

Luke 10:5

Authorized King James Version (KJV)

And into whatsoever house ye enter, first say, Peace be to this house.

Analysis

And into whatsoever house ye enter, first say, Peace be to this house. The Greek imperative legete (λέγετε, "say") makes this blessing mandatory, not optional. The phrase Eirēnē tō oikō toutō (Εἰρήνη τῷ οἴκῳ τούτῳ, "Peace to this house") employs eirēnē (εἰρήνη), the Greek equivalent of Hebrew shalom (שָׁלוֹם)—comprehensive wellbeing, wholeness, and right relationship with God.

This wasn't mere politeness but **prophetic pronouncement**. The disciples offered God's peace, which would either rest upon the house (v. 6) or return to the disciples if rejected. Jesus' messengers carried His authority to bestow blessing or warning. The word prōton (πρῶτον, "first") emphasizes priority—before requesting hospitality or proclaiming the kingdom, pronounce peace. This models the gospel's nature: grace precedes demand, blessing precedes obligation.

The early church continued this practice. Paul's letters characteristically begin with "Grace and peace" (charis kai eirēnē, χάρις καὶ εἰρήνη). Christian witness offers reconciliation with God—true shalom—not merely moral instruction or religious ritual.

Historical Context

The Hebrew greeting 'Shalom aleichem' (peace be upon you) was standard in Jewish culture. However, Jesus transforms conventional greeting into prophetic blessing with spiritual efficacy. In first-century Palestine, hospitality was sacred

duty; travelers depended on household generosity. The disciples' blessing would identify receptive households open to the gospel message. Homes that welcomed Jesus' messengers welcomed Jesus Himself (v. 16).

Related Passages

1 John 4:8 — God is love

John 15:13 — Greatest form of love

Study Questions

1. What is the full biblical meaning of 'peace' (shalom/eirēnē), and how does it differ from modern notions of peace?
2. How does pronouncing peace 'first' before any other interaction model the priority of grace in Christian witness?
3. What does it mean that this peace can either 'rest upon' a house or 'return' to the disciples, and what does this reveal about the nature of blessing?

Interlinear Text

εἰς	ἢν	δ'	ἄν	οἰκίαν	εἰσέρχησθε,	πρῶτον	λέγετε
into	whatsoever	And	G302	house	ye enter	first	say
G1519	G3739	G1161		G3614	G1525	G4412	G3004

Εἰρήνη	τῷ	οἴκῳ	τούτῳ
Peace	G3588	house	be to this
G1515		G3624	G5129

Additional Cross-References

1 Samuel 25:6 (Peace): And thus shall ye say to him that liveth in prosperity, Peace be both to thee, and peace be to thine house, and peace be unto all that thou hast.

Isaiah 57:19 (Peace): I create the fruit of the lips; Peace, peace to him that is far off, and to him that is near, saith the LORD; and I will heal him.

Ephesians 2:17 (Peace): And came and preached peace to you which were afar off, and to them that were nigh.

Luke 19:9 (Parallel theme): And Jesus said unto him, This day is salvation come to this house, forasmuch as he also is a son of Abraham.