

ASHLAND THEOLOGICAL SEMINARY

BARRIERS, BOUNDARIES AND BELONGING:
USING INFLUENCE TO INCLUDE OR TO EXCLUDE

A PROJECT SUBMITTED TO
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The 8-episode podcast, titled “Barriers, Boundaries and Belonging: Using Influence to Include or to Exclude,” is available at <https://tinyurl.com/BBBWelcomePodcast>.

Each episode includes an accompanying text sheet with biblical sources, citations of music and clips used, and suggestions for further reading. Those text sheets are included below. The QR codes on the sheets link to the podcast itself, so that study groups using the sheets can easily access the link.

Barriers, Boundaries and Belonging: Using Influence to Include or to Exclude

Rev. Karen Cross, Rabbi David Komerofsky, Amber LeMaster & Rev. James Matt read and interpret the Bible together in pursuit of a more welcoming community.

A project of the Doctor of Ministry program at Ashland Theological Seminary.

Episode 1 - Introduction: What and Why

Biblical Texts

New International Version (NIV)

So that the Levites (who have no allotment or inheritance of their own) and the foreigners, the fatherless and the widows who live in your towns may come and eat and be satisfied, and so that the LORD your God may bless you in all the work of your hands. (Deut. 14:29)

And rejoice before the LORD your God at the place he will choose as a dwelling for his Name—you, your sons and daughters, your male and female servants, the Levites in your towns, and the foreigners, the fatherless and the widows living among you. (Deut. 16:11)

Be joyful at your festival—you, your sons and daughters, your male and female servants, and the Levites, the foreigners, the fatherless and the widows who live in your towns. (Deut 16:14)

At this, she bowed down with her face to the ground. She asked him, “Why have I found such favor in your eyes that you notice me—a foreigner?” Boaz replied, “I’ve been told all about what you have done for your mother-in-law since the death of your husband—how you left your father and mother and your homeland and came to live with a people you did not know before. May the LORD repay you for what you have done. May you be richly rewarded by the LORD, the God of Israel, under whose wings you have come to take refuge.” (Ruth 2:10-12)

Musical Selection

No Longer Slaves (Bethel Music) - <https://www.youtube.com/watch?v=f8TkUMJtK5k>

Further Reading

Lau, Peter H.W. and Gregory Groswell. *Unceasing Kindness: A Biblical Theology of Ruth* (New Studies in Biblical Theology, vol. 41). Downers Grove, IL: Intervarsity Press, 2016.



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Episode 2 – Who is the Stranger?

Biblical Texts

New International Version (NIV)

Do not mistreat or oppress a foreigner, for you were foreigners in Egypt. (Exod. 22:21)

Do not oppress a foreigner; you yourselves know how it feels to be foreigners, because you were foreigners in Egypt. (Exod. 23:9)

When a foreigner resides among you in your land, do not mistreat them. The foreigner residing among you must be treated as your native-born. Love them as yourself, for you were foreigners in Egypt. I am the LORD your God. (Lev. 19:33-34)

When you reap the harvest of your land, do not reap to the very edges of your field or gather the gleanings of your harvest. Leave them for the poor and for the foreigner residing among you. I am the LORD your God. (Lev. 23:22)

For the LORD your God is God of gods and Lord of lords, the great God, mighty and awesome, who shows no partiality and accepts no bribes. He defends the cause of the fatherless and the widow, and loves the foreigner residing among you, giving them food and clothing. And you are to love those who are foreigners, for you yourselves were foreigners in Egypt. (Deut. 10:17-19)

Do not deprive the foreigner or the fatherless of justice, or take the cloak of the widow as a pledge. Remember that you were slaves in Egypt and the LORD your God redeemed you from there. That is why I command you to do this. When you are harvesting in your field and you overlook a sheaf, do not go back to get it. Leave it for the foreigner, the fatherless and the widow, so that the LORD your God may bless you in all the work of your hands. When you beat the olives from your trees, do not go over the branches a second time. Leave what remains for the foreigner, the fatherless and the widow. When you harvest the grapes in your vineyard, do not go over the vines again. Leave what remains for the foreigner, the fatherless and the widow. Remember that you were slaves in Egypt. That is why I command you to do this. (Deut. 24:17-22)



At this they wept aloud again. Then Orpah kissed her mother-in-law goodbye, but Ruth clung to her. “Look,” said Naomi, “your sister-in-law is going back to her people and her gods. Go back with her.” But Ruth replied, “Don’t urge me to leave you or to turn back from you. Where you go I will go, and where you stay I will stay. Your people will be my people and your God my God.” (Ruth 1:15-17)

Podcast Referenced

The Biblical Mind - Knowing God through Welcoming the Stranger - <https://centerforhebraicthought.podbean.com/e/mark-glanville/>

Musical Selection

The Wonderful Stranger (Sanchez) - <https://www.youtube.com/watch?v=EO-5ZdNhm-w>

Further Reading

Armas, Kat. *Abuelita Faith: What Women on the Margins Teach Us about Wisdom, Persistence, and Strength*. Grand Rapids, MI: Brazos Press, 2021.

Lau, Peter H.W. and Gregory Groswell. *Unceasing Kindness: A Biblical Theology of Ruth* (New Studies in Biblical Theology, vol. 41). Downers Grove, IL: Intervarsity Press, 2016.

McCaulley, Esau. *Reading While Black: African American Biblical Interpretation as an Exercise in Hope*. Downers Grove, IL: InterVarsity Academic, 2020.

Barriers, Boundaries and Belonging: Using Influence to Include or to Exclude

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Episode 3 – Using Influence to Help Others

Biblical Texts

New International Version (NIV)

When all Egypt began to feel the famine, the people cried to Pharaoh for food. Then Pharaoh told all the Egyptians, “Go to Joseph and do what he tells you.” When the famine had spread over the whole country, Joseph opened all the storehouses and sold grain to the Egyptians, for the famine was severe throughout Egypt. And all the world came to Egypt to buy grain from Joseph, because the famine was severe everywhere. (Gen. 41:55-57)

Then Joseph said to his brothers, “Come close to me.” When they had done so, he said, “I am your brother Joseph, the one you sold into Egypt! And now, do not be distressed and do not be angry with yourselves for selling me here, because it was to save lives that God sent me ahead of you. For two years now there has been famine in the land, and for the next five years there will be no plowing and reaping. But God sent me ahead of you to preserve for you a remnant on earth and to save your lives by a great deliverance. “So then, it was not you who sent me here, but God. He made me father to Pharaoh, lord of his entire household and ruler of all Egypt. Now hurry back to my father and say to him, ‘This is what your son Joseph says: God has made me lord of all Egypt. Come down to me; don’t delay. (Gen. 45:4-9)

Hathak went back and reported to Esther what Mordecai had said. Then she instructed him to say to Mordecai, “All the king’s officials and the people of the royal provinces know that for any man or woman who approaches the king in the inner court without being summoned the king has but one law: that they be put to death unless the king extends the gold scepter to them and spares their lives. But thirty days have passed since I was called to go to the king.” When Esther’s words were reported to Mordecai, he sent back this answer: “Do not think that because you are in the king’s house you alone of all the Jews will escape. For if you remain silent at this time, relief and deliverance for the Jews will arise from another place, but you and your father’s family will perish. And who knows but that you have come to your royal position for such a time as this?” (Esther 4:9-14)

From Troas we put out to sea and sailed straight for Samothrace, and the next day we went on to Neapolis. From there we traveled to Philippi, a Roman colony and the leading city of that district of Macedonia. And we stayed there several days. On the Sabbath we went outside the city gate to the river, where we expected to find a place of prayer. We sat down and began to speak to the women who had gathered there. One of those listening was a woman from the city of Thyatira named Lydia, a dealer in purple cloth. She was a worshiper of God. The Lord opened her heart to respond to Paul’s



message. When she and the members of her household were baptized, she invited us to her home. "If you consider me a believer in the Lord," she said, "come and stay at my house." And she persuaded us. (Acts 16:11-15)

Meanwhile, Saul was still breathing out murderous threats against the Lord's disciples. He went to the high priest and asked him for letters to the synagogues in Damascus, so that if he found any there who belonged to the Way, whether men or women, he might take them as prisoners to Jerusalem. As he neared Damascus on his journey, suddenly a light from heaven flashed around him. He fell to the ground and heard a voice say to him, "Saul, Saul, why do you persecute me?" "Who are you, Lord?" Saul asked. "I am Jesus, whom you are persecuting," he replied. "Now get up and go into the city, and you will be told what you must do." (Acts 9:1-6)

So in Christ Jesus you are all children of God through faith, for all of you who were baptized into Christ have clothed yourselves with Christ. There is neither Jew nor Gentile, neither slave nor free, nor is there male and female, for you are all one in Christ Jesus. If you belong to Christ, then you are Abraham's seed, and heirs according to the promise. (Galatians 3:26-29)

Podcast Referenced

Ruth Haley Barton's Podcast "Welcoming the Stranger, Strengthening the Soul of Your Leadership"
<https://transformingcenter.org/2017/07/season-2-episode-2-welcoming-stranger>

Musical Selection

Goodness of God (CeCe Winans) - <https://www.youtube.com/watch?v=9sE5kEnitqE>

Further Reading

Barton, Ruth Haley. Strengthening the Soul of Your Leadership: Seeking God in the Crucible of Ministry. Downers Grove, IL: Intervarsity Press, 2018.

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Episode 4 – Welcoming the Stranger: Single Parents

Biblical Texts

New International Version (NIV)

Now Sarai, Abram’s wife, had borne him no children. But she had an Egyptian slave named Hagar; so she said to Abram, “The LORD has kept me from having children. Go, sleep with my slave; perhaps I can build a family through her.” Abram agreed to what Sarai said. So after Abram had been living in Canaan ten years, Sarai his wife took her Egyptian slave Hagar and gave her to her husband to be his wife. He slept with Hagar, and she conceived. When she knew she was pregnant, she began to despise her mistress. Then Sarai said to Abram, “You are responsible for the wrong I am suffering. I put my slave in your arms, and now that she knows she is pregnant, she despises me. May the LORD judge between you and me.” “Your slave is in your hands,” Abram said. “Do with her whatever you think best.” Then Sarai mistreated Hagar; so she fled from her. The angel of the LORD found Hagar near a spring in the desert; it was the spring that is beside the road to Shur. And he said, “Hagar, slave of Sarai, where have you come from, and where are you going?” “I’m running away from my mistress Sarai,” she answered. Then the angel of the LORD told her, “Go back to your mistress and submit to her.” The angel added, “I will increase your descendants so much that they will be too numerous to count.” The angel of the LORD also said to her: “You are now pregnant and you will give birth to a son. You shall name him Ishmael, for the LORD has heard of your misery. He will be a wild donkey of a man; his hand will be against everyone and everyone’s hand against him, and he will live in hostility toward all his brothers.” (Gen. 16:1-12)



But Sarah saw that the son whom Hagar the Egyptian had borne to Abraham was mocking, and she said to Abraham, “Get rid of that slave woman and her son, for that woman’s son will never share in the inheritance with my son Isaac.” The matter distressed Abraham greatly because it concerned his son. But God said to him, “Do not be so distressed about the boy and your slave woman. Listen to whatever Sarah tells you, because it is through Isaac that your offspring will be reckoned. I will make the son of the slave into a nation also, because he is your offspring.” Early the next morning Abraham took some food and a skin of water and gave them to Hagar. He set them on her shoulders and then sent her off with the boy. She went on her way and wandered in the Desert of Beersheba. When the water in the skin was gone, she put the boy under one of the bushes. Then she went off and sat down about a bowshot away, for she thought, “I cannot watch the boy die.” And as she sat there, she began to sob. God heard the boy crying, and the angel of God called to Hagar from heaven and said to her, “What is the matter, Hagar? Do not be afraid; God has heard the boy crying as he lies there. Lift the boy up and take him by the hand, for I will make him into a great nation.” Then God opened her eyes and she saw a well of water. So she went and filled the skin with water and gave the boy a drink. (Gen. 21:9-19)

When Rachel saw that she was not bearing Jacob any children, she became jealous of her sister. So she said to Jacob, "Give me children, or I'll die!" Jacob became angry with her and said, "Am I in the place of God, who has kept you from having children?" Then she said, "Here is Bilhah, my servant. Sleep with her so that she can bear children for me and I too can build a family through her." So she gave him her servant Bilhah as a wife. Jacob slept with her, and she became pregnant and bore him a son. Then Rachel said, "God has vindicated me; he has listened to my plea and given me a son." Because of this she named him Dan. Rachel's servant Bilhah conceived again and bore Jacob a second son. Then Rachel said, "I have had a great struggle with my sister, and I have won." So she named him Naphtali. When Leah saw that she had stopped having children, she took her servant Zilpah and gave her to Jacob as a wife. Leah's servant Zilpah bore Jacob a son. Then Leah said, "What good fortune!" So she named him Gad. Leah's servant Zilpah bore Jacob a second son. Then Leah said, "How happy I am! The women will call me happy." So she named him Asher. (Gen. 30:1-13)

Then the word of the LORD came to him: "Go at once to Zarephath in the region of Sidon and stay there. I have directed a widow there to supply you with food." So he went to Zarephath. When he came to the town gate, a widow was there gathering sticks. He called to her and asked, "Would you bring me a little water in a jar so I may have a drink?" As she was going to get it, he called, "And bring me, please, a piece of bread." "As surely as the LORD your God lives," she replied, "I don't have any bread—only a handful of flour in a jar and a little olive oil in a jug. I am gathering a few sticks to take home and make a meal for myself and my son, that we may eat it—and die." Elijah said to her, "Don't be afraid. Go home and do as you have said. But first make a small loaf of bread for me from what you have and bring it to me, and then make something for yourself and your son. For this is what the LORD, the God of Israel, says: 'The jar of flour will not be used up and the jug of oil will not run dry until the day the LORD sends rain on the land.'" She went away and did as Elijah had told her. So there was food every day for Elijah and for the woman and her family. For the jar of flour was not used up and the jug of oil did not run dry, in keeping with the word of the LORD spoken by Elijah. Some time later the son of the woman who owned the house became ill. He grew worse and worse, and finally stopped breathing. She said to Elijah, "What do you have against me, man of God? Did you come to remind me of my sin and kill my son?" "Give me your son," Elijah replied. He took him from her arms, carried him to the upper room where he was staying, and laid him on his bed. Then he cried out to the LORD, "LORD my God, have you brought tragedy even on this widow I am staying with, by causing her son to die?" Then he stretched himself out on the boy three times and cried out to the LORD, "LORD my God, let this boy's life return to him!" The LORD heard Elijah's cry, and the boy's life returned to him, and he lived. Elijah picked up the child and carried him down from the room into the house. He gave him to his mother and said, "Look, your son is alive!" Then the woman said to Elijah, "Now I know that you are a man of God and that the word of the LORD from your mouth is the truth." (1 Kings 17:8-24)

Podcast Referenced and More Information

Abigayle Ministries is a Christian interdenominational non-profit organization in Southeast Michigan. The ministry assists adult pregnant women and their children by introducing them to the Gospel of Jesus Christ and equipping them to be self-sufficient through its residential housing program.
www.abigayleministries.org

Learn about the organization's origins at

<https://podcasters.spotify.com/pod/show/abbytales/episodes/Episode-1-Bill-Gross-talks-about-the-beginnings-of-Abigayle-Ministries-etgsqc/a-a527iks>

Musical Selection

Child of Love (We the Kingdom) - <https://www.youtube.com/watch?v=jLUM48jPBBw>

Further Reading

Anthony, Michael, Michelle Anthony and Ken Canfield. A Theology for Family Ministries. Nashville, TN: B&H Publishing, 2011.

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Episode 5 – Welcoming the Stranger: Working Poor

Biblical Texts

New International Version (NIV)

Tell the Israelites to bring me an offering. You are to receive the offering for me from everyone whose heart prompts them to give... Then have them make a sanctuary for me, and I will dwell among them. (Ex. 25:2 & 8)



When you reap the harvest of your land, do not reap to the very edges of your field or gather the gleanings of your harvest. Do not go over your vineyard a second time or pick up the grapes that have fallen. Leave them for the poor and the foreigner. I am the LORD your God... Do not defraud or rob your neighbor. Do not hold back the wages of a hired worker overnight. (Lev.19:9-10 & 13)

If anyone is poor among your fellow Israelites in any of the towns of the land the LORD your God is giving you, do not be hardhearted or tightfisted toward them. Rather, be openhanded and freely lend them whatever they need. Be careful not to harbor this wicked thought: "The seventh year, the year for canceling debts, is near," so that you do not show ill will toward the needy among your fellow Israelites and give them nothing. They may then appeal to the LORD against you, and you will be found guilty of sin. Give generously to them and do so without a grudging heart; then because of this the LORD your God will bless you in all your work and in everything you put your hand to. There will always be poor people in the land. Therefore I command you to be openhanded toward your fellow Israelites who are poor and needy in your land. (Deut. 15:7-11)

Do not take advantage of a hired worker who is poor and needy, whether that worker is a fellow Israelite or a foreigner residing in one of your towns... Do not deprive the foreigner or the fatherless of justice, or take the cloak of the widow as a pledge. (Deut. 24:14 & 17)

Do not move an ancient boundary stone or encroach on the fields of the fatherless, for their Defender is strong; he will take up their case against you. (Prov. 23:10-11)

Then Mary took about a pint of pure nard, an expensive perfume; she poured it on Jesus' feet and wiped his feet with her hair. And the house was filled with the fragrance of the perfume. But one of his disciples, Judas Iscariot, who was later to betray him, objected, "Why wasn't this perfume sold and the money given to the poor? It was worth a year's wages." He did not say this because he cared about the poor but because he was a thief; as keeper of the money bag, he used to help himself to what was put into it. "Leave her alone," Jesus replied. "It was intended that she should save this perfume for the day of my burial. You will always have the poor among you, but you will not always have me." (John 12:3-8)

Jesus sat down opposite the place where the offerings were put and watched the crowd putting their money into the temple treasury. Many rich people threw in large amounts. But a poor widow came and put in two very small copper coins, worth only a few cents. Calling his disciples to him, Jesus said, “Truly I tell you, this poor widow has put more into the treasury than all the others. They all gave out of their wealth; but she, out of her poverty, put in everything—all she had to live on.” (Mark 12:41-44)

Musical Selection

His Mercy is More (Matt Papa & Matt Boswell) - <https://www.youtube.com/watch?v=hxOApooUSFI>

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Episode 6 – Welcoming the Stranger: Formerly Incarcerated

Biblical Texts

New International Version (NIV)

For I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you invited me in, I needed clothes and you clothed me, I was sick and you looked after me, I was in prison and you came to visit me.’ “Then the righteous will answer him, ‘Lord, when did we see you hungry and feed you, or thirsty and give you something to drink? When did we see you a stranger and invite you in, or needing clothes and clothe you? When did we see you sick or in prison and go to visit you?’ “The King will reply, ‘Truly I tell you, whatever you did for one of the least of these brothers and sisters of mine, you did for me.’ “Then he will say to those on his left, ‘Depart from me, you who are cursed, into the eternal fire prepared for the devil and his angels. For I was hungry and you gave me nothing to eat, I was thirsty and you gave me nothing to drink, I was a stranger and you did not invite me in, I needed clothes and you did not clothe me, I was sick and in prison and you did not look after me.’ “They also will answer, ‘Lord, when did we see you hungry or thirsty or a stranger or needing clothes or sick or in prison, and did not help you?’ “He will reply, ‘Truly I tell you, whatever you did not do for one of the least of these, you did not do for me.’ “Then they will go away to eternal punishment, but the righteous to eternal life.” (Matt. 25:35-46)



The Spirit of the Lord is on me, because he has anointed me to proclaim good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to set the oppressed free, to proclaim the year of the Lord’s favor. (Luke 4:18-19)

Out of the depths I cry to you, LORD; Lord, hear my voice. Let your ears be attentive to my cry for mercy. If you, LORD, kept a record of sins, Lord, who could stand? But with you there is forgiveness, so that we can, with reverence, serve you. I wait for the LORD, my whole being waits, and in his word I put my hope. I wait for the Lord more than watchmen wait for the morning, more than watchmen wait for the morning. Israel, put your hope in the LORD, for with the LORD is unfailing love and with him is full redemption. He himself will redeem Israel from all their sins. (Psalm 130:1-8)

Keep on loving one another as brothers and sisters. Do not forget to show hospitality to strangers, for by so doing some people have shown hospitality to angels without knowing it. Continue to remember those in prison as if you were together with them in prison, and those who are mistreated as if you yourselves were suffering. (Hebrews 13:1-3)

Musical Selection

Greystone Chapel (Johnny Cash) - <https://www.youtube.com/watch?v=8uVsMxfN7QQ>

Further Reading

More Information about Vincentian clip - <https://www.youtube.com/watch?v=kJ-Y6kAtNCs>

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Episode 7 – Welcoming the Stranger: Migrants and Immigrants

Biblical Texts

New International Version (NIV)

In the days when the judges ruled, there was a famine in the land. So a man from Bethlehem in Judah, together with his wife and two sons, went to live for a while in the country of Moab. The man's name was Elimelek, his wife's name was Naomi, and the names of his two sons were Mahlon and Kilion. They were Ephrathites from Bethlehem, Judah. And they went to Moab and lived there. Now Elimelek, Naomi's husband, died, and she was left with her two sons. They married Moabite women, one named Orpah and the other Ruth. After they had lived there about ten years, both Mahlon and Kilion also died, and Naomi was left without her two sons and her husband. Naomi and Ruth Return to Bethlehem When Naomi heard in Moab that the LORD had come to the aid of his people by providing food for them, she and her daughters-in-law prepared to return home from there. With her two daughters-in-law she left the place where she had been living and set out on the road that would take them back to the land of Judah. Then Naomi said to her two daughters-in-law, "Go back, each of you, to your mother's home. May the LORD show you kindness, as you have shown kindness to your dead husbands and to me. May the LORD grant that each of you will find rest in the home of another husband." Then she kissed them goodbye and they wept aloud and said to her, "We will go back with you to your people." But Naomi said, "Return home, my daughters. Why would you come with me? Am I going to have any more sons, who could become your husbands? Return home, my daughters; I am too old to have another husband. Even if I thought there was still hope for me—even if I had a husband tonight and then gave birth to sons—would you wait until they grew up? Would you remain unmarried for them? No, my daughters. It is more bitter for me than for you, because the LORD's hand has turned against me!" At this they wept aloud again. Then Orpah kissed her mother-in-law goodbye, but Ruth clung to her. "Look," said Naomi, "your sister-in-law is going back to her people and her gods. Go back with her." But Ruth replied, "Don't urge me to leave you or to turn back from you. Where you go I will go, and where you stay I will stay. Your people will be my people and your God my God. Where you die I will die, and there I will be buried. May the LORD deal with me, be it ever so severely, if even death separates you and me." When Naomi realized that Ruth was determined to go with her, she stopped urging her. (Ruth 1:1-18)



In those days Caesar Augustus issued a decree that a census should be taken of the entire Roman world. (This was the first census that took place while Quirinius was governor of Syria.) And everyone went to their own town to register. So Joseph also went up from the town of Nazareth in Galilee to Judea, to Bethlehem the town of David, because he belonged to the house and line of David. He went there to register with Mary, who was pledged to be married to him and was expecting a child. While they were there, the time came for the baby to be born, and she gave birth to her firstborn, a son. She wrapped him in cloths and placed him in a manger, because there was no guest room available for them. And there were shepherds living out in the fields nearby, keeping watch over their flocks at night. An angel of the Lord appeared to them, and the glory of the Lord shone around them, and they were terrified. But the angel said to them, "Do not be afraid. I bring you good news that will cause great joy for all the people. Today in the town of David a Savior has been born to you; he is the Messiah, the Lord. This will be a sign to you: You will find a baby wrapped in cloths and lying in a manger." (Luke 2:1-12)

Musical Selection

Immigrant's Song (Keith & Kristyn Getty ft. Jordyn Shellhart)

<https://www.youtube.com/watch?v=iBoZwm0m6oQ>

Further Reading

M. Daniel Carroll Rodas on Reframing Immigration -

<https://www.youtube.com/watch?v=V9poGAhb8p0>

Das, Rupen and Brent Hamoud. Strangers in the Kingdom: Ministering to Refugees, Migrants, and the Stateless. Carlisle, UK: Langham, 2017.

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Barriers, Boundaries and Belonging: Using Influence to Include or to Exclude

Rev. Karen Cross, Rabbi David Komerofsky, Amber LeMaster & Rev. James Matt read and interpret the Bible together in pursuit of a more welcoming community.

A project of the Doctor of Ministry program at Ashland Theological Seminary.

Episode 8 – Conclusion

Biblical Texts

New International Version (NIV)

Then Jesus told his disciples a parable to show them that they should always pray and not give up. He said: “In a certain town there was a judge who neither feared God nor cared what people thought. And there was a widow in that town who kept coming to him with the plea, ‘Grant me justice against my adversary.’ “For some time he refused. But finally he said to himself, ‘Even though I don’t fear God or care what people think, yet because this widow keeps bothering me, I will see that she gets justice, so that she won’t eventually come and attack me!’” And the Lord said, “Listen to what the unjust judge says. And will not God bring about justice for his chosen ones, who cry out to him day and night? Will he keep putting them off? I tell you, he will see that they get justice, and quickly. However, when the Son of Man comes, will he find faith on the earth?” (Luke 18:1-8)



Do not oppress a foreigner; you yourselves know how it feels to be foreigners, because you were foreigners in Egypt. (Ex. 23:9)

Musical Selection

Love Your Neighbor (Mah Tov) - <https://www.youtube.com/watch?v=YQfKGgfXLHg>

Further Reading

Butterfield, Rosaria. *The Gospel Comes with a House Key: Practicing Radically Ordinary Hospitality in Our Post-Christian World.*

Jipp, Joshua. *Saved by Faith and Hospitality.* Grand Rapids, MI: Eerdmans, 2017.

Pohl, Christine D. *Making Room: Recovering Hospitality as a Christian Tradition.* Grand Rapids, MI: Eerdmans, 1999. Wheaton, IL: Crossway, 2018.