* **Series Slide**
* Victor Hugo published the novel *Les Miserables* in 1862.
* Its considered one of the greatest novels of the 19th century. Its also one of the longest novels ever written, coming in strong with over 650,000 words, on 1,900 pages, in 5 volumes.
* Maybe this goes without saying, but I have not read this book.
* But it wasn't just a hit in the 1800s.
* Since then it has been adapted many times over into shorter books, radio programs, plays, movies, TV mini-series, even cartoons.
* The musical has been running continuously in London for over 30 years and most recently, it was made into the critically acclaimed 2012 musical film starring Gladiator & Wolverine….that made over $400 million dollars at the box office and drew audiences from around the world.
	+ (I’m convinced some of those people thought they were going to see a fight between Maximus and Wolverine…but I digress)
* So, here’s the question.
* Why does Victor Hugo’s work about life in France during the early 19th century keep resonating with us?
* Well, I think the author puts it best.
* Here is what Victor Hugo wrote in the preface of Les Mis.:
* **“The book which the reader has before him at this moment is, from one end to the other, in its entirety and details ... a progress from evil to good, from injustice to justice, from falsehood to truth, from night to day, from appetite to conscience, from corruption to life; from inhumanity to duty, from hell to heaven, from nothingness to God. The starting point: matter, destination: the soul. The [monster] at the beginning, the angel at the end.”**
* Now listen to Hugo describe why he thought the novel would eventually resonate like it did…and of course, we know now…he was absolutely right.
* **I don't know whether it will be read by everyone, but it is meant for everyone. It addresses England as well as Spain, Italy as well as France, Germany as well as Ireland, the republics that harbor slaves as well as empires that have serfs. Social problems go beyond frontiers. Humankind's wounds, those huge sores that litter the world, do not stop at the blue and red lines drawn on maps. Wherever men go in ignorance or despair, wherever women sell themselves for bread, wherever children lack a book to learn from or a warm hearth, *Les Miserables* knocks at the door and says: "open up, I am here for you".**
* The way those 2 passages end are beautiful:
* **“The [monster] at the beginning, the angel at the end.”**
* **“Open up, I am here for you.”**
* The reason why Les Mis resonates so universally, (unbound by time, social class, or geography) is because it taps into the deepest part of the human soul.
* The longing for redemption. The deep desire to be known, loved, and ultimately, changed.
* The character at the heart of Hugo’s masterpiece is a convict named Jean Valjean. He’s just been released after being imprisoned for 19 years…for stealing bread for his starving sister and her family.
* But, there’s not much chance for a convict to thrive, on the streets of 19th century France.
* See, as a convict Valjean carries with him at all times a yellow passport, to indicate to the public that he’s dangerous. Finding a place to stay is impossible. Innkeepers won’t let him in the door with that yellow passport.
* So he sleeps on the street, angry and bitter.
* Until he knocks on the door of a bishop who takes him in. He feeds him bread and wine, and gives him a bed to sleep in.
* But in the morning, Jean Valjean is gone…and he’s taken all the Bishop’s silver with him.

Then, there’s another knock at the door.

It's the police. They’ve caught Valjean with the silver and he stands in front of the Bishop. All the police need is the Bishop to confirm his guilt…and he’ll go to prison for the rest of his life.

But instead, the Bishop tells the police that he gave him the silver, and in fact, he’s forgotten to take the silver candlesticks, which he promptly loads into Valjean’s bag.

Then just before Valjean is set free, the Bishop leans in and whispers, “**Jean Valjean, my brother, you no longer belong to evil. With this silver I’ve bought your soul. I’ve ransomed you from fear and hatred, and now I give you back to God.” –Bishop Myriel, *Les Miserables***

Of course, Jean Valjean does turn his life around, and goes on to become a blessing to many, saving the lives of men, women, and children throughout France.

The monster at the beginning, the angel at the end

* **Title slide “Open Up, I’m Here for You: How Free Bread Turns Monsters to Angels”- Exodus 20:15**
* There’s something about Victor Hugo’s phrase, where he says, “*Les Miserables* knocks at the door and says, “open up, I am here for you.”
* See, on one hand, that phrase can be inviting….it can be a relief
* …or, it can be the title of a horror movie.
* I mean…the question is, Who’s on the other side of the door?
* You know, if you hear a knock and “Open up, I’m here for you” and then you look through the peep hole and see a guy in a clown suit…that’s very different from looking through that peep hole and seeing your grandma holding some chicken soup.
* And then your really confused if you look out and see your grandma actually wearing a clown suit.
* …if that’s the case…DON’T EAT THAT CHICKEN SOUP!
* But here’s what I love about what Victor Hugo said about his book.
* On one hand, he appeals to something everyone wants…something deep. Something that fundamentally changes us.
	+ The Monster at the Beginning, the Angel at the End
* But, if you want that kind of beauty…if you want that kind of transformation…you’ve got to be willing to answer the door.
* You have to be willing to take the risk to open up and let someone in to help you change….like the Bishop. You can’t do it alone. Someone has to take a risk for you. Someone has to Let you in when they know you’re the thief. Someone has to hand you the silver candlesticks.
* In our series on the 10 commandments, today, we’ve come to 8th.
* And, like all the commandments, this is much more than a moral prohibition. This is a declaration of the beauty of God, and an invitation…to open up, and let him in.
* And what I hope you’ll find today is that when you do, like Jean Valjean, you’ll finally be set free.
* **Exodus 20:15**
* **“You shall not steal.**
* **Ephesians 4:28**
* **Let the thief no longer steal, but rather let him labor, doing honest work with his own hands, so that he may have something to share with anyone in need.**
* **Luke 19:1-10**
* **He entered Jericho and was passing through. And behold, there was a man named Zacchaeus. He was a chief tax collector and was rich. And he was seeking to see who Jesus was, but on account of the crowd he could not, because he was small in stature. So he ran on ahead and climbed up into a sycamore tree to see him, for he was about to pass that way. And when Jesus came to the place, he looked up and said to him, “Zacchaeus, hurry and come down, for I must stay at your house today.” So he hurried and came down and received him joyfully. And when they saw it, they all grumbled, “He has gone in to be the guest of a man who is a sinner.” And Zacchaeus stood and said to the Lord, “Behold, Lord, the half of my goods I give to the poor. And if I have defrauded anyone of anything, I restore it fourfold.” And Jesus said to him, “Today salvation has come to this house, since he also is a son of Abraham. For the Son of Man came to seek and to save the lost.”**

**Transition:** Today, I want you to see what this command is, and how it can change your life.

**1) We’re created to cultivate God’s world, instead we steal to create our own.**

* + In the second chapter of Genesis, we’re told that God created humanity, and he put them in a garden.
	+ …and he gives them a very specific job.
	+ **Gen 2:15**
	+ Humanity is put in the garden to work and keep it.
	+ Those words essentially mean to cultivate and protect.
	+ When you cultivate something, you nurture it so that it produces something. You set up an environment to helps things to grow and increase. You till the soil, and sow seed.
	+ And then, to keep means to protect. It means you watch out for weeds growing…it means you keep the animals away when the plant starts to poke out of the soil.
	+ Cultivate & Protect
	+ Work & Keep.
	+ Now, let me point a couple things out.
	+ First, to cultivate something, to sow seed, means you have to let something go. You have to put something in the ground to grow
	+ Then, when you protect, when you keep, you have to keep watch. If you let your guard down…if you fall asleep on the job…everything you’ve planted will be choked out by weeds or eaten by animals.
	+ One more thing. God doesn’t turn the world over to humans. He lets them steward it.
	+ In other words, we are entrusted with resources to cultivate and keep that are not ours…but God’s.
	+ That’s why I love that line from the Bishop to Jean Valjean. He has generously cultivated something in this criminal…and when he sets him free, he tells him, “I give you back to God”
	+ Behind this commandment “Do not steal” is much more than simply not taking stuff that’s not yours. Behind it is a revelation that God made you to be a generous cultivator.
	+ He made you not to “Go out and get for yourself”, but, as Paul puts it in Ephesians…to “Do the honest work of cultivating, so you can have something to share with someone in need…”
	+ Of course, you remember when Satan came into the garden, he didn’t tell Adam and Eve something new, he just twisted what God said.
	+ And his temptation was to convince them that God was greedy. That he was trying to keep them from being gods. That he was trying to rule over his creation alone.
* **Back to 1**)
	+ Likewise, this is our temptation.
	+ Instead of seeing ourselves as stewards…God giving us money and ability to use for his glory and for others…we get this idea that what we have is all ours.
	+ After all, I worked hard for my money. I’m the one with this talent, with this ability.
	+ And, like every other advertisement you hear on the radio, or TV, or on a roadside billboard…we tell ourselves the lie…”I deserve to reach out and get more for myself…and I deserve to hold on to what’s mine.”
	+ And so, instead of cultivating and protecting God’s world…we don’t simply steal from others….we steal from God and we call his world, his money, his gifts…we call them ours.
	+ See, stealing can be broken down into 2 categories.
	+ **Wrong Taking.**
	+ **And Wrong Keeping**.
	+ Wrong Taking includes the obvious stuff.
	+ Shoplifting, theft, bank robbery.
	+ But then there’s the more subtle stuff
	+ Like not honestly reporting your taxes.
	+ Not paying debts you owe.
	+ Illegally downloading music or movies.
	+ How about not working hard or finding ways to give less than 100% at your job?
		- Your employer hired you to work…to use time they are paying you for to NOT work is stealing.
	+ Or students…whether you are in school on a loan from the government, or a gift from parents, or a scholarship from the university…
		- That money was loaned or given to you for you to study and learn with.
		- If you are using it to loaf or give less than your best to your studies…you are taking that money under false pretenses…its stealing.
	+ But you can steal more than just money.
	+ You can steal credit or praise that belongs to someone else for a job they did, but you take credit for.
		- College students- you ever work on a “group” project and let one person do almost all the work…and then take the grade they deserve. If so, you broke this command.
	+ You can steal emotionally from relationships you have with people.
		- You know, all you do is try to get something from a person. You don’t really consider their lives, or time. You just think about what they need to do for you.
		- About how they need to respond to your needs to make you feel a certain way…without thinking at all about how that might effect them spiritually or emotionally.
	+ If all you do is drain things out of people to make yourself feel better…you are breaking this command.
	+ Spouses can steal from each other when they keep themselves emotionally or physically distant.
	+ When you married, you pledged to give yourself to that other person…so when you hold back, you very well could be stealing.
	+ Adultery is a kind of theft. You are stealing someone else’s spouse.
	+ Manipulating people with flattery to get your way…that’s what the Bible calls, “Stealing hearts”
	+ That’s all what I’ll call, Wrong Taking.
	+ But there’s another category…Wrong Keeping.
	+ See, Wrong Keeping is when you keep something that God has entrusted to you to give away.
	+ **Imagine you were hired as the Groundskeeper and head custodian at MTSU.**
	+ And you were given this huge keyring. It had the key to every room on campus…and you were the only one with a key.
	+ And you were given a job description. You were supposed to cultivate and keep. You were supposed make the campus beautiful with grass, bushes, trees, and flowers.
	+ And you were supposed to be sure that all the classrooms were kept clean and tidy.
	+ But instead, you decided to lock up all the classrooms. Instead of working to make the campus clean and beautiful…you decided to use it for yourself. So you threw a party for yourself in the Murphy Center.
	+ And then when Monday rolled around, professors all over the campus were trying to let students into the classrooms to learn, but you wouldn’t let them in.
	+ You say, “You can’t use these classrooms. Their mine. I have the keys…and I don’t want you to make more work for me. So I’m keeping the door locked. Maybe, if you give me something…then I’ll let you use it.”
	+ See, that is wrong keeping.
	+ Because you are just a steward. A custodian. MTSU doesn’t belong to you. And the purpose of the Murphy Center isn’t to throw parties…its for basketball.
	+ And those rooms aren’t yours to keep locked…those rooms are there for students to learn in.
	+ See stealing isn’t only taking something that’s not yours, its keeping something that’s entrusted to you for someone else’s use.
	+ Look, none of what you have is yours.
	+ Not your money. Not your food. Not your house. Not your job. Not your abilities. None of it. Its all God’s.
	+ And its all been given to you as a steward. You’re a groundskeeper…a custodian…and he made you NOT to keep that stuff for yourself…but to generously give it away.
	+ **Eph 4:28**
	+ That’s why when Paul writes “Let the thief no longer steal” he doesn’t say, “The opposite of stealing is NOT stealing”.
	+ He’s not content to give a command ONLY to NOT do something.
	+ He says, RATHER, let the thief WORK SO THAT he has something to share with those in need.
	+ See, the opposite of stealing is generosity.
	+ Its not only NOT TAKING…its also generously giving.
	+ Do you see that?
	+ Paul says, “Work so that you can give!”
	+ That’s a much different attitude than “I earned this money, I get to use it how I want to”
	+ So let me quickly give you a couple of ways God calls us to live this out.
	+ In the law, that follows the commandment “Do not steal”. God marks out for his people certain practices for generosity.
	+ One of those is what is called gleaning.
	+ **Leviticus 19:9-10**
	+ The law said that if you owned a field that you had planted and harvested, you were supposed to leave a margin on the edges of the field, that you didn’t harvest.
	+ In other words, you didn’t try to squeeze every penny out of what you owned. Instead, you were to leave some of your wheat and grapes for people who didn’t own land or for people who were traveling through.
	+ Now, let me ask you something.
	+ If you are a homeowner, when you bought your house…did you stretch your budget all the way out with it…or did you leave a margin so that you had some money to help others.
	+ Or in your budget right now, do you purposely leave some of the money you earn to help others? To give away?
	+ Or do you spend every dime you earn on yourself?
	+ **Romans 12:13**
		- Or how about what you do with your house or apartment?
		- Paul writes in Romans that we are to contribute to the needs of the church AND seek to show hospitality.
	+ Now, let me tell you what hospitality is not. Hospitality is NOT necessarily entertaining.
	+ This is not you throwing a dinner party and making sure all your guests have fun.
	+ **Hospitality means taking people in, giving them a meal, a bed, or sometimes, just good company.**
	+ And you know what…that’s hard sometimes. Your tired. You worked a long day. And you aren’t much of a people person.
	+ But realize this. There are people all through this church who don’t have people to go home to. There are people all through this church who aren’t married, don’t have kids, and are away from family.
	+ They aren’t even asking for your money…they’re asking for your time…your relationship.
	+ We live in a closed door culture that says, “At the end of the day, we shut ourselves off from our neighbors…and retreat into our castles. Where we veg out in our bonus rooms dedicated to entertaining ourselves.”
	+ What if the church lived counter-culturally…there’s and idea.
	+ What if we became such a generous and hospitable people, that our bonus rooms turned into bedrooms. Where our tables weren’t just about family dinners…but church family dinners.
	+ What if the single people in our church didn’t feel shut out…but welcomed.
	+ What if, instead keeping the door to your house shut…what if you opened it up and said, “I’m here for you.”
* **Back to 1)**
* **Transition:** See, this commandment is about so much more than just not taking this. It is about that…but this is a call to the beauty of generosity and hospitality. It's a call to stop protecting ourselves from others…and start giving ourselves to others.
* It's a call to leave a margin…it's a call to not just work for ourselves, but work to share with others….its a call to cultivate and protect God’s world…instead of pretending like a custodian with the keys to a university.
* “Do not steal” is a call to open up our hands …and open up our doors… and when we open and say “I’m here for you”… That’s when the monsters start to turn into angels. See…
* **2) Generosity is grace…and grace changes people.**
	+ How do monsters turn into angels?
	+ Well, they have to let the right person in.
	+ They have to take a risk…and let someone in that will be generous with them.
	+ They have to let someone in who will show them undeserved favor…that’s what grace is.
	+ But grace is always costly.
	+ Someone who has something they deserve…has to give it to someone that doesn’t deserve it.
	+ **In other words…if we are going to change, we have to let someone be generous to us.**
	+ Now, that sounds easy enough.
	+ I just have to let someone give something to me? That’s easy…I love gifts.
	+ But there are 2 things that get in the way of receiving grace.
	+ Pride & Fear.
	+ First, Pride stops you from receiving someones generosity…someone’s grace because you want to be an independent self-made person.
	+ You don’t want help…because you think help means your weak.
	+ But see, there again, if you are unwilling to receive generosity…if you are unwilling to receive grace…you once again are stealing God’s place.
	+ There is no one but God who is independent. No one but God can exist and thrive on their own.
	+ So when you say, “I don't want help….I want to do this myself”…you are once again believing the lie of the serpent in the garden…”you can be god!”
	+ And that pride will ruin you. See, the pride that keeps you from receving grace…is also the pride that will keep you from giving it to others.
	+ Because if you believe you are an independent self-made person, you’ll look down on every needy person and say, “I made myself who I am…what’s wrong with you? I’m not gonna give you a handout, you’ll have to earn it.”
* **That’s what pride does.**
	+ **It keeps you from receiving generosity…and keeps you from giving grace.**
* **Then there’s fear.**
	+ Fear is the other thing that keeps you from grace.
	+ Remember what Victor Hugo said, “Grace knocks on your door and says, “Open Up, I’m here for you.”
	+ But fear tells you, “This person has an agenda. This person is trying to put me in their debt. This person doesn’t want to love me, they want to hurt me.”
	+ So often, even to those who are trying to give us grace, trying to be generous with us…we say, “no thank you.”
	+ Because you’ve opened that door before.
	+ You’ve opened that door to a parent or family member, and they abused you.
	+ You opened that door to a boyfriend or girlfriend, and they used you.
	+ You opened that door to an employer, and they took advantage of you.
	+ You opened that door to a church, and they hurt you.
	+ And so, when grace comes knocking…when Grace says, Open Up, I’m here for you….
	+ You can’t open the door…because you want to protect yourself. You want to keep yourself safe.
	+ **…And so you lock the door to your heart…so no one can get in.**
	+ **This is the way the theologian C.S. Lewis describes that fear.**
	+ **“To love at all is to be vulnerable. Love anything and your heart will be wrung and possibly broken. If you want to make sure of keeping it intact you must give it to no one, not even an animal. Wrap it carefully round with hobbies and little luxuries; avoid all entanglements. Lock it up safe in the casket or coffin of your selfishness. But in that casket, safe, dark, motionless, airless, it will change. It will not be broken; it will become unbreakable, impenetrable, irredeemable. To love is to be vulnerable.”**
	+ **Pride and Fear will always keep the door to your heart locked up…and you will continue to steal from relationships, from God…because to be safe, you’ll hold on to every scrap you can find…because you can’t ever trust anyone to give you anything.**
	+ And your heart will grow cold and cynical. But, congratulations…you won’t get hurt again.
	+ **There’s a better way.**
	+ Open the door and let grace in. It's the only way to change a cynical heart.
	+ **We read the story of Zaccheus earlier.**
	+ Zaccheus, besides being a wee little man, was tax collector.
	+ Tax collectors in Jerusalem at this time were traitors and thieves.
	+ They were Jews hired by the Roman government to collect taxes. Because they knew their own people better than the Romans did.
	+ So, the tax Collectors knew who had money…they knew who could be exploited
	+ And what made being a tax collector so lucrative, was the Romans would tell them what they needed from every person, but the tax collector was free to charge whatever they wanted, and keep the extra money for himself.
	+ But to do this, to take this job, was to forsake friends and family.
	+ Because essentially, you were selling them out for money.
	+ In fact…
	+ **The Jewish Mishnah said that a tax collector was so low that they should not even be considered people and that you were free to lie to them because lying to an animal was not a sin.**
	+ Harsh!
	+ So here is Zaccheus…and think about this…he’s short but he’s at the back.
	+ In other words, short people don’t have to stand at the back of a crowd, because short people don’t block your view.
	+ **But Zaccheus is at the back of the crowd anyway, because he’s being shut out. Shunned.**
	+ So he climbs up a tree, because he hears that Jesus is coming to town.
	+ But notice, Zaccheus is not coming to Jesus because he’s in a financial crisis…he’s not coming to Jesus because he can’t provide for his own financial needs…
	+ …after all, he’s one of the wealthiest guys in town.
	+ He’s coming to Jesus because he’s heard something about Jesus that’s blowing his understanding of the way the world works.
	+ He’s heard about this man that gives of himself, without taking.
	+ He heard about a time that Jesus was teaching people, and everybody got hungry.
	+ And a little boy, gave up his lunch of bread and fish…and Jesus took that little boy’s sacrficie…he took that little boys generosity…that little boy’s step of cultivation…and he multiplied it.
	+ And he fed bread to over 5,000 hungry people in the middle of nowhere…not only that, then he gathered 12 basketfulls of leftovers.
	+ So maybe he came to see Jesus because of a relational deficit…or maybe he thought, “Maybe Jesus’ way of multiplying assets is better than mine…after all, the crowd that is shunning me is gathered to admire him.”
	+ Whatever the reason, Jesus’ next move is shock. Not just to the crowd, but to Zaccheus.
	+ **Luke 19:5**
	+ **Jesus cuts through the crowd, looks up at Zaccheus in that tree, and says, “Come down. I’m coming to your house”**
	+ He says, “Open Up, I’m here for you”
	+ **And this is terribly controversial.**
	+ Because to go into someone’s house…to eat with them at their table…was to accept them. It was to say, “I am with this person. I am their friend”.
	+ I don’t know when the last time Zaccheus had someone over was…but I bet it had been a while.
	+ Maybe the only people who had really ever visited Zaccheus’ house were the Roman officials who were only there to get something from him. To collect the money he’d stolen.
	+ Maybe, when those officials were there…he’d invited them to break bread…but they didn’t care about Zaccheus…only his money.
	+ And maybe, Zaccheus was starting to close his heart up. Maybe he was beginning that slow cynical withdrawl…to lock his doors for good.
	+ Then Jesus shows up…and Zaccheus is willing to give it one last shot.
	+ **And Jesus doesn’t come to take…he comes to give.**
	+ **We don’t exactly what Jesus said to Zaccheus, but we do know what ever Jesus told him…whatever love Jesus gave him…it transformed a monster to an angel**
	+ **Luke 19:8**
	+ It transformed a thief, into someone who gave generously.
	+ And like Scrooge on Christmas morning…he went house to house repaying everyone he’d stolen from…and giving half of what he had to the poor
* **Back to 2)**

See, generosity…grace…underserved favor, changed Zaccheus when he opened up the door and let it in.

* + And…who knows the effect it had all throughout the city.
* **Transition: All we know that Jesus said to Zaccheus is “The Son of man came to seek and save the lost.”**
* And that’s still what Christ is doing.
* He’s looking for you. For everyone monster who’s locked their heart up…and he’s coming to knock at your door…to break bread at your table…and give you grace like you’ve never experienced in your life. See..
* **3) Jesus climbed up the tree, so you could climb down and let him in.**
	+ **You know, Jean Val-Jean’s life started to turn around when the Bishop opened up his home and gave him bread and wine.**
	+ But it really changed when he gave him the silver candlesticks. When he turned theft into extravagant grace.
	+ That act of grace changed him from an angel to a monster.
	+ It changed him from a thief…to a generous giver. From a life taker…to a life giver.
	+ When Jean Valjean left the bishop, he ended up becoming a very rich and powerful man.
	+ And because of the generosity he was shown…he let others in when they knocked.
	+ A little orphan girl.
	+ A dying woman.
	+ He shared what he had to give them life.
	+ But it was always a risk. Because to open the door, might mean someone might find out about his criminal past…and he might go back to jail.
	+ **We don’t know exactly what Jesus said to Zaccheus, but I wonder if it went something like this.**
	+ **“Zaccheus, you’re evil. You’ve lied, you’ve stolen…you’ve alientated yourself from friends and family.**
	+ And when I asked to come into your house today…I know what you’re thinking. I’m Jesus”
	+ You were thinking…”This is a big risk. Nobody loves me. Maybe he’s just here to tell me how terrible I am. Maybe he’s here to pay me back for all the evil I’ve done.”
	+ **But I want to tell you why I’m here, Zaccheus.**
	+ **I’m here not here to condemn you. I’m not here to hurt you.**
	+ **For the son of man came to seek and save the lost.**
	+ See, when I found you, you were in a tree…and I told you to come down.
	+ In a few short days…after I’ve changed your life…your going to see how I did it.
	+ You’lll look for me…and I’lll be up on a tree, too. A cross.
	+ **See, Zaccheus, I could call you down from that tree…I could come in and eat with you…because I’m going to climb a tree for you.**
	+ **I’m going to be punished for your crime.**
	+ **I’m going to be alienated from my father…so you can be reconciled to God.**
	+ **I’m going to shoved to the back of the crowd, so you can have a front row seat to the throne of God.**
	+ And by that merit, I’m going to invite you come in and eat with me.
	+ Because you opened the door for me today and let me help you…I’m going to open the door for you to the Kingdom of Heaven.
	+ I’m going to invite you to an eternal banquet.
	+ You know the prophet Isaiah, right, Zacchaeus. Remember when he said this?
	+ **Isaiah 55:1-2**
	+ **“Come, everyone who thirsts,**
	+ **come to the waters;**
	+ **and he who has no money,**
	+ **come, buy and eat!**
	+ **Come, buy wine and milk**
	+ **without money and without price.**
	+ **Why do you spend your money for that which is not bread,**
	+ **and your labor for that which does not satisfy?**
	+ When you let me in…I invited you in. To a banquet you couldn't earn. To eat bread you can’t pay for. You couldn't work hard enough or steal enough to get into this banquet…to get the bread I have to offer you.
	+ The only way in…is to let me in
	+ The only way to get down from the tree…is to let me climb up on the tree for you…and die. Broken like bread…to feed you for eternity.
	+ **And I wonder, if at that moment, Zacchaeus simply said, “Yes Lord. You have everything. None of this is mine. I’m giving it all away. Because now I know I have everything I need in you.”**
	+ **See on the cross, Jesus became a monster, so in the end, you could be with the angels in heaven.**
	+ **And Jesus is saying this to you today, at the end of a much more deep and profound book that Les Mis could ever be…**
* **Revelation 3:20**
* **Behold, I stand at the door and knock. If anyone hears my voice and opens the door, I will come in to him and eat with him, and he with me.**
* **On the cross, Jesus took from you. Your sin. Your shame. It was rightfully yours…but he stole it.**
* **And in the resurrection…he’s giving you the silver candlesticks of the kingdom of God. The gift you could never by.**
* **And now…his generosity is remaking you…turning you into something better than a angel. His grace has turned you from an orphan into an adopted child…who always has a seat at the table.**
* **LORDs SUPPER**