

January 7 - Biblical Hospitality in Texts and Stories

As I am putting this series together I realize I am asking us to look at well-known stories and events through a very different lens. I can almost hear some of your reactions...I look forward to seeing how well I know you. This study has, for sure, shifted how I am viewing Biblical literature. I knew the concept of hospitality was core. I didn't not understand how much. I find myself re-evaluating my spiritual journey through this window. The goal is to look at a variety of people who chose to be hospitable in **caring** ways. I asked Steve to attach some materials. I put them in because I think they can be helpful in our thinking for the rest of the series. If you have thoughts or questions, my email is katgurian@aol.com or you can reach me through WhatsApp or Telegram.

Some Basic Principles - Genesis 1 & 2; Exodus 20: 8-11; Romans 12:13, Romans 16:23, 1 Timothy 5:10, 1 Peter 4:9, 3 John 1:8

Some Teaching Stories: Genesis 14: 17-20; Exodus 12:7, 13; Luke 10: 25-37. (These are just quick and/or odd examples. We will be looking at different stories, more in depth, over the next six weeks.)

Some Lenses to Consider:

1. Context
2. Language
3. Location of story in a series; what are the texts or stories around the one we consider?
4. Spiritual stages or places of the writer, the people in the stories, the intended audience.
5. Intention of the writer; for instance, the focus of both Moses and Paul to create communities that represented God.

Some Extra Materials that are attached to this outline:

1. Two difference constructs to look at spiritual or moral development.

2. The outline of a workshop I do (Nourishing Safe Communities: Healing Injured Ones) to give you a sense of how I think about what makes a community safe and nurturing.

I posit that hospitality stories in the Bible include, at least, these seven components:

1. Hospitality welcomes the outsider, the stranger, or the vulnerable traveler.
2. In every story but one there is a possibility of some sort of danger or disaster
3. Beings who are hospitable make a choice to take personal risks.
4. A primary core value of a hospitable person, locale, or choice is that they are safe for the guest but also for others of the environs.
5. Nurture is involved.
6. Guests can be any sort of being.
7. There are often unexpected results or blessings.

Genesis 1 and 2...Teaching principles through story.

1. Who was/or were the host/s?
2. Who took the risk?
3. What was done to make this first environ safe.
4. What was done to make it nurturing?
5. The danger...but information and cautions.
6. What was the unexpected result/s?
7. What is it like for you to view this story through the lens of hospitality principles?

Just a note on Genesis 6 – I am starting to see the Noah story through the lenses of hospitality.

Genesis 14: 17-20

1. What are the ways the concepts of hospitality play out with Abraham and Melchizedek?

Exodus 12: 7, 13

1. Because of these and other teaching stories found in Genesis, I see this Passover event through the eyes of Biblical hospitality principles. Where do you see it fitting?

2. What are events in recent times where this principle was in play?

Exodus 20: 8-11

1. What hospitality teachings in this commandments would stand out as imperative in God's vision for Israel becoming a nation?
2. How could these instructions be applied in our time?

Luke 10: 25-37 – Thinking of this through the lens of cultural teachings of hospitality...

1. Why do you think Luke put this story in the middle of three stories mentioned in Chapter 10?
2. Who, do you think was Jesus desired audience or students?
3. What do you think was the message to the disciples?
4. What do you think was the message to the lawyer?
5. What do you think was the message to the Levites and Pharisees?
6. And the message for you?

Messages about Hospitality in the New Testament Letters.

I included the location from the Zondervan Exhaustive NIV Concordance. Tom de Bruin also chatted with me about some of my questions. I appreciate his time and kindness.

Romans 12:13 Philoxenia (5810) – A compound word based on *philos* (5813) (*to be friendly*) and *xenia* (3828) (*strange, foreign, alien*).

Romans 16:23 Philoxenos – for care for the stranger, the foreigner, the alien. In the New English Translation the word is rendered *host*.

1 Timothy 5:10 Xenoducheo – xeno plus dechomai to welcome, receive; accept the stranger (*requirement for a widow to receive support*) Tom added that it can also mean to have sex with. He said zenodochia is the entertainment of strangers. Zenodocheion is an inn or lodge.

1 Peter 4:9 Philo xenos – to be friendly toward the stranger
(*Show hospitality to one another without complaining*)

3 John 1:8– Hypolambano a mix of hypo (to be under in space, status or authority)) and lambano(to receiver) To receive those who are less in status or power. *We ought to support such people ...those who have gone forth on behalf of the name; accepting nothing from pagans*

Tom added for me that in Acts 1, Jesus hypolambano into Heaven. (He is taken up from underneath) It's literal. In Luke 10 Jesus is asked "who is my neighbor?" He hypolambano this question (He takes up the question and receives it – answers it). In Acts 2:15 Peter says "we are not drunk as you hypolambano" (they are incorrectly taking up an opinion.)

All of these texts, stories and ideas are just the beginning of our time with this concept. The people who were willing to facilitate one or more of these discussions and you who participate in them will add richness.

And, just in general, I wish you gentle, unexpected blessings.

Catherine