

Generous Community 慷慨的群體

Luke 路加福音 14:1-24

USED 使用日期：30 July 2023 年 7 月 30 日

The basic idea of our series GENEROUS GOD is that God's generosity to us in Jesus Christ produces a life of generosity in us.

我們的《慷慨的上帝》系列的基本思想是，上帝在耶穌基督裡對我們的慷慨會在我們身上產生慷慨的生命。

By generosity, I mean in all of life, not just finance. Generosity with time, talents, treasures, testimony, relationships, hospitality, and forgiveness. A pervasively generous life.

我所說的慷慨是指在生活的各個方面，而不僅僅是金錢上。慷慨地奉獻時間、才能、財富、見證、人際關係、慷慨的款待、寬恕。無孔不入的普遍的慷慨生命。

We are with Jesus in the travel narrative in Luke. As he heads to Jerusalem to die on the cross, he teaches his disciples about the values and priorities of God's kingdom and what it means to follow him and be part of it.

我們在《路加福音》的旅行敘述中與耶穌同行。他正前往耶路撒冷去死在十字架上，他在教導門徒有關上帝的國的價值觀和優先事項，以及跟隨他並成為其中的一部分意味著什麼。

Today we are looking at being a people of radically generous hospitality.

今天，我們著眼於成為一個熱情慷慨好客的人。

AN EXPENSIVE HOSPITALITY 昂貴的款待

Luke 14 opens with Jesus at a dinner party. He is in the home of a prominent Pharisee.

《路加福音》第 14 章以耶穌到一個法利賽人的領袖家裏去吃飯作開始。

It's the Sabbath, and Jesus has been invited in and set up to fail by the religious elite.

那天是安息日，宗教領袖邀請耶穌進來，並要讓他註定要失敗。

All eyes are on Jesus to see if he will heal a sick man in the room and break the OT law.

所有的目光都集中在耶穌身上，窺探他是否會醫治房間裡的病人並違反舊約的律法。

Jesus has no friends here. Jesus heals the man and ends up trapping the religious in their hypocrisy.

耶穌沒有朋友在這裡。耶穌治癒了那人，最終使宗教領袖陷入了自己的虛偽之中。

The religious leaders are silent. Nothing has been learned. Nothing has been confessed.

宗教領袖們保持沉默不說話。什麼也沒學到。沒有任何事情被承認。

So, in vv7-11, Jesus planned to expose their hearts. He wanted them to see that their religion was a veneer.

因此，在第 7-11 節中，耶穌計劃去揭露他們的內心。他希望他們看到，他們的宗教只是一個幌子。

When people went to a party back then, the host would have the place of honour. Everyone else was seated according to their importance to the host.

那時的人參加聚會時，主人會擁有榮譽的位置，然後其他人根據他們對主人的重要性來坐下。

One place where we do it in our culture is a wedding reception. The closer you are to the bride and groom, the more significant the relationship.

在我們的文化中，我們在婚宴時也是這樣做。您離新娘和新郎越近，你與他們的關係越重要。

In Jesus' time, protocol demanded that you would **not** grab a seat too close to the host.

在耶穌時代，禮儀要求你**不要**搶離主人太近的座位。

You never know who might turn up and push you out of your seat. Always sit further away, so the host can elevate you to a better seat.

你永遠不知道誰會出現並把你從座位上推下來。一定要坐得遠一些，這樣主人就可以將您提昇到更好的座位。

First-century Palestine was a class-orientated society. Being connected to people at the top was essential for advancement.

第一世紀的巴勒斯坦是一個以階級為導向的社會。與高層人士保持聯繫對於晉升至關重要。

And people at the top would engage with people a few steps down because they could be used to expand their power base.

上流人士會與低幾層的人士接觸，只因為他們可以用來擴大自己的權力基礎。

All these relationships and alliances, and power networks were conducted through hospitality.

所有這些關係、聯盟和權力網絡都是通過慷慨的款待來實現進行的。

You brought people into your home then they owed you a favour. It's the patronage system - advancement through connections and using people.

你把人們帶進你的家，然後他們欠你一個人情。是讚助的體系——通過聯繫和利用人來提昇。

You only invited people to your home or went to another's home if you knew you could gain something out of it.

只有知道你可以從中得到一些東西時，你才會邀請別人到你家或去別人的家。

Of course, that is how a secular society works. Relationships are transactional.

這當然就是世俗社會的運作方式，關係是交易性的。

We even have a phrase for it: no such thing as a free lunch.

我們甚至為它定了一句短語：天下沒有免費的午餐。

Jesus is using the protocol of his time to illustrate a profound spiritual principle.

耶穌正在用他那個時代的禮儀來說明一個奧妙的屬靈原則。

It's in v.11: ***all those who exalt themselves will be humbled, and those who humble themselves will be exalted.***

是在第 11 節中：**凡自高的，必降為卑；自甘卑微的，必升為高。**

Recognition escapes those who demand it. This is true at the deepest level of salvation. Those who think they qualify will discover they don't.

那些需要認可的人卻得不到認可。在救贖的最深層次上也是如此。那些認為自己符合資格的人會發現自己不符合資格。

To claim God's approval as a right on the grounds of position in the church, or reputation in the community, is grounds for disqualification.

認為基於在教會中的地位或社群中的聲譽，去要求上帝的認可是一項權利，是取消資格的理由。

What Jesus says next reveals a different kind of hospitality. Radically generous hospitality.

耶穌接下來所說的話揭示了一種不同的熱情款待。非常慷慨的款待。

GENEROUS HOSPITALITY 慷慨的慷慨的款待

He addresses the host in v12: ***When you give a luncheon or dinner, do not invite your friends, your brothers or sisters, your relatives, or your rich neighbours; if you do, they may invite you back and so you will be repaid. But when you give a banquet, invite the poor, the crippled, the lame, the blind, and you will be blessed.***

他在第 12 節中對請他的人說：「你準備午飯或晚餐，不要請你的朋友、弟兄、親屬和富足的鄰舍，免得他們回請你，你就得了報答。13 你擺設宴席，倒要請那貧窮的、殘疾的、癱腿的、失明的，14 你就有福了！」

When Jesus says ***do not invite your friends, your brothers or sisters, your relatives, or your rich neighbours***, he is using hyperbole.

當耶穌說**不要請你的朋友、弟兄、親屬和富足的鄰舍**，他使用的是誇張法。

He doesn't say you **MUST NEVER** invite friends or relatives in your home.

他並不是說你**絕對不能**邀請親朋戚友來家裡。

But he is still saying something radical. He says to get people who can't pay you back into your home.

但他仍在說一些激進的話。他的意思是把那些無法回請你的人帶回你的家。

Jesus is calling his disciples to practice radically generous hospitality.

耶穌呼召他的門徒實行極其徹底慷慨的款待。

The word hospitality doesn't appear here, but it does in several places. The New Testament—Romans 12:13 says, **Practice hospitality**, which means to work hard at it.

款待這個詞在這裡沒有出現，但在新約中的幾個地方出現了。羅馬書 12 章 13 節說：**要殷勤款待**，這意味著要努力去做。

One of the reasons we often overlook it is because the English word hospitality is so weak. When we see the phrase hospitality, we think of entertaining.

我們經常忽視這一點的原因之一是「款待」這英語單詞太弱了。當我們看到「款待」這個詞時，我們會想到「娛樂」。

Jesus is talking about something more radical. It's the New Testament image of what the church is to be...a radically generous community.

耶穌正在談論一些更激進的事情。這是新約聖經中教會的形象……一個極其慷慨的社群。

Radically generous hospitality is welcoming strangers into your living space, treating those strangers like family so that God can turn some of them into family.

極其慷慨的款待是歡迎陌生人進入你的生活空間，對待這些陌生人就像對待家人一樣，這樣上帝就能將他們中的一些人變成家人。

Let's unpack that a bit. **Generous hospitality is welcoming strangers into your living space.**

讓我們稍微解開一下。慷慨的款待歡迎陌生人進入您的生活空間。

'Living space' is bigger than the concept of the house or the place we call home.

「生活空間」比房子或我們稱之為家的地方的概念更大。

Our living space is not just an enclosure that we do family in and have an element of privacy. Our living space is the place where we are rejuvenated.

我們的生活空間不僅僅是我們一家人居住，而且還具有隱私元素的範圍。我們的生活空間是恢復我們的活力的地方。

Home is the place where we recharge the battery. It is the place where we are restored.

家是我們充電的地方。這是我們恢復的地方。

Home is a place of warmth, food, rest, nourishment, and relationship. As much as possible, it is a place of order and beauty.

家是一個充滿溫暖、食物、休息、營養和關係的地方。它盡可能是一個秩序和美麗的地方。

Our living space is much bigger than the place we call home, but for our culture, it is tightly connected to the family home.

我們的生活空間比我們稱之為家的地方大得多，但對於我們的文化來說，它與家庭住宅緊密相連。

Our homes are where we exclude almost everyone as we seek for our homes to be places of rest, safety, sanctuary, and rejuvenation. But there is no such thing as the perfect home.

當我們尋求讓我們的家成為休息、安全、避難所和恢復活力的地方時，我們的家幾乎將所有人排斥在外。但世界上並不存在完美的家。

No one is completely satisfied with their home, and no one completely has what we are all looking for in our homes.

沒有人對自己的家完全滿意，也沒有人的家完全擁有我們想在家裡尋找到的東西。

That's why most of us have been in homes that we envy. All these home renovation shows feed the hope that there is a place out there somewhere that will perfectly rejuvenate me.

這就是為什麼我們大多數人都曾到過一些令我們羨慕的家中。所有這些家居裝修的節目都讓我充滿了希望，就是在某個地方有一個可讓我完美地恢復活力的地方。

A place that offers me sanctuary. A safe place. A place to escape the world.

一個為我提供庇護的地方。一個安全的地方。一個逃離世界的地方。

There is no earthly home that can possibly fulfil that. Even if you spend a fortune to build your dream home, it still won't give you what you want it to be.

世上沒有任何一個家園可以實現這一點。即使你花一大筆錢建造你的夢想家園，它仍然不會給你你想要的東西。

Radically generous hospitality is the exact opposite of what our culture is seeking to do with its living space.

極其慷慨的款待與我們的文化所追求的生活空間完全相反。

The hospitality Jesus is calling his disciples to is bringing strangers into our living space, the space that would normally be reserved for family or close friends.

耶穌呼召門徒去殷勤款待是將陌生人帶入我們的生活空間，這個空間通常是為家人或親密朋友保留的。

It's inviting strangers in and to be refreshed with the same things that refresh you.

是邀請陌生人進來，同樣用讓你屬靈煥發的東西來讓他們煥然一新。

It is more than having someone who is like us over for lunch.

這不僅僅是請一個像我們這樣的人來吃午餐。

It involves inviting strangers to favourite restaurants, hobbies, and activities and inviting strangers into our personal space. It is costly.

是包括邀請陌生人進入你最喜歡的餐館、興趣愛好和活動。邀請陌生人進入我們的個人空間。這是昂貴的。

Secondly, generous hospitality is about **welcoming strangers**.

其次，慷慨的款待是指**歡迎陌生人**。

The word that is translated as hospitality all through the New Testament is a word that means “love of strangers”.

在新約聖經中，慷慨的款待這個詞的意思是「愛陌生人」。

Not *tolerance* of strangers but *love* of strangers.

不是對陌生人寬容，而是愛陌生人。

Strangers are people that are different. They are not your kind of person. They might be from a different race, or a different socio-economic group, or just different.

陌生人是與你不同的人。他們不是你那種樣式的人。他們可能來自不同的種族，或者不同的社會經濟群體，或者只是不同。

There are three kinds of strangers that Christians are to practice gospel hospitality with.

基督徒要向三類陌生人實行福音的款待。

Christians should practice hospitality with other Christians. There are lots of Christians who are strangers. This church is a great place to practice generous hospitality.

基督徒應該殷勤款待其他基督徒。有很多基督徒是陌生人。這座教堂是實踐慷慨款待的好地方。

We are a church seeking to build this kind of generous hospitality between all types of natural barriers. Maybe your next step is to stop hanging out with just the people you know at morning tea.

我們是一家尋求在各種自然障礙之間建立這種慷慨接待的教會。也許你的下一步就是停止只和你認識的人一起享用茶點。

Other Christians are brothers and sisters in Christ. When we practice generous hospitality with them, we treat them like the family they are because family are the people we normally bring into our living space.

其他基督徒是基督裡的兄弟姐妹。當我們殷勤款待他們時，我們就像對待家人一樣對待他們，因為家人是我們通常帶入我們生活空間的人。

Christians need to practice generous hospitality with their neighbours. Neighbours are the people you encounter on a regular basis in your network.

基督徒需要殷勤款待他們的鄰居。鄰居是您在您的網絡中經常遇到的人。

They are people next door, the street, the workplace, the social club.

他們是鄰居、街道、工作場所、社交俱樂部的人。

Most of these people will not share your beliefs. Jesus did it all the time. He was always hanging out and eating with the sinners and outcasts.

這些人中的大多數不會分享你的信仰。耶穌一直都是這麼做的。他總是和罪人和被遺棄的人在一起、一起去吃飯。

The vision is to love them and hopefully love them towards belief in Jesus. People don't get argued towards belief; they get loved towards belief.

那遠象是去愛他們，並希望這愛帶領他們去信靠耶穌。人們不會因為爭論而導致信，而是因為愛而去信。

Christians also need to practice generous hospitality with needy people. When the great John Newton, of *Amazing Grace* fame, looked at this passage, he said:

基督徒還需要殷勤慷慨款待有需要的人。以奇異恩典而聞名的偉大的約翰·牛頓看到這段經文時，他說道：

One would almost think that Luke 14:12-14 was not part of the Bible. I do not think it is unlawful to entertain our friends, but if these words do not teach us in some respects that our duty is to give preference to the poor then I am at a loss to understand them.

人們幾乎會認為《路加福音》14:12-14 不是聖經的一部分。我不認為招待朋友是違法的，但如果這些話沒有在某些方面教導我們，我們的責任是優先考慮窮人，那麼我就無法理解經文的用意。

Our instinct is to invite in people we want to know, who we like or who will open doors for us. 我們的本能是邀請我們想認識的人、我們喜歡的人或將為我們打開大門的人。

Jesus says to look for the hurting people. Look for the needy people. If we understand anything about God's hospitality, then bring them in.

耶穌說尋找受傷的人。尋找有需要的人。如果我們了解上帝的慷慨的款待，那就把他們帶進來。

The goal in all this is to turn **some of the strangers into family**. When we treat the stranger like family, God will turn some of them into members of his family.

所有這一切的目標都是讓一些陌生人成為家人。當我們像對待家人一樣對待陌生人時，上帝就會把他們中的一些人變成他的家庭成員。

There is something quite supernatural about generous Christian hospitality.

基督徒的慷慨好客有一些非常超自然的東西。

Let's get practical for a moment. Start inviting neighbours, work colleagues, and others in your network into your living space.

讓我們實際一點。開始邀請鄰居、同事和網絡中的其他人進入您的生活空間。

If you find that some connection is building, you then bring them to church.

如果你發現某種聯繫正在建立，你就帶他們到教會。

Start to invite each other here at St Paul's into your living spaces. Those who have got a bit more space invite those who don't.

開始在聖保羅堂互相邀請進入您的生活空間。那些有更多空間的人去邀請那些沒有更多空間的人。

Those who are long-term residents of Chatswood, Sydney, Australia, invite those who are new arrivals.

那些長期居住在澳大利亞悉尼車士活的人邀請那些新來的人。

Those who have been Christians longer invite those who have been Christians for less time.

那些成為基督徒時間較長的人邀請那些成為基督徒時間較短的人。

Those who have been at St Paul's longer invite those who are new.

那些已在聖保羅堂待得更久的人會邀請新來的人。

Here's another way: have a community group in your home.

還有另一種方法：在家裡設立一個社群小組。

Volunteer on the welcoming team or the carpark and welcome strangers each week.

在歡迎團隊或停車場作事奉，每周歡迎陌生人。

Also, don't rush off, stay and practice gospel hospitality over morning tea.

另外，不要匆忙離開，留下來，在早茶時殷勤實踐練習福音款待。

RECEIVING GENEROUS HOSPITALITY 受到盛情慷慨的款待

The secret, the dynamic, the power for us to practice generous hospitality is found in the last section from v15 – the Generous God.

我們殷勤實踐慷慨款待的秘密、動力和力量可以在第 15 節的最後一部分找到——慷慨的上帝。

Someone at the table says: "*Blessed is the one who will eat at the feast in the kingdom of God.*"

同席的有一人說：「*在上帝國裏吃飯的有福了！*」

This is the ultimate feast at the end of time when God renews the world, and all death and suffering, and evil is finally dealt with.

這是末日的終極盛宴，上帝更新了世界，所有的死亡，苦難和邪惡最終得到了處理。

All the jubilees and carnivals, banquets and fiestas, laughter, and festivity of a thousand years of human history won't even come close to the wonder, the glory and joy of the celebration which the God of the universe lays out then.

在人類歷史中一千年的所有的週年慶祝和嘉年華、宴會和節日、歡笑和慶祝活動都無法比美宇宙之神當時所佈置的慶祝活動的奇蹟、榮耀和歡樂。

It will be a magnificent occasion beyond human imagination and the beginning of a whole new world of celebration and joy.

這將是一個超出人類想像的宏偉時刻，也是一個充滿慶祝和歡樂的全新世界的開始。

The man in v15 is confident that he is going to be there. He is part of the in-crowd sitting around the table of the prominent Pharisee.

第 15 節 中的那個人有信心他會在那裡。他是與其他顯著的圍內的法利賽人坐在同一桌子上。

He is one of the men whom Jesus says EXALTS himself. Jesus uses the occasion to tell us who will be there.

他是耶穌所說的高舉自己的人之一。耶穌利用這個機會告訴我們誰會在那裡。

He tells a story about a man who throws a big banquet. The man represents God.

他講述了一個關於一個人舉辦盛大宴會的故事。那人代表神。

The invitation has gone out, God invites a bunch of people, but they don't come.

請柬發出去了，上帝邀請了一大群人，但他們沒有來。

Jesus is referring to the work of the Old Testament prophets, who proclaimed that the kingdom of God would arrive in the future.

耶穌指的是舊約先知的工作，他們宣告神的國度將在未來到來。

Those invited were the ones whom the prophets had addressed with promises for centuries – God's historic people, Israel.

那些被邀請的人是先知們幾個世紀以來一直用應許對他們講話的人——上帝歷史上的子民，以色列。

They have heard the message of the coming kingdom of God, and now it finally arrives in the person of the Lord Jesus.

他們已經聽到了即將到來的神國的信息，現在它終於以主耶穌的身份降臨了。

In v17, the servant is sent out to declare; ***Come, for everything is now ready.*** The kingdom of God is here.

在第 17 節中，僕人被派去宣講；『請來吧！樣樣都已齊備了。』神的國就在這裡。

But they have other priorities. Too busy and distracted for God.

但他們還有其他優先事項。對於神的事太忙了，太分心了。

They make excuses. They are too busy with life to give a second thought to the one who gives them life.

他們找藉口。他們太忙於生活，無暇顧及給予他們生命的人。

Who does come? V21: '***Go out quickly into the streets and alleys of the town and bring in the poor, the crippled, the blind and the lame.***'

最後誰來了？ 21 節：『快出去，到城裏大街小巷，領那貧窮的、殘疾的、失明的、瘸腿的來。』

Notice he doesn't say "INVITE THEM". They are brought in. The ones brought in are not represented at this dinner party, the sinners, the outcasts, the Gentiles. Those who have been historically outside the kingdom of God.

請注意，他沒有說「邀請他們」。他們是被帶領進來了。被領進來的人是沒有被邀去參加這個晚宴，罪人、被拋棄的人、外邦人。那些歷史上一直處於神的國度之外的人。

These are the people who are outside the family. But these people will eat at the feast of the kingdom of God.

這些人是家庭之外的人。但這些人將在神國的盛宴上吃飯。

They are the poor in Spirit, but Matthew 5 says *Blessed are the poor in Spirit because theirs is the kingdom of heaven.*

他們是心靈貧窮的人，但《馬太福音》5章說，**心靈貧窮的人有福了！因為天國是他們的。**

There are two kinds of people when it comes to God's salvation: the poor in spirit and the middle class in spirit.

當談到上帝的救恩時，有兩種人：屬靈上貧窮的人，和屬靈上的中產階級。

The middle class in spirit might acknowledge they are not perfect but don't think it is much of a problem.

屬靈上的中產階級可能承認他們並不完美，但並不認為這是一個大問題。

They think they have stuff in the moral bank. They figure they have something to contribute to their salvation. They claim some rights.

他們認為他們的道德銀行裡有存款。他們認為自己可以為自己的救贖做出一些貢獻。

他們認為自己有一些權利。

A pauper in spirit knows they have done wrong things, and even the good things they have done were done with wrong motives.

屬靈上貧窮的人知道他們做了錯事，甚至他們所做的好事也是出於錯誤的動機。

Even the good things were done as ways of trying to control people, make themselves feel better about themselves, find approval, or control God so he will do things for them.

即使是做好事，也是為了試圖控制人，讓他們的自我感覺得更好，或者獲得認可，或者控制上帝，讓祂為他們做事。

The pauper knows they need grace. They need to receive radically generous hospitality from a radically hospitable God.

貧窮的人知道他們需要恩典。他們需要從極其慷慨款待的上帝那裡得到極其慷慨的款待。

They need what they cannot repay or return. They are the ones who get brought into the great banquet.

他們需要他們無法償還或回報的東西。他們是被帶領進入盛大宴會的人。

God's hospitality to the poor in spirit is his radically free gift, but his hospitality is costly.
上帝對屬靈上貧窮的人的款待是他完全免費的禮物，但他的款待是非常昂貴的。

It cost God everything to lay this banquet of his kingdom before us. He paid the price to open the door to heaven for us.

神付出了一切代價才將他國度的筵席擺在我們面前。為我們打開天堂之門，他付出了代價。

Jesus Christ was part of the greatest 'in-group' in history. For all eternity, he dwelt with the Father and Spirit in perfect unity, love, and glory.

耶穌基督是歷史上最偉大的「群體」的一部分。在永恆中，他與聖父和聖靈以完美的合一、完美的愛和完美的榮耀同住。

Jesus left that and came to us as a homeless man. Remember what he said at the beginning of this journey to Jerusalem?

耶穌離開了那裡，以無家可歸的人的身份來到我們身邊。還記得他在走向耶路撒冷之旅開始時所說的話嗎？

“Foxes have hole and the birds of the air have nests, but the Son of Man has nowhere to lay his head.”

「狐狸有洞，天空的飛鳥有窩，人子卻沒有枕頭的地方。」

He was born in an animal shed, not a home. He was crucified outside the gates of a city on a hillside, not in the city.

他出生在動物棚裡，而不是家裡。他被釘在城門外的山坡上，而不是在城裡。

He lived in the alleys and streets. He was rejected and stripped of everything.

他住在小巷和街道上。他被拒絕了，被剝奪了一切。

Why? Because he was paying for our sins so that we could be brought into the family of God.
為什麼？因為他正在償還我們的罪孽，以便我們可以被帶入神的家中。

Jesus was thrown out so we could be brought in. The ultimate homeless man became the ultimate party host.

耶穌被趕了出去，這樣我們就可以被領進來。最終的無家可歸者成了最終的擺設大宴席的主人。

The feast in the kingdom of God is home. It is where God is.

神國度的筵席就是家。那是神所在的地方。

This is what every person is looking for. It doesn't matter whether you believe in God or not. This is what you are looking for.

這是每個人都在尋找的。不管你是否相信上帝，這都是你所尋找的。

This is the living space. Whatever your living space is right now, it cannot give you what you are seeking.

這是那生活空間。無論你現在的生活空間是什麼，它都無法給與你你所尋求的東西。

This is the home where all your hurts are healed. It is a place of absolute comfort, absolute security. Absolute relational peace and warmth.

這是治愈你所有傷痛的家。這是一個絕對舒適的地方，絕對安全，絕對的關係和平與溫暖。

At the beginning of the journey, Jesus says to his disciples: ***Whoever wants to be my disciple must deny themselves and take up their cross daily and follow me. For whoever wants to save their life will lose it, but whoever loses their life for me will save it.***

在旅程開始時，耶穌對門徒說：「若有人要跟從我，就當捨己，天天背起自己的十字架來跟從我。24 因為凡要救自己生命的，必喪失生命；凡為我喪失生命的，他必救自己的生命。」

All generous hospitality is expensive. But Jesus' radically generous hospitality towards sinners like us is the most expensive because he offers us the eternal banquet in the kingdom of God. 所有慷慨的款待都是昂貴的。但耶穌對我們這樣的罪人的極其慷慨的款待是最昂貴的，因為他在神國度裡為我們提供了永恆的筵席。

This eternal banquet with the perfect host is the destination for all people who follow the ultimate host, so take up your cross and follow Jesus, and live a life of generous hospitality. 這場與完美主人共度的永恆盛宴是所有跟隨最終主人的人的目的地，所以背起你的十字架來跟從耶穌，過慷慨好客的生活。