

Texts for Scriptural Reasoning

2. Hospitality to Strangers

The Scriptural Reasoning Society

Introduction

In the traditional Jewish daily morning service, there is a study passage which outlines those *mitzvot* (commandments) which bring benefit here and now, but whose full value can be measured only in the light of eternity (*Mishnah Peah* 1:1). One of the *mitzvot* listed is ‘hospitality to strangers’. How we treat those who are not of our family or clan is the litmus test of a religious sensibility. It is natural to take care of one’s own; it is holy to look after someone for whom you have no obvious responsibility. In the Talmud (*Shabbat* 127a) it says:

Hospitality to wayfarers is greater than welcoming the presence of the *Shechinah* (the indwelling manifestation of God), for it is written, ‘And [Abraham] said, “My God, if I have found favour in Your sight, turn not away [i.e. while I go to attend to my guests]”’ (*Genesis* 18:3).

Janet Burden

בראשית יח:א-יט

א וַיָּרָא אֱלֹהֵי יְהוָה, בְּאַלְנֵי מִמְרָא; וְהוּא יֹשֵׁב פֶּתַח-הָאֵהֶל, בְּחֹם הַיּוֹם.
 ב וַיֵּשֶׁא עֵינָיו, וַיֵּרָא, וְהִנֵּה שְׁלֹשָׁה אַנְשִׁים, נֹצְבִים עָלָיו; וַיֵּרָא, וַיֵּרָץ לִקְרֹאתָם מִפֶּתַח
 הָאֵהֶל, וַיִּשְׁתַּחוּ, אַרְצָה.
 ג וַיֹּאמֶר: אֲדֹנָי, אִם-נָא מְצֹאתִי חַן בְּעֵינֶיךָ--אֵל-נָא תַעֲבֹר, מֵעַל עַבְדְּךָ.
 ד וַיִּקַּח-נָא מִעֵט-מִים, וַרְחֲצוּ רַגְלֵיכֶם; וְהִשְׁעֲנוּ, תַּחַת הָעֵץ.
 ה וַאֲקַחְהָ פֶתַח-לֶחֶם וְסַעְדוּ לִבְכֶּם, אַחֲרֵי תַעֲבֹרוּ--כִּי-עַל-כֵּן עֲבַרְתֶּם, עַל-עַבְדְּכֶם; וַיֹּאמְרוּ, כֵּן תַעֲשֶׂה בְּאִשְׁרֵי דְבָרְךָ.
 ו וַיִּמָּהֵר אַבְרָהָם הָאֵהֶלָה, אֶל-שָׂרָה; וַיֹּאמֶר, מִהֲרִי שְׁלֹשׁ סָאִים קָמַח סִלַּת--לוֹשִׁי, וַעֲשֵׂי עֲגוֹת.
 ז וְאֶל-הַבָּקָר, רֹץ אַבְרָהָם; וַיִּקַּח בֶּן-בָּקָר כַּד נָטוּב, וַיִּתֵּן אֶל-הַנַּעֲרָה, וַיִּמָּהֵר, לַעֲשׂוֹת אֹתוֹ.
 ח וַיִּקַּח חֲמֹמֶה וְחֹלֵב, וּבֶן-הַבָּקָר אֲשֶׁר עָשָׂה, וַיִּתֵּן, לַפְּנִיָּהִם; וְהוּא-עֹמֵד עֲלֵיהֶם תַּחַת
 הָעֵץ, וַיֹּאכְלוּ.
 ט וַיֹּאמְרוּ אֵלָיו, אֵיזָה שָׂרָה אִשְׁתְּךָ; וַיֹּאמֶר, הִנֵּה בְּאֵהֶל.
 י וַיֹּאמֶר, שׁוּב אֲשׁוּב אֵלֶיךָ כְּעַת חַיָּה, וְהִנֵּה-בֹן, לְשָׂרָה אִשְׁתְּךָ; וְשָׂרָה שִׂמְעַת פֶּתַח
 הָאֵהֶל, וְהוּא אַחֲרָיו.
 יא וַאֲבָרָהָם וְשָׂרָה זָקְנִים, בָּאִים בִּימֵים; חֲדָל לִהְיוֹת לְשָׂרָה, אֶרֶח בְּנָשִׁים.
 יב וַתִּצְחַק שָׂרָה, בְּקִרְבָּהּ לֵאמֹר: אַחֲרֵי בִלְתִּי הִיְתָה-לִּי עַדְנָה, וְאֲדֹנָי זָקֵן.
 יג וַיֹּאמֶר יְהוָה, אֶל-אַבְרָהָם: לְמָה זֶה צָחַקָה שָׂרָה לֵאמֹר, הֲאֵף אֲמַנִּם אֵלֶּךָ--וְאֲנִי
 זָקֵנְתִּי.
 יד הֲיִפְלֹא מִיְהוָה, דָּבָר; לְמוֹעֵד אֲשׁוּב אֵלֶיךָ, כְּעַת חַיָּה--וּלְשָׂרָה בֹן.
 טו וַתִּכְחַשׁ שָׂרָה לֵאמֹר לֹא צָחַקְתִּי, כִּי יִרְאַה; וַיֹּאמֶר לֹא, כִּי צָחַקְתִּי.
 טז וַיִּקְמוּ מִשֵּׁם הָאֲנָשִׁים, וַיִּשְׁקְפוּ עַל-פְּנֵי סֹדֶם; וַאֲבָרָהָם--הֵלֵךְ עִמָּם, לְשַׁלְחָם.
 יז וַיְהִי, אָמֵר: הַמִּכְסָּה אֲנִי מֵאַבְרָהָם, אֲשֶׁר אֲנִי עֹשֶׂה.
 יח וַאֲבָרָהָם--הָיוּ יְהִיָּה לְגוֹי גָדוֹל, וְעַצוֹם; וַנִּבְרְכוּ-בוֹ--כָּל, גּוֹיֵי הָאָרֶץ.
 יט כִּי יִדְעֻתָיו, לְמַעַן אֲשֶׁר יִצְנֶה אֶת-בָּנָיו וְאֶת-בֵּיתוֹ אַחֲרָיו, וְשִׁמְרוּ דֶּרֶךְ יְהוָה, לַעֲשׂוֹת
 צְדָקָה וּמִשְׁפָּט--לְמַעַן, הִבִּיא יְהוָה עַל-אַבְרָהָם, אֶת אֲשֶׁר-דִּבֶּר, עָלָיו.

Genesis 18:1-19^a

- 1 And the LORD appeared unto him by the terebinths of Mamre, as he sat in the tent door in the heat of the day;
- 2 and he lifted up his eyes and looked, and, lo, three men stood over against him; and when he saw them, he ran to meet them from the tent^b door, and bowed down to the earth,
- 3 and said: "My lord^c, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant.

^a Jewish Publications Society 1917 Translation

^b אֵהֶל: loc. הָאֵהֶלָה, sf. אֵהֶלָה, pl. אֵהֶלִי, but אֵהֶלִים (bo-), cs. אֵהֶלִי, sf.

אֵהֶלִי: 1. tent: var. vbs; 2. tent-dwellers, families, 3. *æhel yhw* tent of Yahweh

- 4 Let now a little water be fetched, and wash your feet, and recline^d yourselves under the tree.
- 5 And I will fetch a morsel of bread, and stay ye your heart; after that ye shall pass on^e; forasmuch as ye are come to your servant.” And they said: “So do, as thou hast said.”
- 6 And Abraham hastened into the tent unto Sarah, and said: “Make ready quickly three measures of fine meal, knead it, and make cakes.”
- 7 And Abraham ran unto the herd, and fetched a calf tender and good, and gave it unto the servant; and he hastened to dress it.
- 8 And he took curd, and milk, and the calf which he had dressed, and set it before them; and he stood by them under the tree, and they did eat.
- 9 And they said unto him: “Where is Sarah thy wife?” And he said: “Behold, in the tent.”
- 10 And He said: “I will certainly return unto thee when the season cometh round; and, lo, Sarah thy wife shall have a son.” And Sarah heard in the tent door, which was behind him.
- 11 Now Abraham and Sarah were old, and well stricken in age; it had ceased to be with Sarah after the manner of women.
- 12 And Sarah laughed within herself, saying: “After I am waxed old shall I have pleasure, my lord being old also?”
- 13 And the LORD said unto Abraham: “Wherefore did Sarah laugh, saying: ‘Shall I of a surety bear a child, who am old?’
- 14 Is any thing too hard for the LORD. At the set time I will return unto thee, when the season cometh round, and Sarah shall have a son.”
- 15 Then Sarah denied, saying: “I laughed not”; for she was afraid. And He said: “Nay; but thou didst laugh.”
- 16 And the men rose up from thence, and looked out toward Sodom; and Abraham went with them to bring them on the way.
- 17 And the LORD said: “Shall I hide from Abraham that which I am doing;
- 18 seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?
- 19 For I have known him, to the end that he may command his children and his household after him, that they may keep the way of the LORD, to do righteousness and justice; to the end that the LORD may bring upon Abraham that which He hath spoken of him.”

^c אָדוֹן (*adon*) lord (origin from an unused word), husbands(1), Lord(4), lord(173), lord's(9), lords(2), master(91), master's(24), masters(5), owner(1).

^d שָׁעַן (*shaan*) lean(3), leaned(2), leaning(2), leans(2), relied(4), rely(4), rest yourselves(1), supported(1), trust(1), trusted(1), trusts(1).

^e עָבַר (*abar*) to pass over, through, or by, pass on.

בראשית טי:א- יג

- א וַיָּבֹאוּ שְׁנֵי הַמַּלְאָכִים סָדֹמָה, בְּעֶרְב, וְלוֹט, יָשָׁב בְּשַׁעַר-סָדֹם; וַיֵּרָא-לוֹט וַיָּקָם לִקְרָאתָם, וַיִּשְׁתַּחוּ אֲפִים אֲרָצָה.
- ב וַיֹּאמֶר הִנֵּה נָא-אֲדֹנִי, סוּרוּ נָא אֶל-בֵּית עֲבָדְכֶם וְלִינוּ וְרַחְצוּ רַגְלֵיכֶם, וְהִשְׁכַּמְתֶּם, וְהִלַּכְתֶּם לְדַרְכְּכֶם; וַיֹּאמְרוּ לֹא, כִּי בָרוּחַ גָּלִין.
- ג וַיִּפְצֹר-בָּם מֵאֲדָ--וַיִּסְרוּ אֵלָיו, וַיָּבֹאוּ אֶל-בֵּיתוֹ; וַיַּעַשׂ לָהֶם מִשְׁתֶּה, וּמִצּוֹת אָפָה וַיֹּאכְלוּ.
- ד טָרָם, יִשְׁכְּבוּ, וְאִנְשֵׁי הָעִיר אִנְשֵׁי סָדֹם נֹסְבִי עַל-הַבַּיִת, מִנֶּעַר וְעַד-זָקֵן: כָּל-הָעָם, מִקְּצָה.
- ה וַיִּקְרָאוּ אֶל-לוֹט וַיֹּאמְרוּ לוֹ, אֵיךְ הָאֲנָשִׁים אֲשֶׁר-בָּאוּ אֵלֶיךָ הַלַּיְלָה; הוֹצִיָאם אֵלֵינוּ, וַיַּנְדְּעָה אֹתָם.
- ו וַיֵּצֵא אֲלֵהֶם לוֹט, הַפֶּתַח; וַהֲדִלָת, סָגַר אַחֲרָיו.
- ז וַיֹּאמֶר: אֶל-נָא אַחִי, תִּרְעֻנוּ.
- ח הִנֵּה-נָא לִי שְׁתֵּי בָנוֹת, אֲשֶׁר לֹא-יָדָעוּ אִישׁ--אוֹצִיָאָה-נָא אֶתְהוֹן אֲלֵיכֶם, וַעֲשׂוּ לָהֶן כְּטוֹב בְּעֵינֵיכֶם; רַק לֹא-אֲנָשִׁים הָאֵל, אֶל-תַּעֲשׂוּ דָבָר, כִּי-עַל-כֵּן בָּאוּ, בְּצַל קִרְתִּי.
- ט וַיֹּאמְרוּ גֵשׁ-הֲלָאָה, וַיֹּאמְרוּ הָאֶחָד בָּא-לְגוֹר וַיִּשְׁפֹּט שְׁפוֹט--עֲתָה, נָרַע לָךְ מֵהֶם; וַיִּפְצְרוּ בְּאִישׁ בְּלוֹט מֵאֲדָ, וַיִּגְשׁוּ לְשַׁבֵּר הַדָּלֶת.
- י וַיִּשְׁלַחוּ הָאֲנָשִׁים אֶת-יָדָם, וַיָּבִיאוּ אֶת-לוֹט אֲלֵיהֶם הַבַּיִתָּה; וְאֶת-הַדָּלֶת, סָגְרוּ.
- יא וְאֶת-הָאֲנָשִׁים אֲשֶׁר-פָּתַח הַבַּיִת, הִכּוּ בַסִּנּוּרִים, מִקֶּטֶן, וְעַד-גָּדוֹל; וַיִּלְאוּ, לְמִצָּא הַפֶּתַח.
- יב וַיֹּאמְרוּ הָאֲנָשִׁים אֶל-לוֹט, עַד מִי-לָךְ פֹּה--חֲתָן וּבָנִיךָ וּבְנֹתֶיךָ, וְכָל אֲשֶׁר-לָךְ בָּעִיר: הוֹצֵא, מִן-הַמָּקוֹם.
- יג כִּי-מִשְׁחָתִים אָנֹחֵנוּ, אֶת-הַמָּקוֹם הַזֶּה: כִּי-גָדְלָה צַעֲקָתָם אֶת-פְּנֵי יְהוָה, וַיִּשְׁלַחנִי יְהוָה לְשַׁחֲתָהּ.

Genesis 19:1-13^a

- 1 And the two angels^f came to Sodom^g at even; and Lot sat in the gate of Sodom; and Lot saw them, and rose up to meet them; and he fell down on his face to the earth;
- 2 and he said: "Behold now, my lords, turn aside, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your way." And they said: "Nay; but we will abide in the broad place all night."
- 3 And he urged them greatly; and they turned in unto him, and entered into his house; and he made them a feast, and did bake unleavened bread^h, and they did eat.

^f מַלְאָךְ *mal'ak* {*mal-awk'*} 1) messenger, representative 1a) messenger 1b) angel 1c) the theophanic angel (origin: from an unused root meaning to despatch as a deputy).

^g סָדֹם *Cedom* {*sed-ome'*} Sodom = 'burning' 1) a Canaanite city, usually paired with Gomorrah, located in the area of the Dead Sea and the Jordan river; both cities destroyed by God in judgment (origin: from an unused root meaning to scorch).

^h מִצָּה *matstzah* {*mats-tsaw'*} 1) unleavened (bread, cake), without leaven.

- 4 But before they lay down, the men of the city, even the men of Sodom, compassedⁱ the house round, both young and old, all the people from every quarter.
- 5 And they called unto Lot, and said unto him: “Where are the men that came in to thee this night? Bring them out unto us, that we may know them.”
- 6 And Lot went out unto them to the door, and shut the door after him.
- 7 And he said: “I pray you, my brethren, do not so wickedly^j.”
- 8 Behold now, I have two daughters that have not known man; let me, I pray you, bring them out unto you, and do ye to them as is good in your eyes; only unto these men do nothing; forasmuch as they are come under the shadow of my roof.”
- 9 And they said: “Stand back.” And they said: “This one fellow came in to sojourn, and he will needs play the judge; now will we deal worse with thee, than with them.” And they pressed sore upon the man, even Lot, and drew near to break the door.
- 10 But the men put forth their hand, and brought Lot into the house to them, and the door they shut.
- 11 And they smote the men that were at the door of the house with blindness, both small and great; so that they wearied themselves to find the door.
- 12 And the men said unto Lot: “Hast thou here any besides? Son-in-law, and thy sons, and thy daughters, and whomsoever thou hast in the city; bring them out of the place;
- 13 for we will destroy this place, because the cry of them is waxed great before the LORD; and the LORD hath sent us to destroy it.”

ⁱ סָבַב *cabab* {*saw-bab*'} 1) to turn, turn about or around or aside or back or towards, go about or around, surround, encircle, change direction 1a) (*Qal*) 1a1) to turn, turn about, be brought round, change 1a2) to march or walk around, go partly around, circle about, skirt, make a round, make a circuit, go about to, surround, encompass.

^j רָעָה *ra`a`* {*raw-ah*'} 1) to be bad, be evil 1a) (*Qal*) 1a1) to be displeasing 1a2) to be sad 1a3) to be injurious, be evil 1a4) to be wicked, be evil (ethically) 1b) (*Hiphil*) 1b1) to do an injury or hurt 1b2) to do evil or wickedly 1b3) mischief (participle) 2) to break, shatter 2a) (*Qal*) 2a1) to break 2a2) broken (participle) 2a3) to be broken 2b) (*Hithpolel*) to be broken, be broken in pieces, be broken asunder.

Κατα Ματθαιον 8:5-13

- 5 Εἰσελθόντος δὲ αὐτοῦ εἰς Καφαρναοὺμ προσῆλθεν αὐτῷ ἑκατόνταρχος παρακαλῶν αὐτὸν
- 6 καὶ λέγων· κύριε, ὁ παῖς μου βέβληται ἐν τῇ οἰκίᾳ παραλυτικός, δεινῶς βασανιζόμενος. ⁷ καὶ λέγει αὐτῷ· ἐγὼ ἐλθὼν θεραπεύσω αὐτόν.
- 8 καὶ ἀποκριθεὶς ὁ ἑκατόνταρχος ἔφη· κύριε, οὐκ εἰμὶ ἱκανὸς ἵνα μου ὑπὸ τὴν στέγην εἰσέλθῃς, ἀλλὰ μόνον εἰπέ λόγῳ, καὶ ἰαθήσεται ὁ παῖς μου.
- 9 καὶ γὰρ ἐγὼ ἄνθρωπός εἰμι ὑπὸ ἐξουσίαν, ἔχων ὑπ' ἐμαυτὸν στρατιώτας, καὶ λέγω τούτῳ· πορεύθητι, καὶ πορεύεται, καὶ ἄλλῳ· ἔρχου, καὶ ἔρχεται, καὶ τῷ δούλῳ μου· ποιήσων τοῦτο, καὶ ποιεῖ.
- 10 ἀκούσας δὲ ὁ Ἰησοῦς ἐθαύμασεν καὶ εἶπεν τοῖς ἀκολουθοῦσιν· ἀμὴν λέγω ὑμῖν, παρ' οὐδενὶ τοσαύτην πίστιν ἐν τῷ Ἰσραὴλ εὕρον.
- 11 λέγω δὲ ὑμῖν ὅτι πολλοὶ ἀπὸ ἀνατολῶν καὶ δυσμῶν ἥξουσιν καὶ ἀνακλιθήσονται μετὰ Ἀβραάμ καὶ Ἰσαὰκ καὶ Ἰακώβ ἐν τῇ βασιλείᾳ τῶν οὐρανῶν,
- 12 οἱ δὲ υἱοὶ τῆς βασιλείας ἐκβληθήσονται εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.
- 13 καὶ εἶπεν ὁ Ἰησοῦς τῷ ἑκατοντάρχη· ὕπαγε, ὡς ἐπίστευσας γεννηθήτω σοι. καὶ ἰάθη ὁ παῖς [αὐτοῦ] ἐν τῇ ὥρᾳ ἐκεῖνῃ.

Matthew 8:5-13^k

- 5 Now when Jesus had entered Capernaum, a centurion came to Him, pleading^l with Him,
- 6 saying, "Lord, my servant^m is lying at home paralyzed", dreadfully tormented."
- 7 And Jesus said to him, "I will come and heal him."
- 8 The centurion^o answered and said, "Lord, I am not worthy that You should come under my roof. But only speak a word, and my servant will be healed.
- 9 For I also am a man under authority^p, having soldiers under me. And I say to this one, 'Go,' and he goes; and to another, 'Come,' and he comes; and to my servant, 'Do this,' and he does it."

^k New King James Version

^l παρακαλέω *parakaleo* {*par-ak-al-eh'-o*} 1) to call to one's side, call for, summon 2) to address, speak to, (call to, call upon), which may be done in the way of exhortation, entreaty, comfort, instruction, etc. 2a) to admonish, exhort 2b) to beg, entreat, beseech 2b1) to strive to appease by entreaty 2c) to console, to encourage and strengthen by consolation, to comfort 2c1) to receive consolation, be comforted 2d) to encourage, strengthen 2e) exhorting and comforting and encouraging 2f) to instruct, teach

^m παῖς *pais* {*paheece*} 1) a child, boy or girl 1a) infants, children 2) servant, slave 2a) an attendant, servant, spec. a king's attendant, minister

ⁿ παραλυτικός *paralutikos* {*par-al-oo-tee-kos*} 1) paralytic 1a) suffering from the relaxing of the nerves of one's side 1b) disabled, weak of limb

^o ἑκατοντάρχης *hekatontarches* {*hek-at-on-tar'-khace*} or *hekatontarchos* {*hek-at-on-tar-khos*} 1) an officer in the Roman army

^p ἐξουσία *exousia* {*ex-oo-see'-ah*} 1) power of choice, liberty of doing as one pleases 1a) leave or permission 2) physical and mental power 2a) the ability or strength with which one is endued, which he either possesses or exercises 3) the power of authority (influence) and of right (privilege) 4) the power of rule or government (the power of him whose will and commands must be submitted to by others and obeyed) 4a) universally 4a1) authority over mankind 4b) specifically 4b1) the power of judicial decisions 4b2) of authority to manage domestic affairs 4c) metonymically 4c1) a thing subject to authority or rule 4c1a) jurisdiction 4c2) one who possesses authority 4c2a) a ruler, a human magistrate

- 10 When Jesus heard it, He marvelled, and said to those who followed, “Assuredly, I say to you, I have not found such great faith^q, not even in Israel!
- 11 And I say to you that many will come from east and west, and sit down with Abraham, Isaac, and Jacob in the kingdom^r of heaven.
- 12 But the sons of the kingdom will be cast out into outer darkness. There will be weeping and gnashing of teeth.”
- 13 Then Jesus said to the centurion, “Go your way; and as you have believed, so let it be done for you.” And his servant was healed that same hour.

4c2b) the leading and more powerful among created beings superior to man, spiritual potentates 4d) a sign of the husband's authority over his wife 4d1) the veil with which propriety required a women to cover herself 4e) the sign of regal authority, a crown.

^q πίστις *pistis* {*pis'-tis*} 1) conviction of the truth of anything, belief; in the NT of a conviction or belief respecting man's relationship to God and divine things, generally with the included idea of trust and holy fervour born of faith and joined with it 1a) relating to God 1a1) the conviction that God exists and is the creator and ruler of all things, the provider and bestower of eternal salvation through Christ 1b) relating to Christ 1b1) a strong and welcome conviction or belief that Jesus is the Messiah, through whom we obtain eternal salvation in the kingdom of God 1c) the religious beliefs of Christians 1d) belief with the predominate idea of trust (or confidence) whether in God or in Christ, springing from faith in the same 2) fidelity, faithfulness 2a) the character of one who can be relied on.

^r βασιλεία *basileia* {*bas-il-i'-ah*} 1) royal power, kingship, dominion, rule 1a) not to be confused with an actual kingdom but rather the right or authority to rule over a kingdom 1b) of the royal power of Jesus as the triumphant Messiah 1c) of the royal power and dignity conferred on Christians in the Messiah's kingdom 2) a kingdom, the territory subject to the rule of a king 3) used in the N.T. to refer to the reign of the Messiah.

Προς Εβραίους 13:1-3

- 1 Ἡ φιλαδελφία μενέτω.
- 2 τῆς φιλοξενίας μὴ ἐπιλανθάνεσθε, διὰ ταύτης γὰρ ἔλαθόν τινες ξενίσαντες ἄγγέλους.
- 3 μιμνήσκεσθε τῶν δεσμίων ὡς συνδεδεμένοι, τῶν κακουχουμένων ὡς καὶ αὐτοὶ ὄντες ἐν σώματι.

Hebrews 13:1-3^k

- 1 Bondservants Let brotherly love^s continue.
- 2 Do not forget to entertain strangers^t, for by so doing some have unwittingly entertained^u angels.
- 3 Remember the prisoners as if chained^v with them—those who are mistreated—since you yourselves are in the body also.

^s φιλαδελφία (*philadelphia*) the love of brothers, brotherly love, brotherly kindness(2), brotherly love(1), love of brethren(3).

^t φιλοξενία (*philoxenia*) love of strangers, hospitality to strangers(1).

^u ξενίζω (*xenizo*) to receive as a guest, to surprise, entertained(2), gave lodging(1), lodge(1), staying(3), strange things(1), surprised(2).

^v δέσμιος (*desmios*) binding, bound, prisoner(12), prisoners(4).

سورة الذاريات ٢٤-٣٧

هَلْ أَتَاكَ حَدِيثُ ضَيْفِ إِبْرَاهِيمَ الْمُكْرَمِينَ ٢٤
 إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا قَالَ سَلَامٌ قَوْمٌ مُنْكَرُونَ ٢٥
 فَرَاغَ إِلَى أَهْلِهِ فَجَاءَ بِعِجْلٍ سَمِينٍ ٢٦
 فَقَرَّبَهُ إِلَيْهِمْ قَالَ أَلَا تَأْكُلُونَ ٢٧
 فَأَوْجَسَ مِنْهُمْ خِيفَةً قَالُوا لَا تَخَفْ وَبَشَّرُوهُ بِغُلَامٍ عَلِيمٍ ٢٨
 فَأَقْبَلَتِ امْرَأَتُهُ فِي صِرَّةٍ فَاصْكَتْ وَجَهِهَا وَقَالَتْ عَجُوزٌ عَقِيمٌ ٢٩
 قَالُوا كَذَلِكَ قَالَ رَبُّكَ إِنَّهُ هُوَ الْحَكِيمُ الْعَلِيمُ ٣٠
 قَالَ فَمَا خَطْبُكُمْ أَيُّهَا الْمُرْسَلُونَ ٣١
 قَالُوا إِنَّا أُرْسِلْنَا إِلَى قَوْمٍ مُجْرِمِينَ ٣٢
 لِنُرْسِلَ عَلَيْهِمْ حِجَارَةً مِنْ طِينٍ ٣٣
 مُسَوَّمَةً عِنْدَ رَبِّكَ لِلْمُسْرِفِينَ ٣٤
 فَأَخْرَجْنَا مَنْ كَانَ فِيهَا مِنَ الْمُؤْمِنِينَ ٣٥
 فَمَا وَجَدْنَا فِيهَا غَيْرَ بَيْتٍ مِنَ الْمُسْلِمِينَ ٣٦
 وَتَرَكْنَا فِيهَا آيَةً لِلَّذِينَ يَخَافُونَ الْعَذَابَ الْأَلِيمَ ٣٧

The Scattering Winds 24-37^w

- 24 Has there come to you word^x of the honoured guests^y of Abraham?
 25 When they entered upon him and said, "Peace"; and he said, "Peace – a mysterious^z folk^{aa}".
 26 So he turned to his household and came with a fattened calf.
 27 And he set it near^{bb} to them and said, "Will you not eat?"
 28 And he sensed a fear^{cc} of them; they said, "Fear not", and gave him good tidings^{dd} of a boy^{ee} with knowledge^{ff}.

^w Quran 51, Rendered into English by Muhammad Yusuf

^x حديث *hadīth* 'news, story, incident' root: *h-d-th* 'conversation, chat, accident'

^y ضيف *dayf* 'guest, visitor' root: *ḍ-y-f* 'hospitality, guest, entertain, visitor'

^z منكرون *mankūrūna* 'unknown, strange' passive participle of نكر *nakira* 'to be unknown' root: *n-k-r* 'unknown'

^{aa} قوم *qawm* 'nation, tribe, people' root: *q-w-m* 'stand, establish'

^{bb} قرب *qarraba* 'to bring near, present' root II: *q-r-b* 'near, proximity'

^{cc} أوجس *awjasa* 'to feel, sense' root IV: *w-j-s* 'fear, apprehension'

^{dd} بشروا *bashsharū* 3 plural perfect 'to give good news' root II: *b-sh-r* 'good news'

^{ee} غلام *ghulāmin* genitive singular of غلام *ghulām* 'lad, boy, squire' root: *gh-l-m* 'youth'

- 29 But his wife came forth with a wail^{gg} and smote her face and said “A barren old woman!”
- 30 They said, “Thus has said your Lord; indeed is He the Wise, the Knowing”.
- 31 He said, “So what is your affair^{hh}, O you who are sentⁱⁱ?”
- 32 They said, “Indeed, have we been sent to a sinful nation,
- 33 That we send down upon them stones of clay,
- 34 Marked^{jj} according to your Lord for the dissipate.
- 35 And we sent out whomsoever was therein of the believers^{kk},
- 36 But we found not therein of the submitters^{ll}, except one house;
- 37 And we left therein a sign^{mm} for those who fear the grievous punishment”.

^{ff} عَلِيم *alīm* ‘wise, knowledgeable’ root: ‘-l-m ‘knowledge, science’

^{gg} صرة *ṣarratin* genitive of صرة *ṣarrah* ‘cry, squeal’ root: ṣ-r-r ‘stridulate, chirp, tie, fasten’

^{hh} خُطْب *khaṭb* ‘matter, affair, question’ root: kh-ṭ-b ‘matter, business, affliction, betrothal’

ⁱⁱ مرسلون *mursalūn* ‘messengers, those who are sent’ 3 plural passive participle of أُرْسِلَ *arsala* ‘to send’ root IV: r-s-l ‘send, message, letter’

^{jj} مَسْوَمة *musawwamatan* feminine accusative singular of passive participle مَسْوَم *musawwamun* ‘marked, forced upon, indicated’ root II: s-w-m ‘force upon, impose’

^{kk} مُؤْمِنِينَ *mu’minīn* masculine oblique plural of active participle مُؤْمِن *mu’min* ‘believer’ root: ‘-m-n ‘security, assurance, faith’

^{ll} مُسْلِمِينَ *muslimīn* masculine oblique plural of active participle مُسْلِم *muslim* ‘submitter’ root: s-l-m ‘submission, peace, surrender’

^{mm} آية *āyah* accusative singular of آية *āyah* ‘sign, verse’

صحيح البخاري: كتاب الأدب ٥٦٧٦

حَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ سُلَيْمَانَ عَنْ أَبِي عُثْمَانَ قَالَ قَالَ عَبْدُ الرَّحْمَنِ بْنُ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُمَا:

جَاءَ أَبُو بَكْرٍ بِضَيْفٍ لَهُ أَوْ بِأَضْيَافٍ لَهُ فَأَمْسَى عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمَّا جَاءَ قَالَتْ لَهُ أُمِّي احْتَبَسْتُ عَنْ ضَيْفِكَ أَوْ عَنْ أَضْيَافِكَ اللَّيْلَةَ قَالَ مَا عَشَيْتُهُمْ فَقَالَتْ عَرَضْنَا عَلَيْهِ أَوْ عَلَيْهِمْ فَأَبَوْا أَوْ فَأَبَى فَعُضِبَ أَبُو بَكْرٍ فَسَبَّ وَجَدَّعَ وَحَلَفَ لَا يَطْعَمُهُ فَاخْتَبَأْتُ أَنَا فَقَالَ يَا غُنْثَرُ فَحَلَفْتَ الْمَرْأَةُ لَا تَطْعَمُهُ حَتَّى يَطْعَمَهُ فَحَلَفَ الضَّيْفُ أَوْ الْأَضْيَافُ أَنْ لَا يَطْعَمَهُ أَوْ يَطْعَمُوهُ حَتَّى يَطْعَمَهُ فَقَالَ أَبُو بَكْرٍ كَانَ هَذِهِ مِنَ الشَّيْطَانِ فَدَعَا بِالطَّعَامِ فَأَكَلَ وَأَكَلُوا فَجَعَلُوا لَا يَرْفَعُونَ لُقْمَةً إِلَّا رَبَا مِنْ أَسْفَلِهَا أَكْثَرُ مِنْهَا فَقَالَ يَا أُخْتُ بَنِي فِرَاسٍ مَا هَذَا فَقَالَتْ وَقُرَّةٌ عَيْنِي إِنَّهَا الْآنَ لَأَكْثَرُ قَبْلَ أَنْ نَأْكُلَ فَأَكَلُوا وَبَعَثَ بِهَا إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَكَرَ أَنَّهُ أَكَلَ مِنْهَا

Sahih al-Bukhari: The Book of Manners 5676ⁿⁿ

Narrated to me Muḥammad bin al-Muthanna, narrated to us Ibn Abi ‘Adiyy, of Sulaymān, of Abu ‘Uthmān, that ‘Abd al-Raḥmān bin Abi Bakr (God is pleased with them both) said:

‘Abu Bakr came with a guest of his or guests of his, and he spent the evening^{oo} with the Prophet (peace be upon him); and when he came, my mother said to him, “You have been detained from your guest, or from your guests, for the night”. He said, “Have you served the dinner?” and she said, “We served him, or them, and they refused, or he refused”. So Abu Bakr became angry and cursed^{pp}, and made invocation that I be cut, and swore^{qq} he would not eat of it, and I hid myself and he called me, “O fool!” And so his wife swore she would not eat of it until he ate of it, and so the guest or guests swore not to eat of it, until he ate of it. And Abu Bakr said, “As though this was from Satan”, and so he called for the food and ate, and they ate. And they did not begin to lift a morsel of food except that it increased from below to more than that. And he said, “O Sister of the Banu Firas, what is this!” And she said, “O apple of my eye^{rr}! Indeed it is now more than before we were eating and they were eating”. And they sent some of it to the Prophet (peace be upon him) and it is said that he ate of it’.

ⁿⁿ Translated into English by Muhammad Yusuf

^{oo} أمسى *amsa* ‘to pass the evening, night’ root: *m-s-* ‘evening’

^{pp} سب *sabba* ‘to curse, vituperate’ root: *s-b-b* ‘vituperate, cause, reason’

^{qq} حلف *halafa* ‘to swear, take an oath’ root: *h-l-f* ‘treaty, oath’

^{rr} قرة عيني *qurratu ‘aini* literally ‘coolness of my eye’

سنن الترمذي: الإيمان عن رسول الله ٢٥٥٣

حَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ عَنْ الْأَعْمَشِ عَنْ أَبِي إِسْحَقَ عَنْ أَبِي الْأَحْوَصِ
عَنْ عَبْدِ اللَّهِ قَالَ:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (إِنَّ الْإِسْلَامَ بَدَأَ غَرِيبًا وَسَيَعُودُ غَرِيبًا كَمَا بَدَأَ فَطُوبَى
لِلْغُرَبَاءِ)

Sunan al-Tirmidhi: Faith in the Prophet of God 2553^{ss}

Narrated to us Abu Kurayb, narrated to us Hafṣ bin Ghayāth, of al-‘Amash, of Abu Ishāq, of Abu al-Aḥwas, of ‘Abd Allah who said:

‘Said the Messenger of God (peace be upon him), “Indeed, Islam began as strange” and will revert to being strange such as it began; so give good tidings to the strangers^{uuu}’.

^{ss} Translated into English by Muhammad Yusuf

^u *gharīban* adverbial accusative singular of غريب *gharīb* ‘strange, stranger, foreign’ root: *gh-r-b* ‘strange, foreign, western’

^{uuu} *ghurabā* genitive masculine plural of غريب *gharīb* ‘strange, stranger, foreign’ root: *gh-r-b* ‘strange, foreign, western’