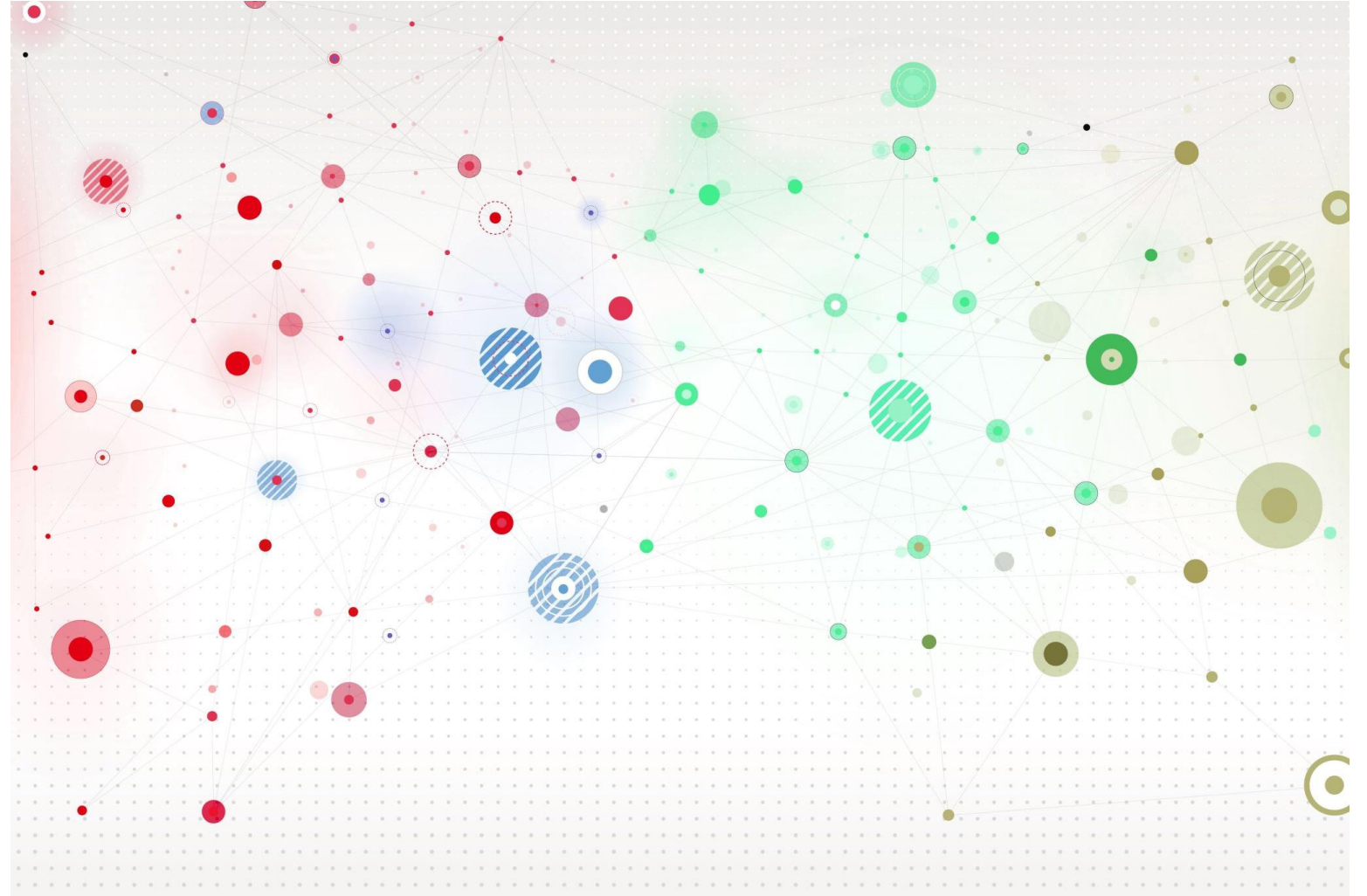

Sincere Hospitality:

Dissent, Welcome, and
Pursuit in Paul's Letters

*Rev. Dr. Rafael Rodríguez
Professor of New Testament
Pittsburgh Theological Seminary*



Sincere Hospitality:

disgust noun

dis- 'gəst

an emotional response of rejection or revulsion to something potentially contagious or something offensive, distasteful, or unpleasant



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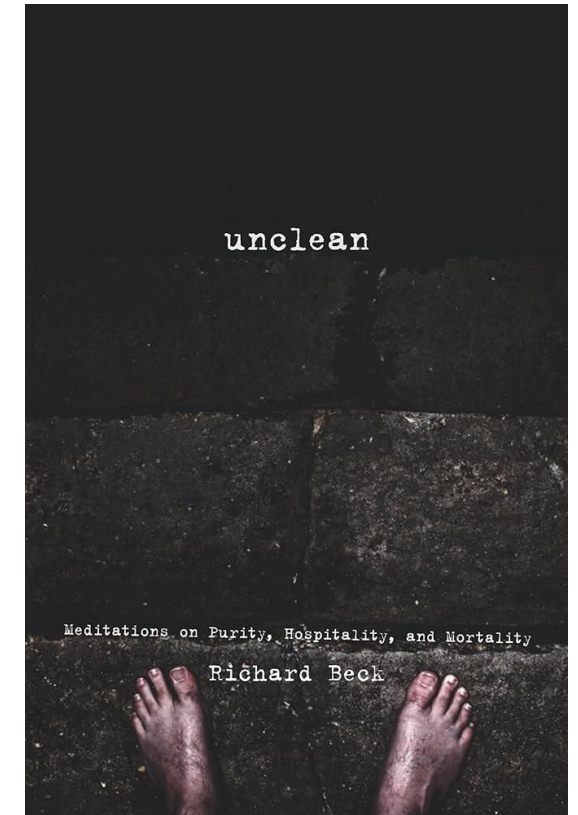
- an emotional response, “from the gut”
 - rejection or revulsion: separation and distance
 - protects from contact with unpleasant or even dangerous substances
-

Sincere Hospitality:

disgust noun

dis- 'gəst

“Darwin links disgust with food and the prospect of eating something that has come into contact with a polluting influence . . . Darwin also notes that disgust is characterized by a distinctive facial response seen in the wrinkling of the nose and the raising of the upper lip. . . . [T]his distinctive facial expression is a cultural universal” (Beck, *Unclean*, 14).

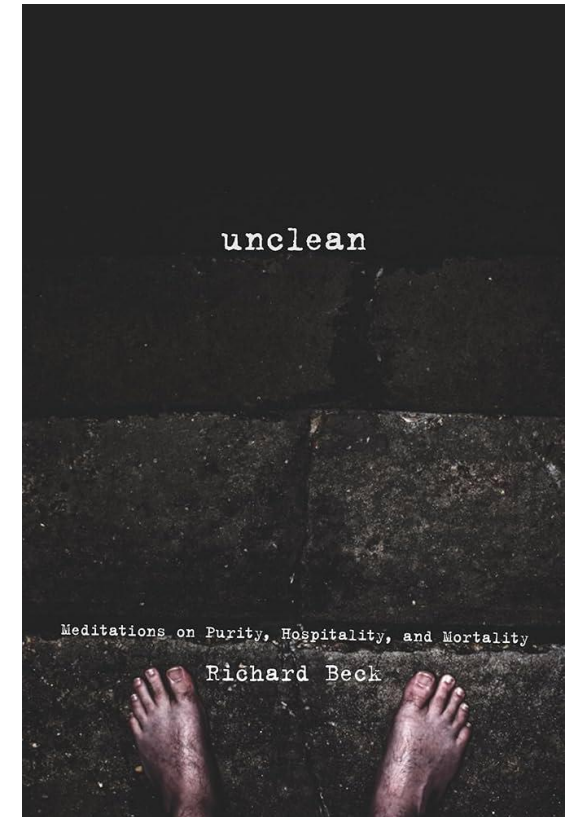


Sincere Hospitality:

disgust noun

dis- 'gəst

“The distinctive movements of the mouth, eyes, and nose involved in the facial expression of disgust are due to a constriction in the levator labii muscle region of the face. This constriction is characteristic of an oral/nasal response to reject something offensive that has been eaten. Linked to this response is the impulse to spit” (Beck, *Unclean*, 15).



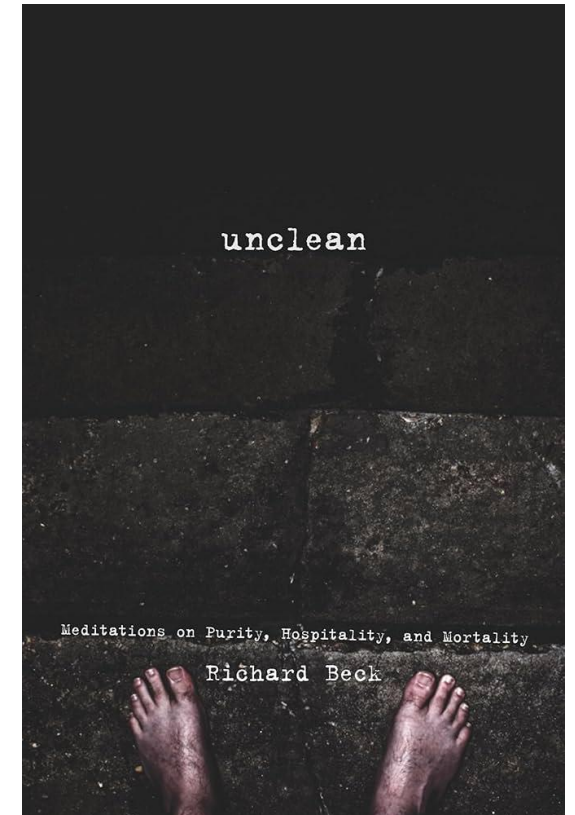
Sincere Hospitality:

disgust noun

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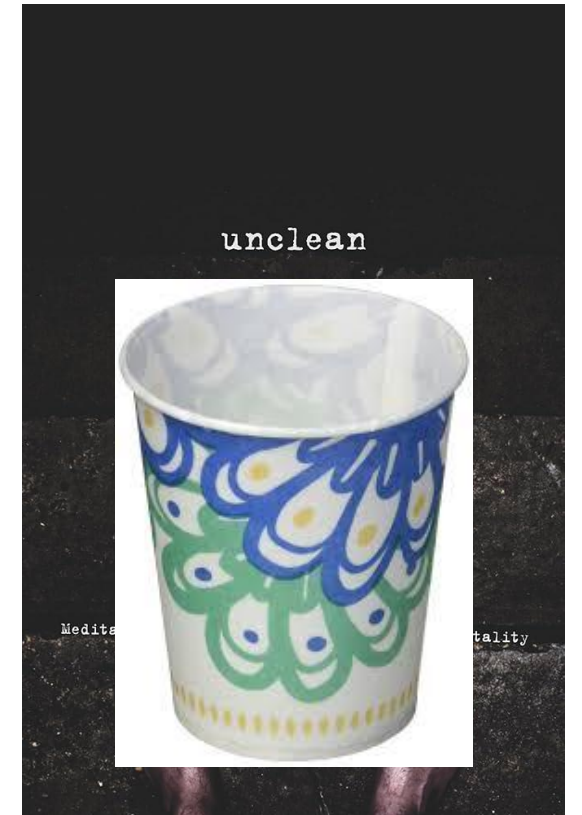
Two Observations:

- “disgust is a *boundary* psychology [that] monitors the borders of the body, particularly the openings of the body” (Beck, *Unclean*, 15)
- “disgust is an *expulsive* psychology [that] motivates physical and behavioral responses aimed at pushing away, avoiding, or forcefully expelling an offensive object” (Beck, *Unclean*, 16)



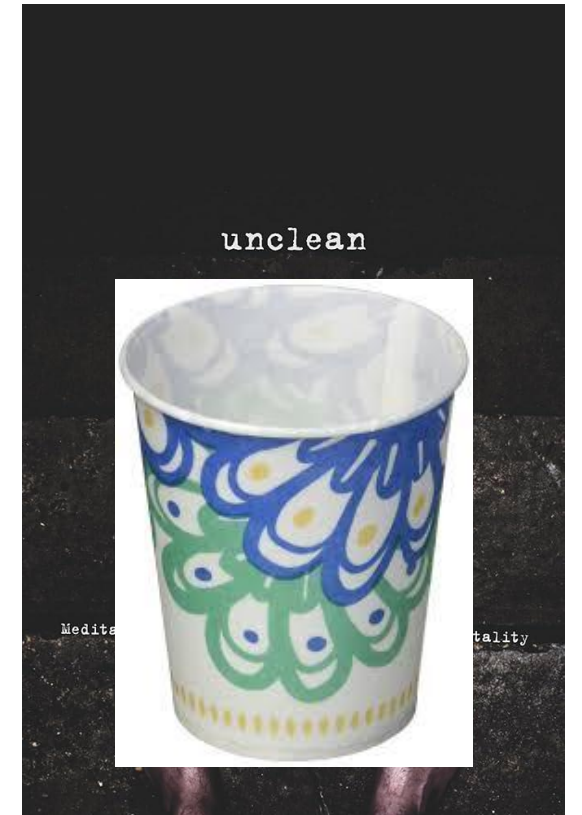
Sincere Hospitality:

“Few of us feel disgust swallowing the saliva within our mouths. We do it all the time. But the second the saliva is expelled from the body it becomes something foreign and alien. It is no longer saliva—it is *spit*. Consequently, although there seems to be little *physical* difference between swallowing the saliva in your mouth versus spitting it out and quickly drinking it, there is a vast *psychological* difference between the two acts” (Beck, *Unclean*, 2).



Sincere Hospitality:

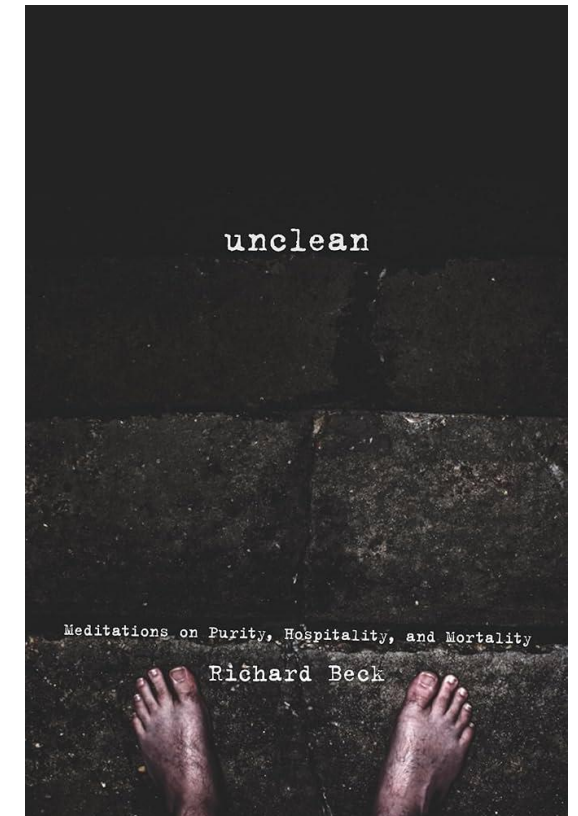
“Disgust regulates the experience, marking the difference. We don’t mind swallowing what is on the ‘inside.’ But we are disgusted by swallowing something that is ‘outside,’ even if that something was on the ‘inside’ only a second ago” (Beck, *Unclean*, 2).



Sincere Hospitality:

disgusting:

- odors
- foods
- beverages
- *people??*



Sincere Hospitality:



φιλοξενία (*philoxenia*):
“hospitality”

- *philos*: “friend, dear one”
- *xenos*: “stranger, foreigner”

xenophobia

- *xenos*: “stranger, foreigner”
 - *phobos*: “fear, terror”
-

Sincere Hospitality:

philoxenia in the NT:

- 1 Tim. 3:2–3

² “A bishop must be above reproach, married only once, temperate, self-controlled, respectable, **hospitable** [*philoxenon*], an apt teacher, ³ not a drunkard, not violent but gentle, not quarrelsome, and not a lover of money.”

Sincere Hospitality:

philoxenia in the NT:

- 1 Tim. 3:2–3
- Titus 1:7–9

⁷ “A bishop, as God’s steward, must be blameless; he must not be arrogant or quick-tempered or addicted to wine or violent or greedy for gain, ⁸ but he must be **hospitable** [*philoxenon*] a lover of goodness, self-controlled, upright, devout, and restrained, ⁹ holding tightly to the trustworthy word of the teaching, so that he may be able both to exhort with sound instruction and to refute those who contradict it.”

Sincere Hospitality:

philoxenia in the NT:

- 1 Tim. 3:2–3
- Titus 1:7–9
- 1 Pet. 4:8–10

⁸ “Above all, maintain constant love for one another, for love covers a multitude of sins. ⁹ **Be hospitable** [*philoxenoi*] to one another without complaining. ¹⁰ Like good stewards of the manifold grace of God, serve one another with whatever gift each of you has received.”

Sincere Hospitality:

philoxenia in the NT:

- 1 Tim. 3:2–3
- Titus 1:7–9
- 1 Pet. 4:8–10
- Heb. 13:1–3

^{13:1} “Let mutual affection continue. ² Do not neglect to show **hospitality to strangers** [*philoxenias*], for by doing that some have entertained angels without knowing it.”

³ Remember those who are in prison, as though you were in prison with them, those who are being tortured, as though you yourselves were being tortured.”

Sincere Hospitality:

philoxenia in the NT:

- 1 Tim. 3:2–3
- Titus 1:7–9
- 1 Pet. 4:8–10
- Heb. 13:1–2
- Rom 12:13

¹³ “Contribute to the needs of the saints; pursue **hospitality to strangers** [*philoxenian*].”

Sincere Hospitality:

⁹ **“Love must be sincere.** Hate what is evil; **cling to what is good.** ¹⁰ Be devoted to one another in brotherly love, and hold each other in greater honor. ¹¹ Do not shrink back from showing diligence. Be enthusiastic in spirit. Serve the Lord. ¹² Rejoice in hope, endure suffering, and persevere in prayer. ¹³ Shoulder the needs of the saints, and **pursue hospitality.** ¹⁴ **Bless those who persecute you; bless, and do not curse them.** ¹⁵ Be joyful with the joyful; mourn with the mournful” (Rom 12:9–15).

Sincere Hospitality:

¹⁶ “Live in harmony with one another; do not be arrogant, but associate with the lowly; do not claim to be wiser than you are. ¹⁷ Do not repay anyone evil for evil, but take thought for what is noble in the sight of all. ¹⁸ If it is within your power, make peace with everyone” (Rom 12:16–17).

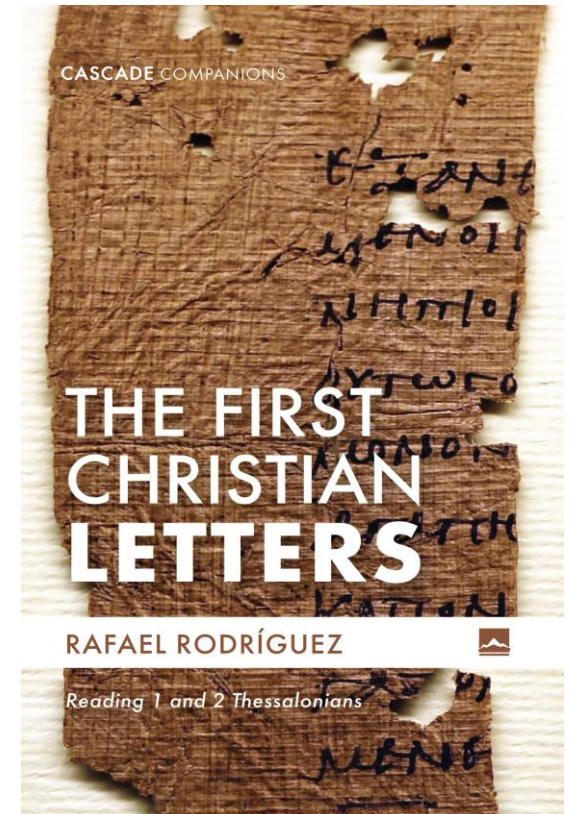
Sincere Hospitality:

⁹ **“Let love be genuine;** hate what is evil; hold fast to what is good . . .
¹³ Contribute to the needs of the saints; **pursue hospitality to strangers.** ¹⁴ Bless those who persecute you; bless and do not curse them. . . . ²¹ Do not be overcome by evil, but **overcome evil with good.”**
(Rom 12:9, 13–14, 21).

Paul urges his readers to exhibit a hospitality (*philoxenia*) that **transgresses the boundary** between “insiders” and “outsiders,” between “us” and “them.”

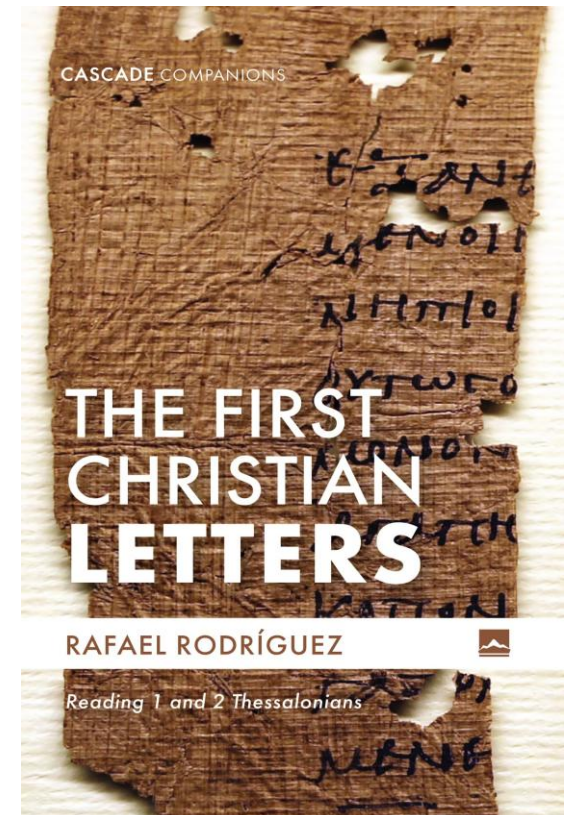
Sincere Hospitality:

⁹ “But you do not need anyone to write you about **your love for one another**, for you yourselves have been instructed by God to **love one another**;¹⁰ even now you are doing this very thing for all your brothers and sisters throughout all of Macedonia. So we encourage you, brothers and sisters, to **progress all the more**,¹¹ to strive to live peaceably, to attend to your own affairs, and to work with your own hands, as we instructed you,¹² **so that you would conduct yourselves with decency toward those outside** [πρὸς τοὺς ἔξω] and would lack for nothing” (1 Thess 4:9–12).



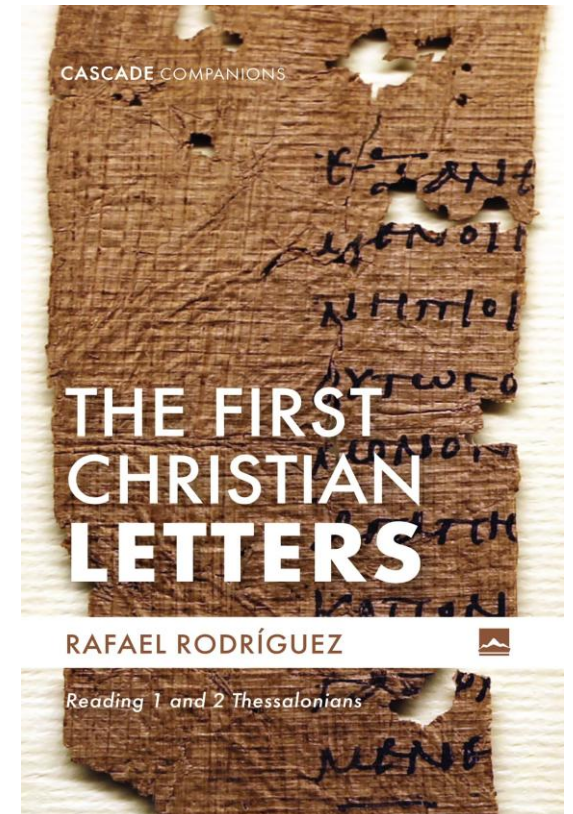
Sincere Hospitality:

¹¹ “So may our God and Father himself, and our Lord Jesus, direct our path to you. ¹² May the Lord cause you to grow and increase in **love for one another and for everyone** [καὶ εἰς πάντας], just as we are experiencing for you, ¹³ in order to establish your hearts to be blameless in holiness before our God and Father at the return of our Lord Jesus, with all his holy ones. Amen” (1 Thess. 3:11–13).



Sincere Hospitality:

¹³ **“Make peace among yourselves.** ¹⁴ We urge you, brothers and sisters: instruct the disorderly; console the weary; devote yourselves to the needs of the weak; be patient toward everyone. ¹⁵ See to it that no one repays another person evil for evil, but **always pursue the good, both for one another and for everyone** [καὶ εἰς πάντα]” (1 Thess. 5:13–15).



Sincere Hospitality:

So . . . what about *your* church? What about mine?

Sincere Hospitality:



Sincere Hospitality:

May our God and Father himself, and our Lord Jesus . . . cause you[, and me, and us] to grow and increase in love for one another and for everyone . . . in order to establish [our] hearts to be blameless in holiness before our God and Father at the return of our Lord Jesus, with all his holy ones. Amen.

Won't I be Your Neighbor?

Toward a Biblical Ethic of Hospitality

*Rev. Dr. Rafael Rodríguez
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