

Temporal Harmony & Evangelism, Luke 10:6; Hospitality toward Those Who Teach the Gospel & Doctrine, v. 7; the Example of Lot, Deut 23:17-18

Luke 10:6 - “And if a son of peace [υἱὸς εἰρήνης, *huios eirēnēs*: one who has believed in Messiah and possesses the same inner peace as the evangelists] is there, your peace will rest on him. But if not, it will return to you.”

- 1) The phrase “son of peace” makes reference to a person who has an affinity for peace, i.e., he is not discourteous but gracious, not reserved but affable, not caustic but congenial. Such a disposition makes one a fellow son of peace whereas one that is hostile is decidedly not.
- 2) The peace which comes through faith in Christ is of a spiritual nature and has to do with harmony with God. Such a person may or may not be found in the house the evangelists approach.
- 3) The moment of objectivity that is required for a person to comprehend the gospel message cannot occur if a level of temporal harmony is not attained between the believer and the unbeliever.
- 4) This temporal harmony is acquired by the evangelist demonstrating a desire to establish a level of cordiality between himself and his audience.
- 5) When Rick Hughes addresses a high school assembly he does not immediately launch into a gospel presentation. He first takes time to develop a level of rapport with the students.
- 6) His “peace to this house” is expressed by taking time to communicate to the students that he is not a threat, a bully, or a stuffed shirt.
- 7) Instead, Rick communicates with them on their level, telling funny stories and joking around. Finally he turns the conversation to himself as he relates the mistakes he made in his life before realizing he was headed down a dead-end road. Many in the group have privately come to that conclusion about their own lives and Rick’s personal comments help develop the rapport necessary to give the gospel an objective hearing which is just minutes away in Rick’s presentation.
- 8) The peace the evangelist seeks to establish in the mind of the lost person is an establishment variety of a relaxed mental attitude – a comfort zone into which can later be inserted a clear presentation of the gospel.
- 9) When the evangelists in verse 5 make this effort with their salutation, “Peace to this house,” how the individual responds determines how the evangelist will manage the situation.
- 10) If the household contains a “son of peace” then the evangelists’ peace will remain upon him thus establishing the rapport needed to take up residence and receive his hospitality.

- 11) If there is no such person then the evangelists' peace will return to them. This phrase is the Lord's way of encouraging the evangelists by indicating that when they are rejected they will be blessed for their efforts.
- 12) When the "son of peace" – the one who possesses inner happiness – is identified, then the evangelists are told to stay in that house and accept his hospitality:

Luke 10:7 - "Now stay in that same house, eating and drinking what they give you; for the worker deserves his pay. Do not move around from house to house."

- 13) The two men in the example are to find logistics from someone with inner happiness. This is a system of grace hospitality that finds its guidance from doctrine. When the evangelists' present themselves at the homeowner's door they offer the salutation "peace to this house." When he responds as a person with inner happiness then a spiritual rapport is established between him and the two evangelists.
- 14) Hospitality is a doctrine that is supported in Old and New Testament examples. A summary of the practice is provided by:

Gower, Ralph. *The New Manners & Customs of Bible Times*. Rev. ed. (Chicago: Moody Press, 2005), 214:

Entertaining others to eat and to stay was important for the people of the Bible; the urge to give hospitality seems to have been rooted in their experience of nomadic life.

If a person came within one's tent or home, he was absolutely safe under the protection of the family.

NOTE: The example Gower gives in his article is Genesis 19:8, the passage where Lot protected the two angels in his home when the Sodomites demanded that he hand them over. In verse 7 Lot pleaded with them, "Please do not act wickedly," but they were implacable. From a sense of personal obligation to the principle of hospitality, Lot then offered up his two daughters which the Sodomites refused.

The practice and toleration of homosexuality was expressly forbidden in the Mosaic Law in:

Deuteronomy 23:17 - "None of the daughters of Israel shall be a cult prostitute [קַדְשָׁה **qedeshah: female homosexuals**], nor shall any of the sons of Israel be a cult prostitute [קַדֵּשׁ **qadesh: homosexuals**].

v. 18 - "You shall not bring the hire of a harlot or the wages of a dog into the house of the Lord your God for any votive offering, for both of these are an abomination to the Lord your God."

NOTE: According to Merrill F. Unger [*Unger's Bible Dictionary*, 3d ed., p. 1035), "'the (wages) of a dog' is a figurative expression used to denote the gains of a *qadesh* (a sodomite), who was called [κίναϊδος] *kinaidos*, by the Greeks, from the doglike manner in which he debased himself." These verses and word analyses clearly indicate that the believer is not *obligated* to show hospitality to the homosexual. Such would be done on a grace basis under the guidance of the Holy Spirit. Kindness and good manners do not necessarily equate to acceptance and approval.