this in mind.

[19 : 13] But in Isaiah 58. Verses 6 and 7. It says. Is not this the fast that I chose.

To loose the bonds of wickedness. To undo the straps of the yoke. To let the oppressed go free. To break every yoke. Is not.

Is it not to share your bread. With the hungry. To bring the homeless. Pour into your house. When you see the naked.

To cover him. And to not hide yourself. From your own flesh. And verse 10. Goes on to say. If you pour yourself out.

For the hungry. And satisfy the desires of the afflicted. Then your light. I'm sorry. Then.

[20 : 11] Then shall your light. Rise. In the darkness. And your gloom. Be as the noonday. I love that.

That's so beautiful. In these verses. We see that. We ought to seek justice. Help the poor. And love.

The love. The oppressed. Jesus was the greatest example. Of what this looked like. I mean. You can't read the gospels.

Without noticing him. Hanging out. With. Those who were considered. To be nobodies. He was always around.

Sinners. Tax collectors. The oppressed. Eating with them. Loving on them. And showing them the ways of God.

[21 : 08] So he's the greatest example we have. And when we talk about humility. Jesus. I mean. The Bible says. In Philippians 2.

That. He did not count equality. With God. A thing to be grasped. But he emptied himself. By taking on the form of a servant. Being born in the likeness of man.

And then it says that. He humbled himself even further. To the point of death. To being crucified on the cross. Jesus. What a wonderful savior.

What a wonderful God. What a merciful savior. What a loving. Kind. Merciful God. So here it is.

Jesus. Is an example of humility. But not only that. He was born. Not in a palace. But he was born in poverty.

[22 : 05] He wasn't born in an amazing hospital. He was born around camels. And donkeys.

And dung. He wasn't born to a king. And a queen. He was born to a peasant girl. Jesus is able to identify.

With the marginalized. Jesus is able to identify. With the poor. So he's our example. He's our example. Of what it looks like.

To love. To identify. With the poor. And the marginalized. And I want to say this. The truth is. If we really take the time.

To think about it. We are not in no way. Superior. Than the poor. Or superior. Than the blind. Or superior. Than the crippled.

[23 : 00] The truth is. Every last one of us. Before Christ. Were poor. And even in Christ. Still poor in spirit. But we were poor.

We had nothing. That we could bring God. The only thing. That we could bring. God was our sin. The only thing. That we could bring. God was our filth. But he. Who was rich.

Became poor. So that we. Could become rich. And we were crippled. We weren't able. To come. To the table.

There was no possible way. For us to come. To the table. Of our Lord. Our Lord. Had to pick us up. And bring us there. As Ephesians says.

It's by grace. That we have been saved. And this is not. Of your own doing. It's a gift. That comes from God. And not only that. We can also identify.

[23 : 57] With the blind. Because we were blinded. To the truths of God. We were blinded. To the gospel. The Bible says. That the God of this world. Has blinded unbelievers.

From. To keep them from seeing. The glory of God. Revealed in the face. Of Jesus Christ. The only reason. Why he. We have repented. Of our sins. And trusted in Jesus Christ. Is because God's Holy Spirit.

Has changed our hearts. He has shined. Into our hearts. And opened our eyes. To see the beauty of Jesus. So we can identify. With the poor.

The crippled. We can identify. With the blind. So. May that help us. To see. That God has been so merciful.

To us. Because of the grace. That has been extended to us. May we extend. That grace. To others. I want to let you know. That if you're here. And.

[24 : 54] You don't know. Of this mercy. This grace. Found in Jesus Christ. If you're here. And. You're not a believer. But. These truths. Sound beautiful.

To you. I want to let you know. That Jesus. Is always given out. Invitations. To come to. The great banquet. Of himself. And if you don't know.

Jesus. The Bible says. To repent. Of your sin. To turn. From your sin. And to put your trust. And faith. In Jesus Christ. Jesus. Who is fully God.

And fully man. The only one. Who's able. To bridge the gap. Between sinful. Men and woman. And a holy. And righteous God.

The Bible calls him. The mediator. When we repent. And put our trust. In Jesus Christ. We are now justified. Meaning. Declared.

[25 : 47] Legally righteous. God now looks upon. Those who have put their trust. In Jesus. And sees. Perfection. This is amazing. And this is the gospel.

Of Jesus Christ. So if you don't know. Jesus. He sends out. An invitation. To you to come. But you must respond. In repentance. And faith. And trust in him.

And surrender to him. Totally. Now when it comes. To inviting the poor. The marginalized. The outcast. To our tables. If Jesus was here today.

He might say. As he looked at our tables. Where is the single mother. At your table. Where is the refugee.

At your table. Where is the immigrant. At your table. Where is the drug addict. At your table. Where is the prostitute.

[26 : 47] At your table. These are the individuals. That Jesus. He loves. And as people.

Who are called. To reflect his love. We are called to. Love them as well. Those who. Society looks upon. And says. You're not significant.

But all people. Created in the image of God. Are significant. Lastly. Lastly. In verse 14. Jesus reveals. The principle. Verse 14. Says. And you will be blessed.

Because. They cannot repay you. Talking about. The marginalized. The crippled. The blind. The lame. They cannot repay you. Says. You will be blessed. Because they cannot repay you.

And he says this. For you will be repaid. At the resurrection. Of the just. And what he's pointing to. Is the. The good works. That we do here. On earth.

[27 : 40] Our payment. Is not necessarily. Going to come. In this life. But Jesus. God himself. Is going to reward you. He's going to reward you. At the resurrection. Of the just.

And I want to say this. We don't do works. In order to be saved. We do works. Good works. Because we are saved. God has put his holy spirit.

Inside of us. And we just want to love people. The greatest commandment. Is what? To love God. And to love neighbor. So may God continue to give us. Grace.

Church of the Advent. To love God. And to love people. There will be a resurrection. Of the just. And there will also. Be a resurrection. Of the unjust.

The distinction. Between the two. Is the outcome. Of their resurrected state. For the just. For the believer. It will be a glorious. And joyous.

[28 : 36] Union. With their savior. Like a husband and wife. Reuniting. After being away from each other. For so long. Their sins have been forgiven.

And they are covered. By the righteousness of Christ. There is no condemnation. For those who are in Christ. It is a resurrection.

To eternal life. For the unjust. For the unjust. For the unjust. For the unjust. Hear me now. For the unjust. Christ. The unbeliever. For the unjust. For the unjust.

For the unjust. For the unjust. For the unjust. For the unjust. It will be a terrifying. For the unjust. For the unjust. For the unjust. For the unjust. For the unjust. Fearful thing. To fall into the hands. Of a living God. There is nothing.

But the wrath of God. Stored up for you. In the day of judgment. Neither your silver. Nor your gold. Shall be able to deliver you. On the day of the wrath of the Lord.

[29 : 34] And the fire of his. All the earth. Shall be consumed. But if you will humble yourself. If you will humble yourself.

And believe in Jesus Christ. As Lord. For the forgiveness of your sins. Because you will be saved. You will be given eternal life.

Without faith. The Bible says. It is impossible to please him. For whoever would draw near to God. Must believe that he exists. And that he rewards those who seek him.

You may say. Lord. Increase my faith. Help me believe. And he says. All you need. Is faith.

Like the grain of a mustard seed. Receive the kingdom of God. Like a child. Humble yourself. And trust in him. Finally.

[30 : 33] Applications. I just want to ask you this. Do we have a humble. Hospitable attitude. Like our Lord Jesus. I know for myself.

I need to grow in this. I'm sure all of us could say. In some way. Shape or form. This is something that we need to grow in. Listen. Jesus was so associated.

With tax collectors. Sinners. And drunkards. That he was accused. Of being a glutton. A drunkard. A friend of tax collectors. And sinners. He did this in order.

That he might win some. He did it to share the gospel. With the people. And to share. The love of God. With them. Who do we associate ourselves.

With most. In order to spread the gospel. This is a question. We must ask. May we have. More of the poor. More of the lame. More of the blind.

[31 : 31] More of the prostitutes. More of the drug addicts. More of the orphans. More of unbelievers. In our homes.

The ones who can't repay us back. May we have more of them. At our tables. Here's a question. Are we looking to the reward.

At the resurrection. Of the just. Or. Looking to. A temporary. Reward. Here on earth. May the Lord. Give us grace. To say.

Lord stamp eternity. On my eyes. And stamp eternity. On my heart. I'm going to live for your glory. And for your kingdom. Lord help me to store up treasure. In heaven.

Lastly. Jesus didn't say. You are blessed. When others can repay you. But rather. He said. You are blessed. When they can't repay you.

[32 : 28] Because you will be repaid. At the resurrection. Of the just. As believers. Who have been justified. We will live just lives.

And just lives. Look like. Striving to reflect. The characteristics of Jesus. And every last one of us. Fall short of that. But praise God.

For his grace. That when we do fall short. We can repent. And we can. Ask God. To empower us. To do what he's called us to do. So may God.

Pour grace out upon us. To love him. And to love people. To show generous hospitality. And to lay down our lives. For the marginalized. For the stranger.

For those who don't know Christ. So that we could love them. Towards our savior. Let us pray. Father. Father. Thank you so very much. Just for the privilege. To be able to.

[33 : 23] Share your truth. From your word. Father. I pray that you would empower us. To live out. What your word teaches. In Luke. 14.

Verses 12. Through 14. I praise you for your grace. That even when we fall short. Of these things. Lord. There is mercy. There is grace for us. And I praise you father.

That. That. Even though we are not perfect. We're trusting in the perfection. Of Christ who is. So father. Would you help us.

To do good works. To show generous hospitality. Not because we're trying to be safe. No one can do good works. In order to be saved.

But may we display. Good works. And show hospitality. To strangers. And love. On neighbors. And the outcasts. Because we have been saved. And we want to display.

[34 : 18] Your love to people. Would you do this. For your glory. For your namesake. In Jesus name. Amen. Amen.