

## Questions for Small Group | March 31, 2019

Anyone leading the group this week may find additional Small Group Leader Resources at <http://www.wcchapel.org/resources-for-small-group-leaders/>

### *The Great Explorers — Jesus at Table with the Powerful – The Table Manner of Hospitality*

#### **Focus Passage: Luke 14:1–14**

*Context: Luke 14:1–24*

*Other Passages Referenced: Leviticus 21:16-19; Proverbs 29:23, Luke 1:52, Ephesians 2:13; James 4:6, 1 Peter 5:6-7*

**Sermon Recap:** In Luke 14:1–14, Jesus invites us to watch Him carefully and observe His table manner of hospitality. Jesus accepts hospitality (v.1); he defines hospitality (vv.2–6); he deepens hospitality (vv. 7–11); he rewrites the rules of hospitality (vv. 12–14); and then he offers us hospitality (vv. 15–25). He ultimately invites those who know they cannot repay his hospitality.

#### **Background Helps**

- **Dropsy** – an older and less-technical word for “edema,” a condition when various parts of the body become filled with fluid.
- **Shame and Honor** – Understanding some differences between guilt/innocence and shame/honor cultures can shed new light on how we understand certain passages of Scripture. Our contemporary American culture is characterized more by guilt/innocence and right/wrong. We operate on the basis of legislated codes of law. However, an estimated 65% of the world’s population and about 90% of peoples unreached by the gospel live in cultures that operate much more according to shame/honor. In shame/honor cultures, how one’s actions reflect on their primary community and how that community views them often takes priority over the rule of law. Islam is a shame/honor religion, more than a guilt/innocence religion. You may have heard of “honor killings” when someone is thought to have shamed the family, community, etc. The culture of Jesus was a shame/honor culture, as are most cultures in the Middle East, Africa, and Asia. As you read Luke 14:1–14, keep in mind that the passage speaks to a shame/honor context. You can find a good introduction to shame/honor cultures here: <http://honorshame.com>.

#### **Hook: *Pick a Question to Help Ignite Conversation***

*Do you have a story to tell about sitting in the wrong seat (or getting an upgrade) on an airplane, at a ballgame, concert, etc.?*

*Which is easier for you, to accept someone else’s hospitality or to extend hospitality to someone else?*

#### **Look—Observing and Interpreting:**

##### **READ Luke 14:1–25**

1. The key term “invite(d)” is repeated nine times in six verses (14:7, 8, 9, 10, 12, 13). According to Luke 14:7, to whom were Jesus’ words in verses 8–11 spoken?

2. In verse 11, what relationship does Jesus make between exaltation and humbling? When the text says, “will be humbled” and “will be exalted” who does the humbling and exalting? When?
3. What do you think about this quote: “Humiliation is not the same as humility. The former frequently results from the lack of the latter.”<sup>1</sup>
4. According to Luke 14:12, to whom were Jesus’ words in verses 12–14 directed?
5. What four groups does Jesus say people typically invite to their dinners? ... In verse 12, what does Jesus say each of these groups has in common?
6. What four groups does Jesus say should be invited? ... In verse 14, what does Jesus say each of these groups has in common?

### **Illustrations:**

Illustrations and quotes can be found on the “Sermon Slides” link at the bottom of [www.wcchapel.org](http://www.wcchapel.org)

### **Took:** *Applying the message to our lives.*

1. What most spoke to you in this week’s passage and sermon?
2. How does your practice of accepting and extending hospitality align with Jesus’ teaching about hospitality?
3. Has the Holy Spirit made you aware of an invitation you need to make? ... How and when will you make it?
4. Are you aware of an area of your life where you have a tendency to exalt yourself?
5. Do you have any friends or relationships that come from a shame/honor culture? Can you see how being aware of how they view the world and relationships differently might help you relate to them? Would you need to adjust the way you present the gospel to them so that it speaks more clearly to their shame/honor framework? (i.e. talking about the shame of the garden and Jesus being naked and taking our shame upon the cross).

**Prayer:** Please spend time praying for one another.

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<sup>1</sup> Robert H. Stein, [Luke](#), vol. 24, The New American Commentary (Nashville: Broadman & Holman Publishers, 1992), 389.