

## All Occurrences of *peace* (εἰρήνη) in the New Testament

**Matthew 10:13** (NASB) "If the house is worthy, give it your *blessing of peace*. But if it is not worthy, take back your *blessing of peace*."

**Matthew 10:13** (GNT) καὶ ἐὰν μὲν ᾗ ἡ οἰκία ἀξία, ἐλθάτω ἡ Φειρήνη ὑμῶν ἐπ' αὐτήν, ἐὰν δὲ μὴ ᾗ ἀξία, ἡ Φειρήνη ὑμῶν πρὸς ὑμᾶς ἐπιστραφήτω.

**Matthew 10:13** (GNP) καὶ•CCK•καὶ ἐὰν•CSE•ἐὰν μὲν•TM•μὲν ᾗ•V3SPAS•εἰμί ἡ•AFSN•ἡ οἰκία•NFSN•οἰκία ἀξία•JFSNX•ἀξιος, ἐλθάτω•V3SAAM•ἔρχομαι ἡ•AFSN•ἡ εἰρήνη•NFSN•εἰρήνη ὑμῶν•OP2\_PG•ὕμεῖς ἐπ'•PA•ἐπὶ αὐτήν•OP3FSA•αὐτός, ἐὰν•CSE•ἐὰν δὲ•CCV•δέ μὴ•TN•μὴ ᾗ•V3SPAS•εἰμί ἀξία•JFSNX•ἀξιος, ἡ•AFSN•ἡ εἰρήνη•NFSN•εἰρήνη ὑμῶν•OP2\_PG•ὕμεῖς πρὸς•PA•πρὸς ὑμᾶς•OP2\_PA•ὕμεῖς ἐπιστραφήτω•V3SAPM•ἐπιστρέφω.

**Matthew 10:34** (NASB) "Do not think that I came to bring *peace* on the earth; I did not come to bring *peace*, but a sword."

**Matthew 10:34** (GNT) Μὴ νομίσητε ὅτι ἦλθον βαλεῖν εἰρήνην ἐπὶ τὴν γῆν· οὐκ ἦλθον βαλεῖν Φειρήνην ἀλλὰ μάχαιραν.

Matt 10:34 (GNP) Μὴ•TN•μὴ νομίσητε•V2PAAS•νομίζω ὅτι•CSN•ὅτι ἦλθον•V1SAAI•ἔρχομαι βαλεῖν•V\_\_AAN•βάλλω εἰρήνην•NFSN•εἰρήνη ἐπὶ•PA•ἐπὶ τὴν•AFSA•τὴ γῆν•NFSN•γῆ· οὐκ•TN•οὐ ἦλθον•V1SAAI•ἔρχομαι βαλεῖν•V\_\_AAN•βάλλω εἰρήνην•NFSN•εἰρήνη ἀλλὰ•CCV•ἀλλά μάχαιραν•NFSN•μάχαιρα.

**Mark 5:34** (NASB) And He said to her, "Daughter, your faith has made you well; go in *peace* and be healed of your affliction."

**Mark 5:34** (GNT) ὁ δὲ εἶπεν αὐτῇ· θυγάτηρ, ἡ πίστις σου σέσωκέν σε· ὑπάγε εἰς εἰρήνην καὶ ἴσθι ὑγιῆς ἀπὸ τῆς μαστιγῆς σου.

**Mark 5:34** (GNP) ὁ•AMSN•ὁ δὲ•CCB•δέ εἶπεν•V3SAAI•εἶπον αὐτῇ•OP3FSD•αὐτός· θυγάτηρ•NFSN•θυγάτηρ{θυγάτηρ•NFSV•θυγάτηρ}, ἡ•AFSN•ἡ πίστις•NFSN•πίστις σου•OP2\_SG•σύ σέσωκέν•V3SRAI•σώζω σε•OP2\_SA•σύ· ὑπάγε•V2SPAM•ὑπάγω εἰς•PA•εἰς εἰρήνην•NFSN•εἰρήνη καὶ•CCK•καὶ ἴσθι•V2SPAM•εἰμί ὑγιῆς•JFSNX•ὕγιης ἀπὸ•PG•ἀπὸ τῆς•AFSG•ἡ μαστιγῆς•NFSN•μάστιξ σου•OP2\_SG•σύ.

**Luke 1:79** (NASB) TO SHINE UPON THOSE WHO SIT IN DARKNESS AND THE SHADOW OF DEATH, To guide our feet into the way of *peace*."

**Luke 1:79** (GNT) ἐπιφάναι τοῖς ἐν σκότει καὶ σκιᾷ θανάτου καθημένοις, τοῦ κατευθῆναι τοὺς πόδας ἡμῶν εἰς ὁδὸν εἰρήνης.

**Luke 1:79** (GNP) ἐπιφάναι•V\_\_AAN•ἐπιφαίνω τοῖς•AMPD•ὁ ἐν•PD•ἐν σκότει•NNSD•σκότος καὶ•CCK•καὶ σκιᾷ•NFSN•σκιά θανάτου•NMSG•θάνατος καθημένοις•V\_\_PMPMPD•κάθημαι, τοῦ•ANSN•τό κατευθῆναι•V\_\_AAN•κατευθύνω τοὺς•AMPA•ὁ πόδας•NMPA•πούς ἡμῶν•OP1\_PG•ἡμεῖς εἰς•PA•εἰς ὁδὸν•NFSN•ὁδός εἰρήνης•NFSN•εἰρήνη.

**Luke 2:14** (NASB) "Glory to God in the highest, And on earth peace among men with whom He is pleased."

**Luke 2:14** (GNT) δόξα ἐν ὑψίστοις θεῷ καὶ ἐπὶ γῆς εἰρήνη ἐν ἀνθρώποις εὐδοκίας.

**Luke 2:14** (GNP) δόξα<sup>NFSN</sup> δόξα ἐν<sup>PD</sup> ἐν ὑψίστοις<sup>JNPDS</sup> ὑψιστος θεῷ<sup>NMSD</sup> θεός καὶ<sup>CCK</sup> καὶ ἐπὶ<sup>PG</sup> ἐπὶ γῆς<sup>NFSG</sup> γῆ εἰρήνη<sup>NFSN</sup> εἰρήνη ἐν<sup>PD</sup> ἐν ἀνθρώποις<sup>NMPD</sup> ἄνθρωπος εὐδοκίας<sup>NFSG</sup> εὐδοκία.

**Luke 2:29** (NASB) "Now Lord, You are releasing Your bond-servant to depart in peace. According to Your word;

**Luke 2:29** (GNT) νῦν ἀπολύεις τὸν δοῦλόν σου, δέσποτα, κατὰ τὸ ῥῆμά σου ἐν εἰρήνῃ.

**Luke 2:29** (GNP) νῦν<sup>BX</sup> νῦν ἀπολύεις<sup>V2SPAI</sup> ἀπολύω τὸν<sup>AMSA</sup> ὁ δοῦλόν<sup>NMSA</sup> δοῦλος<sup>\_2</sup> σου<sup>OP2\_SG</sup> σὺ, δέσποτα<sup>NMSV</sup> δεσπότης, κατὰ<sup>PA</sup> κατὰ τὸ<sup>ANSA</sup> τό ῥῆμά<sup>NNSA</sup> ῥῆμα σου<sup>OP2\_SG</sup> σὺ ἐν<sup>PD</sup> ἐν εἰρήνῃ<sup>NFSD</sup> εἰρήνῃ.

**Luke 7:50** (NASB) And He said to the woman, "Your faith has saved you; go in peace."

**Luke 7:50** (GNT) εἶπεν δὲ πρὸς τὴν γυναῖκα· ἡ πίστις σου σέσωκέν σε· πορεύου εἰς εἰρήνην.

**Luke 7:50** (GNP) εἶπεν<sup>V3SAAI</sup> εἶπον δὲ<sup>CCB</sup> δέ πρὸς<sup>PA</sup> πρὸς τὴν<sup>AFSA</sup> ἡ γυναῖκα<sup>NFSA</sup> γυνή· ἡ<sup>AFSN</sup> ἡ πίστις<sup>NFSN</sup> πίστις σου<sup>OP2\_SG</sup> σὺ σέσωκέν<sup>V3SRAI</sup> σώζω σε<sup>OP2\_SA</sup> σὺ· πορεύου<sup>V2SPMM</sup> πορεύομαι εἰς<sup>PA</sup> εἰς εἰρήνην<sup>NFSA</sup> εἰρήνη.

**Luke 8:48** (NASB) And He said to her, "Daughter, your faith has made you well; go in peace."

**Luke 8:48** (GNT) ὁ δὲ εἶπεν αὐτῇ· θυγάτηρ, ἡ πίστις σου σέσωκέν σε· πορεύου εἰς εἰρήνην.

**Luke 8:48** (GNP) ὁ<sup>AMSN</sup> ὁ δὲ<sup>CCB</sup> δέ εἶπεν<sup>V3SAAI</sup> εἶπον αὐτῇ<sup>OP3FSD</sup> αὐτός· θυγάτηρ<sup>NFSN</sup> θυγάτηρ{θυγάτηρ<sup>NFSV</sup> θυγάτηρ}, ἡ<sup>AFSN</sup> ἡ πίστις<sup>NFSN</sup> πίστις σου<sup>OP2\_SG</sup> σὺ σέσωκέν<sup>V3SRAI</sup> σώζω σε<sup>OP2\_SA</sup> σὺ· πορεύου<sup>V2SPMM</sup> πορεύομαι εἰς<sup>PA</sup> εἰς εἰρήνην<sup>NFSA</sup> εἰρήνη.

**Luke 10:5** (NASB) "Whatever house you enter, first say, 'Peace be to this house.'

**Luke 10:5** (GNT) εἰς ἣν δ' ἂν εἰσέλθητε οἰκίαν, πρῶτον λέγετε· εἰρήνη τῷ οἴκῳ τούτῳ.

**Luke 10:5** (GNP) εἰς<sup>PA</sup> εἰς ἣν<sup>ORRFSA</sup> ὅς δ'<sup>CCB</sup> δέ ἂν<sup>TU</sup> ἂν εἰσέλθητε<sup>V2PAAS</sup> εἰσέρχομαι οἰκίαν<sup>NFSA</sup> οἰκία, πρῶτον<sup>BX</sup> πρῶτος λέγετε<sup>V2PPAM</sup> λέγω· εἰρήνη<sup>NFSN</sup> εἰρήνη τῷ<sup>AMSD</sup> ὁ οἴκῳ<sup>NMSD</sup> οἴκος τούτῳ<sup>OADMSD</sup> οὗτος.

**Luke 10:6** (NASB) "If a man of peace is there, your peace will rest on him; but if not, it will return to you.

**Luke 10:6** (GNT) καὶ ἐὰν ἐκεῖ ᾗ υἱὸς εἰρήνης, ἐπαναπαήσεται ἐπ' αὐτὸν ἢ εἰρήνη ὑμῶν· εἰ δὲ μὴ γε, ἐφ' ὑμᾶς ἀνακάμψει.

**Luke 10:6** (GNP) καὶ•CCK•καὶ ἐὰν•CSE•ἐὰν ἐκεῖ•BX•ἐκεῖ ᾗ•V3SPAS•εἰμί υἱὸς•NMSN•υἱός εἰρήνης•NFSO•εἰρήνη, ἐπαναπαήσεται•V3SFP•ἐπαναπαύομαι ἐπ'•PA•ἐπί αὐτὸν•OP3MSA•αὐτός ἢ•AFSN•ἢ εἰρήνη•NFSN•εἰρήνη ὑμῶν•OP2\_PG•ὕμεῖς· εἰ•CSE•εἰ δὲ•CCV•δέ μή•TN•μή γε•TM•γέ, ἐφ'•PA•ἐπί ὑμᾶς•OP2\_PA•ὕμεῖς ἀνακάμψει•V3SFAI•ἀνακάμπτω.

**Luke 11:21** (NASB) "When a strong *man*, fully armed, guards his own house, his possessions are undisturbed.

**Luke 11:21** (GNT) ὅταν ὁ ἰσχυρὸς καθωπλισμένος φυλάσῃ τὴν ἑαυτοῦ αὐλήν, ἐν εἰρήνῃ ἐστὶν τὰ ὑπάρχοντα αὐτοῦ·

**Luke 11:21** (GNP) ὅταν•CST•ὅταν ὁ•AMSN•ὁ ἰσχυρὸς•JMSNX•ἰσχυρὸς καθωπλισμένος•V\_\_RMPMSN•καθοπλίζω φυλάσῃ•V3SPAS•φυλάσσω τὴν•AFSA•ἢ ἑαυτοῦ•OX3MSG•ἑαυτοῦ αὐλήν•NFSΑ•αὐλή, ἐν•PD•ἐν εἰρήνῃ•NFSO•εἰρήνη ἐστὶν•V3SPAI•εἰμί τὰ•ANPN•τό ὑπάρχοντα•V\_\_PAPNPN•ὑπάρχω αὐτοῦ•OP3MSG•αὐτός·

**Luke 12:51** (NASB) "Do you suppose that I came to grant peace on earth? I tell you, no, but rather division;

**Luke 12:51** (GNT) δοκεῖτε ὅτι εἰρήνην παρεγενόμην δοῦναι ἐν τῇ γῆ; οὐχί, λέγω ὑμῖν, ἀλλ' ἢ διαμερισμόν.

**Luke 12:51** (GNP) δοκεῖτε•V2PPAI•δοκέω ὅτι•CSN•ὅτι εἰρήνην•NFSΑ•εἰρήνη παρεγενόμην•V1SAMI•παραγίνομαι δοῦναι•V\_\_AAN•δίδωμι ἐν•PD•ἐν τῇ•AFSD•ἢ γῆ•NFSO•γῆ; οὐχί•TN•οὐχί, λέγω•V1SPAI•λέγω ὑμῖν•OP2\_PD•ὕμεῖς, ἀλλ'•CCV•ἀλλά ἢ•TP•ἢ διαμερισμόν•NMSA•διαμερισμός.

**Luke 14:32** (NASB) "Or else, while the other is still far away, he sends a delegation and asks for terms of peace.

**Luke 14:32** (GNT) εἰ δὲ μὴ γε, ἔτι αὐτοῦ πόρρω ὄντος πρεσβείαν ἀποστείλας ἐρωτᾷ τὰ πρὸς εἰρήνην.

**Luke 14:32** (GNP) εἰ•CSE•εἰ δὲ•CCB•δέ μή•TN•μή γε•TM•γέ, ἔτι•BX•ἔτι αὐτοῦ•OP3MSG•αὐτός πόρρω•BX•πόρρω ὄντος•V\_\_PAPMSG•εἰμί πρεσβείαν•NFSΑ•πρεσβεία ἀποστείλας•V\_\_AAPMSN•ἀποστέλλω ἐρωτᾷ•V3SPAI•ἐρωτάω τὰ•ANPA•τό πρὸς•PA•πρὸς εἰρήνην•NFSΑ•εἰρήνη.

**Luke 19:38** (NASB) shouting: "BLESSED IS THE KING WHO COMES IN THE NAME OF THE LORD; Peace in heaven and glory in the highest!"

**Luke 19:38** (GNT) λέγοντες· εὐλογημένος ὁ ἐρχόμενος, ὁ βασιλεὺς ἐν ὀνόματι κυρίου· ἐν οὐρανῷ εἰρήνη καὶ δόξα ἐν ὑψίστοις.

**Luke 19:38** (GNP) λέγοντες·ν\_\_PAPMPN·λέγω· εὐλογημένος·ν\_\_RPPMSN·εὐλογέω ὁ·AMSN·ὁ ἐρχόμενος·ν\_\_PMPMSN·ἔρχομαι, ὁ·AMSN·ὁ βασιλεὺς·NMSN·βασιλεύς ἐν·PD·ἐν ὀνόματι·NNSD·ὄνομα κυρίου·NMSG·κύριος· ἐν·PD·ἐν οὐρανῷ·NMSD·οὐρανός εἰρήνη·NFSN·εἰρήνη καὶ·CCK·καὶ δόξα·NFSN·δόξα ἐν·PD·ἐν ὑψίστοις·JNPDS·ὑψιστος.

**Luke 19:42** (NASB) saying, "If you had known in this day, even you, the things which make for peace! But now they have been hidden from your eyes.

**Luke 19:42** (GNT) λέγων ὅτι εἰ ἔγνων ἐν τῇ ἡμέρᾳ ταύτῃ καὶ σὺ τὰ πρὸς εἰρήνην· νῦν δὲ ἐκρύβη ἀπὸ ὀφθαλμῶν σου.

**Luke 19:42** (GNP) λέγων·ν\_\_PAPMSN·λέγω ὅτι·CSN·ὅτι εἰ·CSE·εἰ ἔγνων·V2SAAI·γινώσκω ἐν·PD·ἐν τῇ·AFSD·ἡμέρᾳ·NFSN·ἡμέρᾳ ταύτῃ·OADFSD·οὗτος καὶ·BX·καὶ σὺ·OP2·SN·σύ τὰ·ANPA·τό πρὸς·PA·πρὸς εἰρήνην·NFSN·εἰρήνη· νῦν·BX·νῦν δὲ·CCN·δέ ἐκρύβη·V3SAPI·κρύπτω ἀπὸ·PE·ἀπὸ ὀφθαλμῶν·NMPG·ὀφθαλμός σου·OP2·SG·σύ.

**Luke 24:36** (NASB) While they were telling these things, He Himself stood in their midst and \*said to them, "Peace be to you."

**Luke 24:36** (GNT) Ταῦτα δὲ αὐτῶν λαλούντων αὐτὸς ἔστη ἐν μέσῳ αὐτῶν καὶ λέγει αὐτοῖς· εἰρήνη ὑμῖν.

**Luke 24:36** (GNP) Ταῦτα·ODENPA·οὗτος δὲ·CCB·δέ αὐτῶν·OP3MPG·αὐτός λαλούντων·ν\_\_PAPMPG·λαλέω αὐτὸς·OPIMSN·αὐτός ἔστη·V3SAAI·ἵστημι ἐν·PD·ἐν μέσῳ·NNSD·μέσος αὐτῶν·OP3MPG·αὐτός καὶ·CCK·καὶ λέγει·V3SPAI·λέγω αὐτοῖς·OP3MPD·αὐτός· εἰρήνη·NFSN·εἰρήνη ὑμῖν·OP2·PD·ὕμεῖς.

**John 14:27** (NASB) "Peace I leave with you; My peace I give to you; not as the world gives do I give to you. Do not let your heart be troubled, nor let it be fearful.

**John 14:27** (GNT) Εἰρήνην ἀφήμι ὑμῖν, εἰρήνην τὴν ἐμὴν δίδωμι ὑμῖν· οὐ καθὼς ὁ κόσμος δίδωσιν ἐγὼ δίδωμι ὑμῖν. μὴ ταρασσέσθω ὑμῶν ἡ καρδία μηδὲ δειλιάτω.

**John 14:27** (GNP) Εἰρήνην·NFSN·εἰρήνη ἀφήμι·V1SPAI·ἀφήμι ὑμῖν·OP2·PD·ὕμεῖς, εἰρήνην·NFSN·εἰρήνη τὴν·AFSA·ἡ ἐμὴν·JFSAX·ἐμός δίδωμι·V1SPAI·δίδωμι ὑμῖν·OP2·PD·ὕμεῖς· οὐ·TN·οὐ καθὼς·CSP·καθὼς ὁ·AMSN·ὁ κόσμος·NMSN·κόσμος δίδωσιν·V3SPAI·δίδωμι ἐγὼ·OP1·SN·ἐγὼ δίδωμι·V1SPAI·δίδωμι ὑμῖν·OP2·PD·ὕμεῖς. μὴ·TN·μὴ ταρασσέσθω·V3SPPM·ταράσσω ὑμῶν·OP2·PG·ὕμεῖς ἡ·AFSN·ἡ καρδία·NFSN·καρδία μηδὲ·CCD·μηδὲ δειλιάτω·V3SPAM·δειλιάω.

**John 16:33 (NASB)** "These things I have spoken to you, so that in Me you may have peace. In the world you have tribulation, but take courage; I have overcome the world."

**John 16:33 (GNT)** ταῦτα λελάληκα ὑμῖν ἵνα ἐν ἐμοὶ εἰρήνην ἔχητε. ἐν τῷ κόσμῳ θλίψιν ἔχετε· ἀλλὰ θαρσεῖτε, ἐγὼ νενίκηκα τὸν κόσμον.

**John 16:33 (GNP)** ταῦτα•οDENPA•οὕτος λελάληκα•V1SRAI•λαλέω ὑμῖν•OP2\_PD•ὕμεῖς ἵνα•CSF•ἵνα ἐν•PD•ἐν ἐμοὶ•OP1\_SD•ἐγὼ εἰρήνην•NFSΑ•εἰρήνη ἔχητε•V2PPAS•ἔχω. ἐν•PD•ἐν τῷ•AMSD•ὁ κόσμῳ•NMSD•κόσμος θλίψιν•NFSΑ•θλίψις ἔχετε•V2PPAI•ἔχω· ἀλλὰ•CCV•ἀλλὰ θαρσεῖτε•V2PPAM•θαρσέω, ἐγὼ•OP1\_SN•ἐγὼ νενίκηκα•V1SRAI•νικῶ τὸν•AMSA•ὁ κόσμον•NMSΑ•κόσμος.

**John 20:19 (NASB)** So when it was evening on that day, the first *day* of the week, and when the doors were shut where the disciples were, for fear of the Jews, Jesus came and stood in their midst and \*said to them, "Peace be with you."

**John 20:19 (GNT)** Οὕσης οὖν ὀψίας τῇ ἡμέρᾳ ἐκείνῃ τῇ μιᾷ σαββάτων καὶ τῶν θυρῶν κεκλεισμένων ὅπου ἦσαν οἱ μαθηταὶ διὰ τὸν φόβον τῶν Ἰουδαίων, ἦλθεν ὁ Ἰησοῦς καὶ ἔστη εἰς τὸ μέσον καὶ λέγει αὐτοῖς· εἰρήνη ὑμῖν.

**John 20:19 (GNP)** Οὕσης•V\_\_PAPFSG•εἰμί οὖν•CCB•οὖν ὀψίας•JFSGX•ὄψις{ὄψίας•NFSG•ὄψια} τῇ•AFSD•ἡ ἡμέρᾳ•NFSD•ἡμέρα ἐκείνῃ•OADFSD•ἐκεῖνος τῇ•AFSD•ἡ μιᾷ•JFSDX•εἷς σαββάτων•NNPFG•σάββατον καὶ•CCK•καὶ τῶν•AFPG•ἡ θυρῶν•NFPFG•θύρα κεκλεισμένων•V\_\_RPPFPG•κλείω ὅπου•CSL•ὅπου ἦσαν•V3PIAI•εἰμί οἱ•AMPN•ὁ μαθηταὶ•NMPN•μαθητῆς διὰ•PA•διὰ τὸν•AMSA•ὁ φόβον•NMSΑ•φόβος τῶν•AMPG•ὁ Ἰουδαίων•JMPGX•Ἰουδαῖος, ἦλθεν•V3SAAI•ἔρχομαι ὁ•AMSN•ὁ Ἰησοῦς•NMSN•Ἰησοῦς καὶ•CCK•καὶ ἔστη•V3SAAI•ἵστημι εἰς•PA•εἰς τὸ•ANSA•τό μέσον•NNSΑ•μέσος καὶ•CCK•καὶ λέγει•V3SPAI•λέγω αὐτοῖς•OP3MPD•αὐτός· εἰρήνη•NFSN•εἰρήνη ὑμῖν•OP2\_PD•ὕμεῖς.

**John 20:21 (NASB)** So Jesus said to them again, "Peace be with you; as the Father has sent Me, I also send you."

**John 20:21 (GNT)** εἶπεν οὖν αὐτοῖς [ὁ Ἰησοῦς] πάλιν· εἰρήνη ὑμῖν· καθὼς ἀπέσταλκέν με ὁ πατήρ, καγὼ πέμπω ὑμᾶς.

**John 20:21 (GNP)** εἶπεν•V3SAAI•εἶπον οὖν•CCB•οὖν αὐτοῖς•OP3MPD•αὐτός [ὁ•AMSN•ὁ Ἰησοῦς•NMSN•Ἰησοῦς] πάλιν•BX•πάλιν· εἰρήνη•NFSN•εἰρήνη ὑμῖν•OP2\_PD•ὕμεῖς· καθὼς•CSP•καθὼς ἀπέσταλκέν•V3SRAI•ἀποστέλλω με•OP1\_SA•ἐγὼ ὁ•AMSN•ὁ πατήρ•NMSN•πατήρ, καγὼ•BX•καὶ{καγὼ•OP1\_SN•ἐγὼ} πέμπω•V1SPAI•πέμπω ὑμᾶς•OP2\_PA•ὕμεῖς.

**John 20:26 (NASB)** After eight days His disciples were again inside, and Thomas with them. Jesus \*came, the doors having been shut, and stood in their midst and said, "**Peace** be with you."

**John 20:26 (GNT)** Καὶ μεθ' ἡμέρας ὀκτῶ πάλιν ἦσαν ἔσω οἱ μαθηταὶ αὐτοῦ καὶ Θωμᾶς μετ' αὐτῶν. ἔρχεται ὁ Ἰησοῦς τῶν θυρῶν κεκλεισμένων καὶ ἔστη εἰς τὸ μέσον καὶ εἶπεν· **εἰρήνη** ὑμῖν.

**John 20:26 (GNP)** Καὶ·CCK·καὶ μεθ'·PA·μετὰ ἡμέρας·NFPA·ἡμέρα ὀκτῶ·JFPAX·ὀκτῶ πάλιν·BX·πάλιν ἦσαν·V3PIAI·εἰμί ἔσω·BX·ἔσω οἱ·AMPN·ὁ μαθηταὶ·NMPN·μαθητῆς αὐτοῦ·OP3MSG·αὐτός καὶ·CCK·καὶ Θωμᾶς·NMSN·Θωμᾶς μετ'·PG·μετὰ αὐτῶν·OP3MPG·αὐτός. ἔρχεται·V3SPMI·ἔρχομαι ὁ·AMSN·ὁ Ἰησοῦς·NMSN·Ἰησοῦς τῶν·AFP·ἡ θυρῶν·NFPC·θύρα κεκλεισμένων·V\_\_RPPFG·κλείω καὶ·CCK·καὶ ἔστη·V3SAAI·ἵστημι εἰς·PA·εἰς τὸ·ANSA·τὸ μέσον·NNSA·μέσος καὶ·CCK·καὶ εἶπεν·V3SAAI·εἶπον· **εἰρήνη·NFSN·εἰρήνη** ὑμῖν·OP2\_PD·ὁμεῖς.

**Acts 7:26 (NASB)** "On the following day he appeared to them as they were fighting together, and he tried to reconcile them in **peace**, saying, 'Men, you are brethren, why do you injure one another?'

**Acts 7:26 (GNT)** τῇ τε ἐπιούσῃ ἡμέρᾳ ὤφθη αὐτοῖς μαχομένοις καὶ συνήλασεν αὐτοὺς εἰς **εἰρήνην** εἰπὼν· ἄνδρες, ἀδελφοί ἐστε· ἵνατί ἀδικεῖτε ἀλλήλους;

**Acts 7:26** τῇ·AFSD·ἡ τε·CCK·τέ ἐπιούσῃ·V\_\_PAPFSD·ἔπειμι ἡμέρᾳ·NFSD·ἡμέρα ὤφθη·V3SAPI·ὁρᾷ αὐτοῖς·OP3MPD·αὐτός μαχομένοις·V\_\_PMPMPD·μάχομαι καὶ·CCK·καὶ συνήλασεν·V3SIAI·συναλλάσσω αὐτοὺς·OP3MPA·αὐτός εἰς·PA·εἰς **εἰρήνην·NFSN·εἰρήνη** εἰπὼν·V\_\_AAPMSN·εἶπον· ἄνδρες·NMPN·ἀνήρ{ἀνδρες·NMPN·ἀνήρ}, ἀδελφοί·NMPN·ἀδελφός ἐστε·V2PPAI·εἰμί· ἵνατί·CCG·ἵνατί ἀδικεῖτε·V2PPAI·ἀδικέω ἀλλήλους·ORCMPA·ἀλλήλων;

**Acts 9:31 (NASB)** So the church throughout all Judea and Galilee and Samaria enjoyed **peace**, being built up; and going on in the fear of the Lord and in the comfort of the Holy Spirit, it continued to increase.

**Acts 9:31 (GNT)** Ἡ μὲν οὖν ἐκκλησία καθ' ὅλης τῆς Ἰουδαίας καὶ Γαλιλαίας καὶ Σαμαρείας εἶχεν **εἰρήνην** οἰκοδομουμένη καὶ πορευομένη τῷ φόβῳ τοῦ κυρίου καὶ τῇ παρακλήσει τοῦ ἁγίου πνεύματος ἐπληθύνετο.

**Acts 9:31 (GNP)** Ἡ·AFSN·ἡ μὲν·TM·μέν οὖν·CCB·οὖν ἐκκλησία·NFSN·ἐκκλησία καθ'·PG·κατὰ ὅλης·JFSGX·ὅλος τῆς·AFSG·ἡ Ἰουδαίας·NFSG·Ἰουδαία καὶ·CCK·καὶ Γαλιλαίας·NFSG·Γαλιλαία καὶ·CCK·καὶ Σαμαρείας·NFSG·Σαμάρεια εἶχεν·V3SIAI·ἔχω **εἰρήνην·NFSN·εἰρήνη** οἰκοδομουμένη·V\_\_PPFNSN·οἰκοδομέω καὶ·CCK·καὶ πορευομένη·V\_\_PMPFNSN·πορεύομαι τῷ·AMSD·ὁ φόβῳ·NMSD·φόβος τοῦ·AMSG·ὁ κυρίου·NMSG·κύριος καὶ·CCK·καὶ τῇ·AFSD·ἡ παρακλήσει·NFSD·παρακλήσις τοῦ·ANSG·τὸ ἁγίου·JNSGX·ἅγιος πνεύματος·NNSG·πνεῦμα ἐπληθύνετο·V3SIPN·πληθύνω.

**Acts 10:36 (NASB)** "The word which He sent to the sons of Israel, preaching peace through Jesus Christ (He is Lord of all)—

**Acts 10:36 (GNT)** τὸν λόγον [ὃν] ἀπέστειλεν τοῖς υἱοῖς Ἰσραὴλ εὐαγγελιζόμενος εἰρήνην διὰ Ἰησοῦ Χριστοῦ, οὗτός ἐστιν πάντων κύριος,

**Acts 10:36 (GNP)** τὸν\*AMSA\*ὁ λόγον\*NMSA\*λόγος [ὃν\*ORRMSA\*ὅς] ἀπέστειλεν\*V3SAAI\*ἀποστέλλω τοῖς\*AMPD\*ὁ υἱοῖς\*NMPD\*υἱός Ἰσραὴλ\*NMSG\*Ἰσραὴλ εὐαγγελιζόμενος\*V\_\_PMPMSN\*εὐαγγελίζω εἰρήνην\*NESA\*εἰρήνη διὰ\*PG\*διὰ Ἰησοῦ\*NMSG\*Ἰησοῦς Χριστοῦ\*NMSG\*Χριστός, οὗτός\*ODEMSN\*οὗτος ἐστιν\*V3SPAI\*εἰμί πάντων\*JMPGX\*πᾶς κύριος\*NMSN\*κύριος,

**Acts 12:20 (NASB)** Now he was very angry with the people of Tyre and Sidon; and with one accord they came to him, and having won over Blastus the king's chamberlain, they were asking for peace, because their country was fed by the king's country.

**Acts 12:20 (GNT)** Ἦν δὲ θυμομαχῶν Τυρίοις καὶ Σιδωνίοις· ὁμοθυμαδὸν δὲ παρήσαν πρὸς αὐτὸν καὶ πείσαντες Βλάστον, τὸν ἐπὶ τοῦ κοιτῶνος τοῦ βασιλέως, ἤτοῦντο εἰρήνην διὰ τὸ τρέφεσθαι αὐτῶν τὴν χώραν ἀπὸ τῆς βασιλικῆς.

**Acts 12:20 (GNP)** Ἦν\*V3SIAI\*εἰμί δὲ\*CCB\*δέ θυμομαχῶν\*V\_\_PAPMSN\*θυμομαχέω Τυρίοις\*NMPD\*Τύριος καὶ\*CCK\*καὶ Σιδωνίοις\*JMPDX\*Σιδώνιος· ὁμοθυμαδὸν\*BX\*ὁμοθυμαδὸν δὲ\*CCB\*δέ παρήσαν\*V3PIAI\*πάρειμι πρὸς\*PA\*πρὸς αὐτὸν\*OP3MSA\*αὐτός καὶ\*CCK\*καὶ πείσαντες\*V\_\_AAPMPN\*πειθῶ Βλάστον\*NMSA\*Βλάστος, τὸν\*AMSA\*ὁ ἐπὶ\*PG\*ἐπὶ τοῦ\*AMSG\*ὁ κοιτῶνος\*NMSG\*κοιτῶν τοῦ\*AMSG\*ὁ βασιλέως\*NMSG\*βασιλεύς, ἤτοῦντο\*V3PIMI\*αἰτέω εἰρήνην\*NESA\*εἰρήνη διὰ\*PA\*διὰ τὸ\*ANSA\*τό τρέφεσθαι\*V\_\_PPN\*τρέφω αὐτῶν\*OP3MPG\*αὐτός τὴν\*AFSA\*ἡ χώραν\*NESA\*χώρα ἀπὸ\*PG\*ἀπὸ τῆς\*AFSG\*ἡ βασιλικῆς\*JFSGX\*βασιλικός.

**Acts 15:33 (NASB)** After they had spent time *there*, they were sent away from the brethren in peace to those who had sent them out.

**Acts 15:33 (GNT)** ποιήσαντες δὲ χρόνον ἀπελύθησαν μετ' εἰρήνης ἀπὸ τῶν ἀδελφῶν πρὸς τοὺς ἀποστείλαντας αὐτούς.

**Acts 15:33 (GNP)** ποιήσαντες\*V\_\_AAPMPN\*ποιέω δὲ\*CCB\*δέ χρόνον\*NMSA\*χρόνος ἀπελύθησαν\*V3PARI\*ἀπολύω μετ'\*PG\*μετὰ εἰρήνης\*NESA\*εἰρήνη ἀπὸ\*PG\*ἀπὸ τῶν\*AMPG\*ὁ ἀδελφῶν\*NMPG\*ἀδελφός πρὸς\*PA\*πρὸς τοὺς\*AMPA\*ὁ ἀποστείλαντας\*V\_\_AAPMPA\*ἀποστέλλω αὐτούς\*OP3MPA\*αὐτός.

**Acts 16:36** (NASB) And the jailer reported these words to Paul, *saying*, "The chief magistrates have sent to release you. Therefore come out now and go in **peace**."

**Acts 16:36** (GNT) ἀπήγγειλεν δὲ ὁ δεσμοφύλαξ τοὺς λόγους [τούτους] πρὸς τὸν Παῦλον ὅτι ἀπέσταλκαν οἱ στρατηγοὶ ἵνα ἀπολυθῆτε· νῦν οὖν ἐξεληθόντες πορεύεσθε ἐν **εἰρήνῃ**.

**Acts 16:36** (GNP) ἀπήγγειλεν·v3SAAI·ἀπαγγέλλω δὲ·CCB·δέ ὁ·AMSN·ὁ δεσμοφύλαξ·NMSN·δεσμοφύλαξ τοὺς·AMPA·ὁ λόγους·NMPA·λόγος [τούτους·OADMPA·οὗτος] πρὸς·PA·πρὸς τὸν·AMSA·ὁ Παῦλον·NMSA·Παῦλος ὅτι·CSN·ὅτι ἀπέσταλκαν·V3PRAI·ἀποστέλλω οἱ·AMPN·ὁ στρατηγοὶ·NMPN·στρατηγός ἵνα·CSF·ἵνα ἀπολυθῆτε·V2PAPS·ἀπολύω· νῦν·BX·νῦν οὖν·CCQ·οὖν ἐξεληθόντες·V\_\_AAPMPN·ἐξέρχομαι πορεύεσθε·V2PPMI·πορεύομαι ἐν·PD·ἐν **εἰρήνῃ**·NFSQ·**εἰρήνῃ**.

**Acts 24:2** (NASB) After *Paul* had been summoned, Tertullus began to accuse him, saying to the *governor*, "Since we have through you attained much **peace**, and since by your providence reforms are being carried out for this nation,

**Acts 24:2** (GNT) κληθέντος δὲ αὐτοῦ ἤρξατο κατηγορεῖν ὁ Τέρτυλλος λέγων· πολλῆς **εἰρήνης** τυγχάνοντες διὰ σοῦ καὶ διορθωμάτων γινομένων τῷ ἔθνει τούτῳ διὰ τῆς σῆς προνοίας,

**Acts 24:2** (GNP) κληθέντος·V\_\_APPMSG·καλέω δὲ·CCB·δέ αὐτοῦ·OP3MSG·αὐτός ἤρξατο·V3SAMI·ἄρχω κατηγορεῖν·V\_\_PAN·κατηγορέω ὁ·AMSN·ὁ Τέρτυλλος·NMSN·Τέρτυλλος λέγων·V\_\_PAPMSN·λέγω· πολλῆς·JFSGX·πολύς **εἰρήνης**·NFSQ·**εἰρήνῃ** τυγχάνοντες·V\_\_PAPMPN·τυγχάνω διὰ·PG·διὰ σοῦ·OP2\_SG·σύ καὶ·CCK·καὶ διορθωμάτων·NNPG·διόρθωμα γινομένων·V\_\_PMPNPG·γίνομαι τῷ·ANSQ·τό ἔθνει·NNSD·ἔθνος τούτῳ·OADSQ·οὗτος διὰ·PG·διὰ τῆς·AFSQ·ῆ σῆς·JFSGX·σός προνοίας·NFSQ·πρόνοια,

**Romans 1:7** (NASB) to all who are beloved of God in Rome, called *as* saints: Grace to you and **peace** from God our Father and the Lord Jesus Christ.

**Romans 1:7** (GNT) πᾶσιν τοῖς οὖσιν ἐν Ῥώμῃ ἀγαπητοῖς θεοῦ, κλητοῖς ἁγίοις, χάρις ὑμῖν καὶ **εἰρήνῃ** ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ.

**Romans 1:7** (GNP) πᾶσιν·JMPDX·πᾶς τοῖς·AMPD·ὁ οὖσιν·V\_\_PAPMPD·εἰμί ἐν·PD·ἐν Ῥώμῃ·NFSQ· Ῥώμῃ ἀγαπητοῖς·JMPDX·ἀγαπητός θεοῦ·NMSG·θεός, κλητοῖς·JMPDX·κλητός ἁγίοις·JMPDX·ἅγιος, χάρις·NFSN·χάρις ὑμῖν·OP2\_PD·ὁμεῖς καὶ·CCK·καὶ **εἰρήνῃ**·NFSN·**εἰρήνῃ** ἀπὸ·PG·ἀπὸ θεοῦ·NMSG·θεός πατρὸς·NMSG·πατήρ ἡμῶν·OP1\_PG·ἡμεῖς καὶ·CCK·καὶ κυρίου·NMSG·κύριος Ἰησοῦ·NMSG·Ἰησοῦς Χριστοῦ·NMSG·Χριστός.



**Romans 2:10** (NASB) but glory and honor and peace to everyone who does good, to the Jew first and also to the Greek.

**Romans 2:10** (GNT) δόξα δὲ καὶ τιμὴ καὶ εἰρήνη παντὶ τῷ ἐργαζομένῳ τὸ ἀγαθόν, Ἰουδαίῳ τε πρῶτον καὶ Ἑλληνι·

**Romans 2:10** (GNP) δόξα<sup>NFSN</sup>·δόξα δέ<sup>CCV</sup>·δέ καὶ<sup>CCK</sup>·καὶ τιμὴ<sup>NFSN</sup>·τιμὴ καὶ<sup>CCK</sup>·καὶ εἰρήνη<sup>NFSN</sup>·εἰρήνη παντὶ<sup>JMSDX</sup>·πᾶς τῷ<sup>AMSD</sup>·ὁ ἐργαζομένῳ<sup>V</sup>·εἰρήνη<sup>PMPMSD</sup>·ἐργάζομαι τὸ<sup>ANSA</sup>·τὸ ἀγαθόν<sup>JNSAX</sup>·ἀγαθός, Ἰουδαίῳ<sup>JMSDX</sup>·Ἰουδαῖος τε<sup>CCC</sup>·τέ πρῶτον<sup>BX</sup>·πρῶτος καὶ<sup>CCC</sup>·καὶ Ἑλληνι<sup>NMSD</sup>·Ἑλλήν·

**Romans 3:17** (NASB) AND THE PATH OF PEACE THEY HAVE NOT KNOWN."

**Romans 3:17** (GNT) καὶ ὁδὸν εἰρήνης οὐκ ἔγνωσαν.

**Romans 3:17** (GNP) καὶ<sup>CCK</sup>·καὶ ὁδὸν<sup>NFSA</sup>·ὁδὸς εἰρήνης<sup>NFSG</sup>·εἰρήνη οὐκ<sup>TN</sup>·οὐ ἔγνωσαν<sup>V3PAI</sup>·γινώσκω.

**Romans 5:1** (NASB) Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ,

**Romans 5:1** (GNT) Δικαιωθέντες οὖν ἐκ πίστεως εἰρήνην ἔχομεν πρὸς τὸν θεὸν διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ

**Romans 5:1** (GNP) Δικαιωθέντες<sup>V</sup>·εἰρήνην<sup>NFSA</sup>·εἰρήνη ἔχομεν<sup>V1PPAI</sup>·ἔχω πρὸς<sup>PA</sup>·πρὸς τὸν<sup>AMSA</sup>·ὁ θεὸν<sup>NMSA</sup>·θεός διὰ<sup>PG</sup>·διὰ τοῦ<sup>AMSG</sup>·ὁ κυρίου<sup>NMSG</sup>·κύριος ἡμῶν<sup>OP1</sup>·εἰρήνη<sup>PG</sup>·ἡμεῖς Ἰησοῦ<sup>NMSG</sup>·Ἰησοῦς Χριστοῦ<sup>NMSG</sup>·Χριστός

**Romans 8:6** (NASB) For the mind set on the flesh is death, but the mind set on the Spirit is life and peace,

**Romans 8:6** (GNT) τὸ γὰρ φρόνημα τῆς σαρκὸς θάνατος, τὸ δὲ φρόνημα τοῦ πνεύματος ζωὴ καὶ εἰρήνη·

**Romans 8:6** (GNP) τὸ<sup>ANSN</sup>·τὸ γὰρ<sup>CCX</sup>·γὰρ φρόνημα<sup>NNSN</sup>·φρόνημα τῆς<sup>AFSG</sup>·ἡ σαρκὸς<sup>NFSG</sup>·σὰρξ θάνατος<sup>NMSN</sup>·θάνατος, τὸ<sup>ANSN</sup>·τὸ δέ<sup>CCV</sup>·δέ φρόνημα<sup>NNSN</sup>·φρόνημα τοῦ<sup>ANSG</sup>·τὸ πνεύματος<sup>NNSG</sup>·πνεῦμα ζωὴ<sup>NFSN</sup>·ζωὴ καὶ<sup>CCK</sup>·καὶ εἰρήνη<sup>NFSN</sup>·εἰρήνη·

**Romans 14:17 (NASB)** for the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit.

**Romans 14:17 (GNT)** οὐ γάρ ἐστιν ἡ βασιλεία τοῦ θεοῦ βρώσις καὶ πόσις ἀλλὰ δικαιοσύνη καὶ εἰρήνη καὶ χαρὰ ἐν πνεύματι ἁγίῳ·

**Romans 14:17 (GNP)** οὐ·ΤΝ·οὐ γάρ·CCK·γάρ ἐστιν·V3SPAΙ·εἰμί ἡ·AFSN·ἡ βασιλεία·NFSN·βασιλεία τοῦ·AMSG·ὁ θεοῦ·NMSG·θεός βρώσις·NFSN·βρώσις καὶ·CCK·καὶ πόσις·NFSN·πόσις ἀλλὰ·CCV·ἀλλὰ δικαιοσύνη·NFSN·δικαιοσύνη καὶ·CCK·καὶ εἰρήνη·NFSN·εἰρήνη καὶ·CCK·καὶ χαρὰ·NFSN·χαρὰ ἐν·PD·ἐν πνεύματι·NNSD·πνεῦμα ἁγίῳ·JNSDX·ἅγιος·

**Romans 14:19 (NASB)** So then we pursue the things which make for peace and the building up of one another.

**Romans 14:19 (GNT)** Ὡς ἀρα οὖν τὰ τῆς εἰρήνης διώκωμεν καὶ τὰ τῆς οἰκοδομῆς τῆς εἰς ἀλλήλους.

**Romans 14:19 (GNP)** Ὡς ἀρα·CCQ·ἄρα\_1 οὖν·CCB·οὖν τὰ·ANPA·τό τῆς·AFSG·ἡ εἰρήνης·NFSG·εἰρήνη διώκωμεν·V1PPAS·διώκω καὶ·CCK·καὶ τὰ·ANPA·τό τῆς·AFSG·ἡ οἰκοδομῆς·NFSG·οἰκοδομή τῆς·AFSG·ἡ εἰς·PA·εἰς ἀλλήλους·ORCMPA·ἀλλήλων·

**Romans 15:13 (NASB)** Now may the God of hope fill you with all joy and peace in believing, so that you will abound in hope by the power of the Holy Spirit.

**Romans 15:13 (GNT)** Ὁ δὲ θεὸς τῆς ἐλπίδος πληρώσαι ὑμᾶς πάσης χαρᾶς καὶ εἰρήνης ἐν τῷ πιστεύειν, εἰς τὸ περισσεύειν ὑμᾶς ἐν τῇ ἐλπίδι ἐν δυνάμει πνεύματος ἁγίου.

**Romans 15:13 (GNP)** Ὁ·AMSN·ὁ δὲ·CCB·δέ θεὸς·NMSN·θεός τῆς·AFSG·ἡ ἐλπίδος·NFSG·ἐλπίς πληρώσαι·V3SAAO·πληρώω ὑμᾶς·OP2\_PA·ὕμεῖς πάσης·JFSGX·πᾶς χαρᾶς·NFSG·χαρὰ καὶ·CCK·καὶ εἰρήνης·NFSG·εἰρήνη ἐν·PD·ἐν τῷ·ANSD·τό πιστεύειν·V\_\_PAN·πιστεύω, εἰς·PA·εἰς τὸ·ANSA·τό περισσεύειν·V\_\_PAN·περισεύω ὑμᾶς·OP2\_PA·ὕμεῖς ἐν·PD·ἐν τῇ·AFSD·ἡ ἐλπίδι·NFSG·ἐλπίς ἐν·PD·ἐν δυνάμει·NFSG·δύναμις πνεύματος·NNSG·πνεῦμα ἁγίου·JNSGX·ἅγιος·

**Romans 15:33 (NASB)** Now the God of peace be with you all. Amen.

**Romans 15:33 (GNT)** Ὁ δὲ θεὸς τῆς εἰρήνης μετὰ πάντων ὑμῶν, ἀμήν.

**Romans 15:33 (GNP)** Ὁ·AMSN·ὁ δὲ·CCB·δέ θεὸς·NMSN·θεός τῆς·AFSG·ἡ εἰρήνης·NFSG·εἰρήνη μετὰ·PG·μετὰ πάντων·JMPGX·πᾶς ὑμῶν·OP2\_PG·ὕμεῖς, ἀμήν·TM·ἀμήν·

**Romans 16:20** (NASB) The God of peace will soon crush Satan under your feet. The grace of our Lord Jesus be with you.

**Romans 16:20** (GNT) ὁ δὲ θεὸς τῆς εἰρήνης συντρίψει τὸν σατανᾶν ὑπὸ τοὺς πόδας ὑμῶν ἐν τάχει. Ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ μεθ' ὑμῶν.

**Romans 16:20** (GNP) ὁ•AMSN•ὁ δὲ•CCB•δέ θεὸς•NMSN•θεὸς τῆς•AFSG•ἡ εἰρήνης•NFSG•εἰρήνη συντρίψει•V3SFAI•συντρίβω τὸν•AMSA•ὁ σατανᾶν•NMSA•σατανᾶς ὑπὸ•PA•ὑπὸ τοὺς•AMPA•ὁ πόδας•NMPA•πούς ὑμῶν•OP2\_PG•ὑμεῖς ἐν•PD•ἐν τάχει•NNSD•τάχος. Ἡ•AFSN•ἡ χάρις•NFSN•χάρις τοῦ•AMSG•ὁ κυρίου•NMSG•κύριος ἡμῶν•OP1\_PG•ἡμεῖς Ἰησοῦ•NMSG•Ἰησοῦς μεθ'•PG•μετὰ ὑμῶν•OP2\_PG•ὑμεῖς.

**1 Corinthians 1:3** (NASB) Grace to you and peace from God our Father and the Lord Jesus Christ.

**1 Corinthians 1:3** (GNT) χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ.

**1 Corinthians 1:3** (GNP) χάρις•NFSN•χάρις ὑμῖν•OP2\_PD•ὑμεῖς καὶ•CCK•καὶ εἰρήνη•NFSN•εἰρήνη ἀπὸ•PG•ἀπὸ θεοῦ•NMSG•θεὸς πατρὸς•NMSG•πατήρ ἡμῶν•OP1\_PG•ἡμεῖς καὶ•CCK•καὶ κυρίου•NMSG•κύριος Ἰησοῦ•NMSG•Ἰησοῦς Χριστοῦ•NMSG•Χριστός.

**1 Corinthians 7:15** (NASB) Yet if the unbelieving one leaves, let him leave; the brother or the sister is not under bondage in such *cases*, but God has called us to peace.

**1 Corinthians 7:15** (GNT) εἰ δὲ ὁ ἄπιστος χωρίζεται, χωριζέσθω· οὐ δεδούλωται ὁ ἀδελφὸς ἢ ἡ ἀδελφὴ ἐν τοῖς τοιούτοις· ἐν δὲ εἰρήνῃ κέκληκεν ὑμᾶς ὁ θεός.

**1 Corinthians 7:15** (GNP) εἰ•CSE•εἰ δὲ•CCV•δέ ὁ•AMSN•ὁ ἄπιστος•JMSNX•ἄπιστος χωρίζεται•V3SPPI•χωρίζω, χωριζέσθω•V3SPPM•χωρίζω· οὐ•TN•οὐ δεδούλωται•V3SRPI•δουλόω ὁ•AMSN•ὁ ἀδελφὸς•NMSN•ἀδελφός ἢ•CCD•ἢ ἡ•AFSN•ἡ ἀδελφὴ•NFSN•ἀδελφὴ ἐν•PD•ἐν τοῖς•ANPD•τό τοιούτοις•OADNPD•τοιούτος· ἐν•PD•ἐν δὲ•CCV•δέ εἰρήνη•NFSN•εἰρήνη κέκληκεν•V3SRAI•καλέω ὑμᾶς•OP2\_PA•ὑμεῖς ὁ•AMSN•ὁ θεός•NMSN•θεός.

**1 Corinthians 14:33** (NASB) for God is not a *God* of confusion but of peace, as in all the churches of the saints.

**1 Corinthians 14:33** (GNT) οὐ γὰρ ἐστὶν ἀκαταστασίας ὁ θεὸς ἀλλὰ εἰρήνης. Ὡς ἐν πάσαις ταῖς ἐκκλησίαις τῶν ἁγίων

**1 Corinthians 14:33** (GNP) οὐ•TN•οὐ γὰρ•CCX•γὰρ ἐστὶν•V3SPAI•εἰμί ἀκαταστασίας•NFSG•ἀκαταστασία ὁ•AMSN•ὁ θεός•NMSN•θεός ἀλλὰ•CCV•ἀλλὰ εἰρήνης•NFSG•εἰρήνη. Ὡς•TP•ὡς ἐν•PD•ἐν πάσαις•JFPDX•πᾶς ταῖς•AFPD•ἡ ἐκκλησίαις•NFPD•ἐκκλησία τῶν•AMPG•ὁ ἁγίων•JMPGX•ἅγιος

**1 Corinthians 16:11** (NASB) So let no one despise him. But send him on his way in **peace**, so that he may come to me; for I expect him with the brethren.

**1 Corinthians 16:11** (GNT) μή τις οὖν αὐτὸν ἐξουθενήσῃ. προπέμψατε δὲ αὐτὸν ἐν **εἰρήνῃ**, ἵνα ἔλθῃ πρὸς με· ἐκδέχομαι γὰρ αὐτὸν μετὰ τῶν ἀδελφῶν.

**1 Corinthians 16:11** (GNP) μή•τν•μή τις•οιφmsn•τίς\_1 οὖν•ccq•οὖν αὐτὸν•op3msa•αὐτός ἐξουθενήσῃ•v3saas•ἐξουθενέω. προπέμψατε•v2paam•προπέμπω δὲ•ccv•δέ αὐτὸν•op3msa•αὐτός ἐν•pd•ἐν **εἰρήνῃ•nfsd•εἰρήνῃ**, ἵνα•csf•ἵνα ἔλθῃ•v3saas•ἔρχομαι πρὸς•pa•πρὸς με•op1\_sa•ἐγώ· ἐκδέχομαι•v1spmi•ἐκδέχομαι γὰρ•csc•γὰρ αὐτὸν•op3msa•αὐτός μετὰ•pg•μετὰ τῶν•ampg•ὁ ἀδελφῶν•nmpg•ἀδελφός.

**2 Corinthians 1:2** (NASB) Grace to you and **peace** from God our Father and the Lord Jesus Christ.

**2 Corinthians 1:2** (GNT) χάρις ὑμῖν καὶ **εἰρήνῃ** ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ.

**2 Corinthians 1:2** (GNP) χάρις•nfsn•χάρις ὑμῖν•op2\_pd•ὕμεῖς καὶ•cck•καὶ **εἰρήνῃ•nfsn•εἰρήνῃ** ἀπὸ•pg•ἀπὸ θεοῦ•nmsg•θεός πατρὸς•nmsg•πατήρ ἡμῶν•op1\_pg•ἡμεῖς καὶ•cck•καὶ κυρίου•nmsg•κύριος Ἰησοῦ•nmsg•Ἰησοῦς Χριστοῦ•nmsg•Χριστός.

**2 Corinthians 13:11** (NASB) Finally, brethren, rejoice, be made complete, be comforted, be like-minded, live in peace; and the God of love and **peace** will be with you.

**2 Corinthians 13:11** (GNT) Λοιπόν, ἀδελφοί, χαίρετε, καταρτίζεσθε, παρακαλεῖσθε, τὸ αὐτὸ φρονεῖτε, εἰρηνεύετε, καὶ ὁ θεὸς τῆς ἀγάπης καὶ **εἰρήνης** ἔσται μεθ' ὑμῶν.

**2 Corinthians 13:11** (GNP) Λοιπόν•bx•λοιπός, ἀδελφοί•nmpn•ἀδελφός {ἀδελφοί•nmpv•ἀδελφός}, χαίρετε•v2ppam•χαίρω, καταρτίζεσθε•v2pppm•καταρτίζω, παρακαλεῖσθε•v2pppm•παρακαλέω, τὸ•ansa•τὸ αὐτὸ•oainsa•αὐτός φρονεῖτε•v2ppam•φρονέω, εἰρηνεύετε•v2ppam•εἰρηνεύω, καὶ•cck•καὶ ὁ•amsn•ὁ θεὸς•nmsn•θεός τῆς•afsg•ῆ ἀγάπης•nfsq•ἀγάπη καὶ•cck•καὶ **εἰρήνης•nfsq•εἰρήνῃ** ἔσται•v3sfmi•εἰμί μεθ'•pg•μετὰ ὑμῶν•op2\_pg•ὕμεῖς.

**Galatians 1:3** (NASB) Grace to you and **peace** from God our Father and the Lord Jesus Christ,

**Galatians 1:3** (GNT) χάρις ὑμῖν καὶ **εἰρήνῃ** ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ

**Galatians 1:3** (GNP) χάρις•nfsn•χάρις ὑμῖν•op2\_pd•ὕμεῖς καὶ•cck•καὶ **εἰρήνῃ•nfsn•εἰρήνῃ** ἀπὸ•pg•ἀπὸ θεοῦ•nmsg•θεός πατρὸς•nmsg•πατήρ ἡμῶν•op1\_pg•ἡμεῖς καὶ•cck•καὶ κυρίου•nmsg•κύριος Ἰησοῦ•nmsg•Ἰησοῦς Χριστοῦ•nmsg•Χριστός

**Galatians 5:22 (NASB)** But the fruit of the Spirit is love, joy, **peace**, patience, kindness, goodness, faithfulness,

**Galatians 5:22 (GNT)** ὁ δὲ καρπὸς τοῦ πνεύματός ἐστιν ἀγάπη χαρὰ **εἰρήνη**, μακροθυμία χρηστότης ἀγαθωσύνη, πίστις

**Galatians 5:22 (GNP)** ὁ•AMSN•ὁ δὲ•CCV•δέ καρπὸς•NMSN•καρπὸς\_1 τοῦ•ANS•τό πνεύματός•NMSG•πνεῦμα ἐστίν•V3SPAI•εἰμί ἀγάπη•NFSN•ἀγάπη χαρὰ•NFSN•χαρὰ **εἰρήνη•NFSN•εἰρήνη**, μακροθυμία•NFSN•μακροθυμία χρηστότης•NFSN•χρηστότης ἀγαθωσύνη•NFSN•ἀγαθωσύνη, πίστις•NFSN•πίστις

**Galatians 6:16 (NASB)** And those who will walk by this rule, **peace** and mercy *be* upon them, and upon the Israel of God.

**Galatians 6:16 (GNT)** καὶ ὅσοι τῷ κανόνι τούτῳ στοιχήσουσιν, **εἰρήνη** ἐπ' αὐτοὺς καὶ ἔλεος καὶ ἐπὶ τὸν Ἰσραὴλ τοῦ θεοῦ.

**Galatians 6:16 (GNP)** καὶ•CCK•καὶ ὅσοι•OCRMPN•ὅσος τῷ•AMSD•ὁ κανόνι•NMSD•κανὼν τούτῳ•OADMSD•οὗτος στοιχήσουσιν•V3PFAI•στοιχέω, **εἰρήνη•NFSN•εἰρήνη** ἐπ'•PA•ἐπὶ αὐτοὺς•OP3MPA•αὐτός καὶ•CCK•καὶ ἔλεος•NNSN•ἔλεος καὶ•CCK•καὶ ἐπὶ•PA•ἐπὶ τὸν•AMSA•ὁ Ἰσραὴλ•NMSA•Ἰσραὴλ τοῦ•AMSG•ὁ θεοῦ•NMSG•θεός.

**Ephesians 1:2 (NASB)** Grace to you and **peace** from God our Father and the Lord Jesus Christ.

**Ephesians 1:2 (GNT)** χάρις ὑμῖν καὶ **εἰρήνη** ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ.

**Ephesians 1:2 (GNP)** χάρις•NFSN•χάρις ὑμῖν•OP2\_PD•ὁμεῖς καὶ•CCK•καὶ **εἰρήνη•NFSN•εἰρήνη** ἀπὸ•PE•ἀπὸ θεοῦ•NMSG•θεός πατρὸς•NMSG•πατήρ ἡμῶν•OP1\_PG•ἡμεῖς καὶ•CCK•καὶ κυρίου•NMSG•κύριος Ἰησοῦ•NMSG•Ἰησοῦς Χριστοῦ•NMSG•Χριστός.

**Ephesians 2:14 (NASB)** For He Himself is our **peace**, who made both *groups into* one and broke down the barrier of the dividing wall,

**Ephesians 2:14 (GNT)** Αὐτὸς γάρ ἐστιν ἡ **εἰρήνη** ἡμῶν, ὁ ποιήσας τὰ ἀμφότερα ἓν καὶ τὸ μεσότοιχον τοῦ φραγμοῦ λύσας, τὴν ἔχθραν ἐν τῇ σαρκὶ αὐτοῦ,

**Ephesians 2:14 (GNP)** Αὐτὸς•OPIMSN•αὐτός γάρ•CCX•γάρ ἐστίν•V3SPAI•εἰμί ἡ•AFSN•ἡ **εἰρήνη•NFSN•εἰρήνη** ἡμῶν•OP1\_PG•ἡμεῖς, ὁ•AMSN•ὁ ποιήσας•V\_\_AAPMSN•ποιέω τὰ•ANPA•τό ἀμφότερα•JNPAX•ἀμφότεροι ἓν•JNSAX•εἷς καὶ•CCK•καὶ τὸ•ANSA•τό μεσότοιχον•NNSA•μεσότοιχον τοῦ•AMSG•ὁ φραγμοῦ•NMSG•φραγμός λύσας•V\_\_AAPMSN•λύω, τὴν•AFSA•ἡ ἔχθραν•NFSN•ἔχθρα ἐν•PD•ἐν τῇ•AFSD•ἡ σαρκὶ•NFSN•σάρξ αὐτοῦ•OP3MSG•αὐτός,

**Ephesians 2:15 (NASB)** by abolishing in His flesh the enmity, *which is* the Law of commandments *contained* in ordinances, so that in Himself He might make the two into one new man, *thus* establishing **peace**,

**Ephesians 2:15 (GNT)** τὸν νόμον τῶν ἐντολῶν ἐν δόγμασιν καταργήσας, ἵνα τοὺς δύο κτίση ἐν αὐτῷ εἰς ἓνα καινὸν ἄνθρωπον ποιῶν **εἰρήνην**

**Ephesians 2:15 (GNP)** τὸν\*ΑΜΣΑ\*ὸ νόμον\*ΝΜΣΑ\*νόμος τῶν\*ΑΦΡΓ\*ἡ ἐντολῶν\*ΝΦΡΓ\*ἐντολή ἐν\*ΡΔ\*ἐν δόγμασιν\*ΝΝΡΔ\*δόγμα καταργήσας\*V\_\_ΑΑΡΜΣΝ\*καταργέω, ἵνα\*CSF\*ἵνα τοὺς\*ΑΜΡΑ\*ὸ δύο\*JMPAX\*δύο κτίση\*V3SAAS\*κτίζω ἐν\*ΡΔ\*ἐν αὐτῷ\*OP3MSD\*αὐτός{αὐτῷ\*OX3MSD\*αὐτός} εἰς\*ΡΑ\*εἰς ἓνα\*JMSAX\*εἷς καινὸν\*JMSAX\*καινός ἄνθρωπον\*ΝΜΣΑ\*ἄνθρωπος ποιῶν\*V\_\_ΡΑΡΜΣΝ\*ποιέω **εἰρήνην\*ΝΦΣΑ\*εἰρήνη**

**Ephesians 2:17 (NASB)** AND HE CAME AND PREACHED **PEACE** TO YOU WHO WERE FAR AWAY, AND **PEACE** TO THOSE WHO WERE NEAR;

**Ephesians 2:17 (GNT)** καὶ ἐλθὼν εὐηγγελίσαστο **εἰρήνην** ὑμῖν τοῖς μακρὰν καὶ **εἰρήνην** τοῖς ἐγγύς·

**Ephesians 2:17 (GNP)** καὶ\*CCK\*καὶ ἐλθὼν\*V\_\_ΑΑΡΜΣΝ\*ἔρχομαι εὐηγγελίσαστο\*V3SAMI\*εὐαγγελίζω **εἰρήνην\*ΝΦΣΑ\*εἰρήνη** ὑμῖν\*OP2\_PD\*ὑμεῖς τοῖς\*ΑΜΡΔ\*ὸ μακρὰν\*ΒΧ\*μακρὰν καὶ\*CCK\*καὶ **εἰρήνην\*ΝΦΣΑ\*εἰρήνη** τοῖς\*ΑΜΡΔ\*ὸ ἐγγύς\*ΒΧ\*ἐγγύς·

**Ephesians 4:3 (NASB)** being diligent to preserve the unity of the Spirit in the bond of **peace**.

**Ephesians 4:3 (GNT)** σπουδάζοντες τηρεῖν τὴν ἐνότητα τοῦ πνεύματος ἐν τῷ συνδέσμῳ τῆς **εἰρήνης**·

**Ephesians 4:3 (GNP)** σπουδάζοντες\*V\_\_ΡΑΡΜΠΝ\*σπουδάξω τηρεῖν\*V\_\_ΡΑΝ\*τηρέω τὴν\*ΑΦΣΑ\*ἡ ἐνότητα\*ΝΦΣΑ\*ἐνότης τοῦ\*ΑΝΣΓ\*τό πνεύματος\*ΝΝΣΓ\*πνεῦμα ἐν\*ΡΔ\*ἐν τῷ\*ΑΜΣΔ\*ὸ συνδέσμῳ\*ΝΜΣΔ\*σύνδεσμος τῆς\*ΑΦΣΓ\*ἡ **εἰρήνης\*ΝΦΣΓ\*εἰρήνη**·

**Ephesians 6:15 (NASB)** and having shod YOUR FEET WITH THE PREPARATION OF THE GOSPEL OF **PEACE**;

**Ephesians 6:15 (GNT)** καὶ ὑποδησάμενοι τοὺς πόδας ἐν ἐτοιμασίᾳ τοῦ εὐαγγελίου τῆς **εἰρήνης**,

**Ephesians 6:15 (GNP)** καὶ\*CCK\*καὶ ὑποδησάμενοι\*V\_\_ΑΜΡΜΠΝ\*ὑποδέω τοὺς\*ΑΜΡΑ\*ὸ πόδας\*ΝΜΡΑ\*πούς ἐν\*ΡΔ\*ἐν ἐτοιμασίᾳ\*ΝΦΣΔ\*ἐτοιμασία τοῦ\*ΑΝΣΓ\*τό εὐαγγελίου\*ΝΝΣΓ\*εὐαγγέλιον τῆς\*ΑΦΣΓ\*ἡ **εἰρήνης\*ΝΦΣΓ\*εἰρήνη**,

**Ephesians 6:23 (NASB)** Peace be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ.

**Ephesians 6:23 (GNT)** Ειρήνη τοῖς ἀδελφοῖς καὶ ἀγάπη μετὰ πίστεως ἀπὸ θεοῦ πατρὸς καὶ κυρίου Ἰησοῦ Χριστοῦ.

**Ephesians 6:23 (GNP)** Ειρήνη·ΝΕFSN·ειρήνη τοῖς·AMPD·ὁ ἀδελφοῖς·NMPD·ἀδελφός καὶ·CCK·καὶ ἀγάπη·NFSN·ἀγάπη μετὰ·PG·μετὰ πίστεως·NFSG·πίστις ἀπὸ·PG·ἀπὸ θεοῦ·NMSG·θεός πατρὸς·NMSG·πατήρ καὶ·CCK·καὶ κυρίου·NMSG·κύριος Ἰησοῦ·NMSG·Ἰησοῦς Χριστοῦ·NMSG·Χριστός.

**Philippians 1:2 (NASB)** Grace to you and peace from God our Father and the Lord Jesus Christ.

**Philippians 1:2 (GNT)** χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ.

**Philippians 1:2 (GNP)** χάρις·NFSN·χάρις ὑμῖν·OP2\_PD·ὁμεῖς καὶ·CCK·καὶ εἰρήνη·NFSN·εἰρήνη ἀπὸ·PG·ἀπὸ θεοῦ·NMSG·θεός πατρὸς·NMSG·πατήρ ἡμῶν·OP1\_PG·ἡμεῖς καὶ·CCK·καὶ κυρίου·NMSG·κύριος Ἰησοῦ·NMSG·Ἰησοῦς Χριστοῦ·NMSG·Χριστός.

**Philippians 4:7 (NASB)** And the peace of God, which surpasses all comprehension, will guard your hearts and your minds in Christ Jesus.

**Philippians 4:7 (GNT)** καὶ ἡ εἰρήνη τοῦ θεοῦ ἡ ὑπερέχουσα πάντα νοῦν φρουρήσει τὰς καρδίας ὑμῶν καὶ τὰ νοήματα ὑμῶν ἐν Χριστῷ Ἰησοῦ.

**Philippians 4:7 (GNP)** καὶ·CCK·καὶ ἡ·AFSN·ἡ εἰρήνη·NFSN·εἰρήνη τοῦ·AMSG·ὁ θεοῦ·NMSG·θεός ἡ·AFSN·ἡ ὑπερέχουσα·V\_\_PAPFSN·ὑπερέχω πάντα·JMSAX·πᾶς νοῦν·NMSA·νοῦς φρουρήσει·V3SFAI·φρουρέω τὰς·AFPA·ἡ καρδίας·NFPA·καρδία ὑμῶν·OP2\_PG·ὁμεῖς καὶ·CCK·καὶ τὰ·ANPA·τό νοήματα·NNPA·νόημα ὑμῶν·OP2\_PG·ὁμεῖς ἐν·PD·ἐν Χριστῷ·NMSD·Χριστός Ἰησοῦ·NMSD·Ἰησοῦς.

**Philippians 4:9 (NASB)** The things you have learned and received and heard and seen in me, practice these things, and the God of peace will be with you.

**Philippians 4:9 (GNT)** ἃ καὶ ἐμάθετε καὶ παρελάβετε καὶ ἠκούσατε καὶ εἶδετε ἐν ἐμοί, ταῦτα πράσσετε· καὶ ὁ θεὸς τῆς εἰρήνης ἔσται μεθ' ὑμῶν.

**Philippians 4:9 (GNP)** ἃ·ORRNPA·ὅς καὶ·CCC·καὶ ἐμάθετε·V2PAAI·μανθάνω καὶ·CCC·καὶ παρελάβετε·V2PAAI·παραλαμβάνω καὶ·CCC·καὶ ἠκούσατε·V2PAAI·ἀκούω καὶ·CCC·καὶ εἶδετε·V2PAAI·εἶδον ἐν·PD·ἐν ἐμοί·OP1\_SD·ἐγώ, ταῦτα·ODENPA·οὗτος πράσσετε·V2PPAM·πράσσω καὶ·CCK·καὶ ὁ·AMSN·ὁ θεὸς·NMSN·θεός τῆς·AFSG·ἡ εἰρήνης·NFSG·εἰρήνη ἔσται·V3SFMi·εἰμί μεθ'·PG·μετὰ ὑμῶν·OP2\_PG·ὁμεῖς.

**Colossians 1:2 (NASB)** To the saints and faithful brethren in Christ *who are* at Colossae: Grace to you and **peace** from God our Father.

**Colossians 1:2 (GNT)** τοῖς ἐν Κολοσσαῖς ἁγίοις καὶ πιστοῖς ἀδελφοῖς ἐν Χριστῷ, χάρις ὑμῖν καὶ **εἰρήνη** ἀπὸ θεοῦ πατρὸς ἡμῶν.

**Colossians 1:2 (GNP)** τοῖς•ΑΜΡΔ•ὁ ἐν•ΡΔ•ἐν Κολοσσαῖς•ΝΡΡΔ•Κολοσσαί ἁγίοις•ΡΜΡΔ•ἅγιος καὶ•CCK•καὶ πιστοῖς•ΡΜΡΔ•πιστός ἀδελφοῖς•ΝΜΡΔ•ἀδελφός ἐν•ΡΔ•ἐν Χριστῷ•ΝΜΣΔ•Χριστός, χάρις•ΝΡΡΔ•χάρις ὑμῖν•ΡΔ\_ΡΔ•ὁμεῖς καὶ•CCK•καὶ **εἰρήνη**•ΝΡΡΔ•**εἰρήνη** ἀπὸ•ΡΔ•ἀπὸ θεοῦ•ΝΜΣΔ•θεός πατρὸς•ΝΜΣΔ•πατήρ ἡμῶν•ΡΔ\_ΡΔ•ἡμεῖς.

**Colossians 3:15 (NASB)** Let the **peace** of Christ rule in your hearts, to which indeed you were called in one body; and be thankful.

**Colossians 3:15 (GNT)** καὶ ἡ **εἰρήνη** τοῦ Χριστοῦ βραβεύτω ἐν ταῖς καρδίαις ὑμῶν, εἰς ἣν καὶ ἐκλήθητε ἐν ἐνὶ σώματι· καὶ εὐχάριστοι γίνεσθε.

**Colossians 3:15 (GNP)** καὶ•CCK•καὶ ἡ•ΑΡΡΔ•ἡ **εἰρήνη**•ΝΡΡΔ•**εἰρήνη** τοῦ•ΑΜΡΔ•ὁ Χριστοῦ•ΝΜΣΔ•Χριστός βραβεύτω•ΝΡΡΔ•βραβεύω ἐν•ΡΔ•ἐν ταῖς•ΑΡΡΔ•ἡ καρδίαις•ΝΡΡΔ•καρδία ὑμῶν•ΡΔ\_ΡΔ•ὁμεῖς, εἰς•ΡΑ•εἰς ἣν•ΟΡΡΡΡΑ•ὅς καὶ•ΒΧ•καὶ ἐκλήθητε•ΝΡΡΔ•καλέω ἐν•ΡΔ•ἐν ἐνὶ•ΝΡΡΔ•εἰς σώματι•ΝΜΣΔ•σῶμα· καὶ•CCK•καὶ εὐχάριστοι•ΡΜΡΔ•εὐχάριστος γίνεσθε•ΝΡΡΔ•γίνομαι.

**1 Thessalonians 1:1 (NASB)** Paul and Silvanus and Timothy, To the church of the Thessalonians in God the Father and the Lord Jesus Christ: Grace to you and **peace**.

**1 Thessalonians 1:1 (GNT)** Παῦλος καὶ Σιλουανὸς καὶ Τιμόθεος τῇ ἐκκλησίᾳ Θεσσαλονικέων ἐν θεῷ πατρὶ καὶ κυρίῳ Ἰησοῦ Χριστῷ, χάρις ὑμῖν καὶ **εἰρήνη**.

**1 Thessalonians 1:1 (GNP)** Παῦλος•ΝΜΣΔ•Παῦλος καὶ•CCK•καὶ Σιλουανὸς•ΝΜΣΔ•Σιλουανός καὶ•CCK•καὶ Τιμόθεος•ΝΜΣΔ•Τιμόθεος τῇ•ΑΡΡΔ•ἡ ἐκκλησίᾳ•ΝΡΡΔ•ἐκκλησία Θεσσαλονικέων•ΝΜΡΔ•Θεσσαλονικεύς ἐν•ΡΔ•ἐν θεῷ•ΝΜΣΔ•θεός πατρὶ•ΝΜΣΔ•πατήρ καὶ•CCK•καὶ κυρίῳ•ΝΜΣΔ•κύριος Ἰησοῦ•ΝΜΣΔ•Ἰησοῦς Χριστῷ•ΝΜΣΔ•Χριστός, χάρις•ΝΡΡΔ•χάρις ὑμῖν•ΡΔ\_ΡΔ•ὁμεῖς καὶ•CCK•καὶ **εἰρήνη**•ΝΡΡΔ•**εἰρήνη**.

**1 Thessalonians 5:3 (NASB)** While they are saying, "**Peace** and safety!" then destruction will come upon them suddenly like labor pains upon a woman with child, and they will not escape.

**1 Thessalonians 5:3 (GNT)** ὅταν λέγωσιν· **εἰρήνη** καὶ ἀσφάλεια, τότε αἰφνίδιος αὐτοῖς ἐφίσταται ὄλεθρος ὥσπερ ἡ ὠδὴν τῇ ἐν γαστρὶ ἐχούσῃ, καὶ οὐ μὴ ἐκφύγωσιν.

**1 Thessalonians 5:3 (GNP)** ὅταν•CST•ὅταν λέγωσιν•ΝΡΡΔ•λέγω· **εἰρήνη**•ΝΡΡΔ•**εἰρήνη** καὶ•CCK•καὶ ἀσφάλεια•ΝΡΡΔ•ἀσφάλεια, τότε•ΒΧ•τότε αἰφνίδιος•ΝΡΡΔ•αἰφνίδιος αὐτοῖς•ΡΔ\_ΡΔ•αὐτός ἐφίσταται•ΝΡΡΔ•ἐφίστημι ὄλεθρος•ΝΜΣΔ•ὄλεθρος ὥσπερ•CSP•ὥσπερ ἡ•ΑΡΡΔ•ἡ ὠδὴν•ΝΡΡΔ•ὠδὴν τῇ•ΑΡΡΔ•ἡ ἐν•ΡΔ•ἐν γαστρὶ•ΝΡΡΔ•γαστήρ ἐχούσῃ•ΝΡΡΔ•ἔχω, καὶ•CCK•καὶ οὐ•ΤΝ•οὐ μὴ•ΤΝ•μὴ ἐκφύγωσιν•ΝΡΡΔ•ἐκφεύγω.



**1 Thessalonians 5:23 (NASB)** Now may the God of peace Himself sanctify you entirely; and may your spirit and soul and body be preserved complete, without blame at the coming of our Lord Jesus Christ.

**1 Thessalonians 5:23 (GNT)** Αὐτὸς δὲ ὁ θεὸς τῆς εἰρήνης ἀγιάσαι ὑμᾶς ὀλοτελεῖς, καὶ ὀλόκληρον ὑμῶν τὸ πνεῦμα καὶ ἡ ψυχὴ καὶ τὸ σῶμα ἀμέμπτως ἐν τῇ παρουσίᾳ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τηρηθεῖη.

**1 Thessalonians 5:23 (GNP)** Αὐτὸς ὁπῖμσν αὐτὸς δὲ ὁ θεὸς ὁ θεὸς τῆς εἰρήνης ἀγιάσαι ὀλοτελεῖς ὀλοτελεῖς, καὶ ὀλόκληρον ὀλόκληρος ὑμῶν ὀλοτελεῖς τὸ πνεῦμα πνεῦμα καὶ ἡ ψυχὴ ψυχὴ καὶ τὸ σῶμα σῶμα ἀμέμπτως ἀμέμπτως ἐν τῇ παρουσίᾳ παρουσία τοῦ κυρίου κύριος ἡμῶν ἡμεῖς Ἰησοῦ Χριστοῦ Χριστός τηρηθεῖη.

**2 Thessalonians 1:2 (NASB)** Grace to you and peace from God the Father and the Lord Jesus Christ.

**2 Thessalonians 1:2 (GNT)** χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς [ἡμῶν] καὶ κυρίου Ἰησοῦ Χριστοῦ.

**2 Thessalonians 1:2 (GNP)** χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς καὶ κυρίου ἡμῶν ἡμεῖς καὶ Ἰησοῦ Χριστοῦ Χριστός.

**2 Thessalonians 3:16 (NASB)** Now may the Lord of peace Himself continually grant you peace in every circumstance. The Lord be with you all!

**2 Thessalonians 3:16 (GNT)** Αὐτὸς δὲ ὁ κύριος τῆς εἰρήνης δώη ὑμῖν τὴν εἰρήνην διὰ παντὸς ἐν παντὶ τρόπῳ. ὁ κύριος μετὰ πάντων ὑμῶν.

**2 Thessalonians 3:16 (GNP)** Αὐτὸς ὁ κύριος τῆς εἰρήνης δώη ὑμῖν τὴν εἰρήνην διὰ παντὸς ἐν παντὶ τρόπῳ. ὁ κύριος μετὰ πάντων ὑμῶν ἡμεῖς.

**1 Timothy 1:2 (NASB)** To Timothy, *my* true child in *the* faith: Grace, mercy and peace from God the Father and Christ Jesus our Lord.

**1 Timothy 1:2 (GNT)** Τιμοθέω γνησίῳ τέκνῳ ἐν πίστει, χάρις ἔλεος εἰρήνη ἀπὸ θεοῦ πατρὸς καὶ Χριστοῦ Ἰησοῦ τοῦ κυρίου ἡμῶν.

**1 Timothy 1:2 (GNP)** Τιμοθέω γνησίῳ τέκνῳ ἐν πίστει, χάρις ἔλεος εἰρήνη ἀπὸ θεοῦ πατρὸς καὶ Χριστοῦ ἡμῶν ἡμεῖς.

**2 Timothy 1:2 (NASB)** To Timothy, my beloved son: Grace, mercy *and* **peace** from God the Father and Christ Jesus our Lord.

**2 Timothy 1:2 (GNT)** Τιμοθέω ἀγαπητῷ τέκνω, χάρις ἔλεος **εἰρήνη** ἀπὸ θεοῦ πατρὸς καὶ Χριστοῦ Ἰησοῦ τοῦ κυρίου ἡμῶν.

**2 Timothy 1:2 (GNP)** Τιμοθέω•NMSD•Τιμόθεος ἀγαπητῷ•JNSDX•ἀγαπητός τέκνω•NNSD•τέκνον, χάρις•NFSN•χάρις ἔλεος•NNSN•ἔλεος **εἰρήνη•NFSN•εἰρήνη** ἀπὸ•PG•ἀπὸ θεοῦ•NMSG•θεός πατρὸς•NMSG•πατήρ καὶ•CCK•καὶ Χριστοῦ•NMSG•Χριστός Ἰησοῦ•NMSG•Ἰησοῦς τοῦ•AMSQ•οἰ κυρίου•NMSG•κύριος ἡμῶν•OP1\_PG•ἡμεῖς.

**2 Timothy 2:22 (NASB)** Now flee from youthful lusts and pursue righteousness, faith, love *and* **peace**, with those who call on the Lord from a pure heart.

**2 Timothy 2:22 (GNT)** Τὰς δὲ νεωτερικὰς ἐπιθυμίας φεῦγε, δίωκε δὲ δικαιοσύνην πίστιν ἀγάπην **εἰρήνην** μετὰ τῶν ἐπικαλουμένων τὸν κύριον ἐκ καθαρᾶς καρδίας.

**2 Timothy 2:22 (GNP)** Τὰς•AFPA•ἡ δὲ•CCV•δέ νεωτερικὰς•JFPAX•νεωτερικός ἐπιθυμίας•NFPA•ἐπιθυμία φεῦγε•V2SPAM•φεύγω, δίωκε•V2SPAM•διώκω δὲ•CCV•δέ δικαιοσύνην•NFSA•δικαιοσύνη πίστιν•NFSA•πίστις ἀγάπην•NFSA•ἀγάπη **εἰρήνην•NFSA•εἰρήνη** μετὰ•PG•μετὰ τῶν•AMPQ•ὁ ἐπικαλουμένων•V\_\_PMPMPQ•ἐπικαλέω τὸν•AMSA•ὁ κύριον•NMSA•κύριος ἐκ•PG•ἐκ καθαρᾶς•JFSGX•καθαρός καρδίας•NMSG•καρδία.

**Titus 1:4 (NASB)** To Titus, my true child in a common faith: Grace and **peace** from God the Father and Christ Jesus our Savior.

**Titus 1:4 (GNT)** Τίτῳ γνησίῳ τέκνω κατὰ κοινὴν πίστιν, χάρις καὶ **εἰρήνη** ἀπὸ θεοῦ πατρὸς καὶ Χριστοῦ Ἰησοῦ τοῦ σωτῆρος ἡμῶν.

**Titus 1:4 (GNP)** Τίτῳ•NMSD•Τίτος γνησίῳ•JNSDX•γνήσιος τέκνω•NNSD•τέκνον κατὰ•PA•κατὰ κοινὴν•JFSAX•κοινός πίστιν•NFSA•πίστις, χάρις•NFSN•χάρις καὶ•CCK•καὶ **εἰρήνη•NFSN•εἰρήνη** ἀπὸ•PG•ἀπὸ θεοῦ•NMSG•θεός πατρὸς•NMSG•πατήρ καὶ•CCK•καὶ Χριστοῦ•NMSG•Χριστός Ἰησοῦ•NMSG•Ἰησοῦς τοῦ•AMSQ•οἰ σωτῆρος•NMSG•σωτήρ ἡμῶν•OP1\_PG•ἡμεῖς.

**Philemon 1:3 (NASB)** Grace to you and **peace** from God our Father and the Lord Jesus Christ.

**Philemon 1:3 (GNT)** χάρις ὑμῖν καὶ **εἰρήνη** ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ.

**Philemon 1:3 (GNP)** χάρις•NFSN•χάρις ὑμῖν•OP2\_PD•ὑμεῖς καὶ•CCK•καὶ **εἰρήνη•NFSN•εἰρήνη** ἀπὸ•PG•ἀπὸ θεοῦ•NMSG•θεός πατρὸς•NMSG•πατήρ ἡμῶν•OP1\_PG•ἡμεῖς καὶ•CCK•καὶ κυρίου•NMSG•κύριος Ἰησοῦ•NMSG•Ἰησοῦς Χριστοῦ•NMSG•Χριστός.

**Hebrews 7:2 (NASB)** to whom also Abraham apportioned a tenth part of all *the spoils*, was first of all, by the translation *of his name*, king of righteousness, and then also king of Salem, which is king of **peace**.

**Hebrews 7:2 (GNT)** ὧ καὶ δεκάτην ἀπὸ πάντων ἐμέρισεν Ἀβραάμ, πρῶτον μὲν ἐρμηνευόμενος βασιλεὺς δικαιοσύνης ἔπειτα δὲ καὶ βασιλεὺς Σαλήμ, ὃ ἐστὶν βασιλεὺς **εἰρήνης**,

**Hebrews 7:2 (GNP)** ὧ<sup>ORRMSD</sup> ὅς καὶ<sup>BX</sup> καὶ δεκάτην<sup>NFSA</sup> δέκατος ἀπὸ<sup>PG</sup> ἀπὸ πάντων<sup>JNPGX</sup> πᾶς ἐμέρισεν<sup>V3SAAI</sup> μερίζω Ἀβραάμ<sup>NMSN</sup> Ἀβραάμ, πρῶτον<sup>BX</sup> πρῶτος μὲν<sup>TM</sup> μὲν ἐρμηνευόμενος<sup>V\_\_PPPMSN</sup> ἐρμηνεύω βασιλεὺς<sup>NMSN</sup> βασιλεὺς δικαιοσύνης<sup>NFSG</sup> δικαιοσύνη ἔπειτα<sup>BX</sup> ἔπειτα δὲ<sup>CCB</sup> δέ καὶ<sup>BX</sup> καὶ βασιλεὺς<sup>NMSN</sup> βασιλεὺς Σαλήμ<sup>NFSG</sup> Σαλήμ, ὅ<sup>ORRNSN</sup> ὅς ἐστὶν<sup>V3SPAII</sup> εἰμί βασιλεὺς<sup>NMSN</sup> βασιλεὺς **εἰρήνης**<sup>NFSG</sup> **εἰρήνη**,

**Hebrews 11:31 (NASB)** By faith Rahab the harlot did not perish along with those who were disobedient, after she had welcomed the spies in **peace**.

**Hebrews 11:31 (GNT)** Πίστει Ῥαὰβ ἡ πόρνη οὐ συναπώλετο τοῖς ἀπειθήσασιν δεξαμένη τοὺς κατασκόπους μετ' **εἰρήνης**.

**Hebrews 11:31 (GNP)** Πίστει<sup>NFSD</sup> πίστις Ῥαὰβ<sup>NFNSN</sup> Ῥαὰβ ἡ<sup>AFSN</sup> ἡ πόρνη<sup>NFNSN</sup> πόρνη οὐ<sup>TN</sup> οὐ συναπώλετο<sup>V3SAMI</sup> συναπόλλυμι τοῖς<sup>AMPD</sup> ὁ ἀπειθήσασιν<sup>V\_\_AAPMPD</sup> ἀπειθέω δεξαμένη<sup>V\_\_AMPFSN</sup> δέχομαι τοὺς<sup>AMPA</sup> ὁ κατασκόπους<sup>NMPA</sup> κατὰσκοπος μετ'<sup>PG</sup> μετὰ **εἰρήνης**<sup>NFSG</sup> **εἰρήνη**.

**Hebrews 12:14 (NASB)** Pursue **peace** with all men, and the sanctification without which no one will see the Lord.

**Hebrews 12:14 (GNT)** Ἐἰρήνην διώκετε μετὰ πάντων καὶ τὸν ἁγιασμόν, οὗ χωρὶς οὐδεὶς ὄψεται τὸν κύριον,

**Hebrews 12:14 (GNP)** Ἐἰρήνην<sup>NFSA</sup> εἰρήνη διώκετε<sup>V2PPAM</sup> διώκω μετὰ<sup>PG</sup> μετὰ πάντων<sup>JMPGX</sup> πᾶς καὶ<sup>CCK</sup> καὶ τὸν<sup>AMSA</sup> ὁ ἁγιασμόν<sup>NMSA</sup> ἁγιασμός, οὗ<sup>ORRMSG</sup> ὅς χωρὶς<sup>MG</sup> χωρὶς οὐδεὶς<sup>JMSNX</sup> οὐδεὶς ὄψεται<sup>V3SFI</sup> ὁράω τὸν<sup>AMSA</sup> ὁ κύριον<sup>NMSA</sup> κύριος,

**Hebrews 13:20 (NASB)** Now the God of **peace**, who brought up from the dead the great Shepherd of the sheep through the blood of the eternal covenant, *even* Jesus our Lord,

**Hebrews 13:2 (GNT)** Ὁ δὲ θεὸς τῆς **εἰρήνης**, ὁ ἀναγαγὼν ἐκ νεκρῶν τὸν ποιμένα τῶν προβάτων τὸν μέγαν ἐν αἵματι διαθήκης αἰωνίου, τὸν κύριον ἡμῶν Ἰησοῦν,

**Hebrews 13:20 (GNP)** Ὁ<sup>AMSN</sup> ὁ δὲ<sup>CCB</sup> δέ θεὸς<sup>NMSN</sup> θεός τῆς<sup>AFSG</sup> ἡ **εἰρήνης**<sup>NFSG</sup> **εἰρήνη**, ὁ<sup>AMSN</sup> ὁ ἀναγαγὼν<sup>V\_\_AAPMSN</sup> ἀνάγω ἐκ<sup>PG</sup> ἐκ νεκρῶν<sup>JMPGX</sup> νεκρός τὸν<sup>AMSA</sup> ὁ ποιμένα<sup>NMSA</sup> ποιμήν τῶν<sup>ANPG</sup> τό προβάτων<sup>NNPG</sup> πρόβατον τὸν<sup>AMSA</sup> ὁ μέγαν<sup>JMSAX</sup> μέγας ἐν<sup>PD</sup> ἐν αἵματι<sup>NNSD</sup> αἷμα διαθήκης<sup>NFSG</sup> διαθήκη αἰωνίου<sup>JFSGX</sup> αἰώνιος, τὸν<sup>AMSA</sup> ὁ κύριον<sup>NMSA</sup> κύριος ἡμῶν<sup>OP1</sup> ἡμεῖς Ἰησοῦν<sup>NMSA</sup> Ἰησοῦς,

**James 2:16** (NASB) and one of you says to them, "Go in peace, be warmed and be filled," and yet you do not give them what is necessary for *their* body, what use is that?

**James 2:16** (GNT) εἶπη δέ τις αὐτοῖς ἐξ ὑμῶν· ὑπάγετε ἐν εἰρήνῃ, θερμαίνεσθε καὶ χορτάζεσθε, μὴ δώτε δὲ αὐτοῖς τὰ ἐπιτήδεια τοῦ σώματος, τί τὸ ὄφελος;

**James 2:16** (GNP) εἶπη·<sup>v3SAAS</sup>εἶπον δέ·<sup>CCB</sup>δέ τις·<sup>OIFMSN</sup>τίς\_1 αὐτοῖς·<sup>OP3MPD</sup>αὐτός ἐξ·<sup>PG</sup>ἐκ ὑμῶν·<sup>OP2\_PG</sup>ὑμεῖς· ὑπάγετε·<sup>V2PPAM</sup>ὑπάγω ἐν·<sup>PD</sup>ἐν εἰρήνῃ·<sup>NFSD</sup>εἰρήνη, θερμαίνεσθε·<sup>V2PPMM</sup>θερμαίνω καὶ·<sup>CCK</sup>καὶ χορτάζεσθε·<sup>V2PPPM</sup>χορτάζω, μὴ·<sup>TN</sup>μὴ δώτε·<sup>V2PAAS</sup>δίδωμι δέ·<sup>CCV</sup>δέ αὐτοῖς·<sup>OP3MPD</sup>αὐτός τὰ·<sup>ANPA</sup>τό ἐπιτήδεια·<sup>JNPAX</sup>ἐπιτήδεις τοῦ·<sup>ANS</sup>τό σώματος·<sup>NNSG</sup>σῶμα, τί·<sup>OIGNSN</sup>τίς\_2 τὸ·<sup>ANSN</sup>τό ὄφελος·<sup>NNSN</sup>ὄφελος;

**James 3:18** (NASB) And the seed whose fruit is righteousness is sown in peace by those who make peace.

**James 3:18** (GNT) καρπὸς δὲ δικαιοσύνης ἐν εἰρήνῃ σπείρεται τοῖς ποιοῦσιν εἰρήνην.

**James 3:18** (GNP) καρπὸς·<sup>NMSN</sup>καρπός\_1 δέ·<sup>CCB</sup>δέ δικαιοσύνης·<sup>NFSG</sup>δικαιοσύνη ἐν·<sup>PD</sup>ἐν εἰρήνῃ·<sup>NFSD</sup>εἰρήνη σπείρεται·<sup>V3SPP1</sup>σπείρω τοῖς·<sup>AMPD</sup>ὁ ποιοῦσιν·<sup>V\_\_PAPMPD</sup>ποιέω εἰρήνην·<sup>NFSA</sup>εἰρήνη.

**1 Peter 1:2** (NASB) according to the foreknowledge of God the Father, by the sanctifying work of the Spirit, to obey Jesus Christ and be sprinkled with His blood: May grace and peace be yours in the fullest measure.

**1 Peter 1:2** (GNT) κατὰ πρόγνωσιν θεοῦ πατρὸς ἐν ἀγιασμῷ πνεύματος εἰς ὑπακοὴν καὶ ῥαντισμὸν αἵματος Ἰησοῦ Χριστοῦ, χάρις ὑμῖν καὶ εἰρήνη πληθυνθείη.

**1 Peter 1:2** (GNP) κατὰ·<sup>PA</sup>κατά πρόγνωσιν·<sup>NFSA</sup>πρόγνωσις θεοῦ·<sup>NMSG</sup>θεός πατρὸς·<sup>NMSG</sup>πατήρ ἐν·<sup>PD</sup>ἐν ἀγιασμῷ·<sup>NMSD</sup>ἀγιασμός πνεύματος·<sup>NNSG</sup>πνεῦμα εἰς·<sup>PA</sup>εἰς ὑπακοὴν·<sup>NFSA</sup>ὑπακοή καὶ·<sup>CCK</sup>καὶ ῥαντισμὸν·<sup>NMSA</sup>ῥαντισμός αἵματος·<sup>NNSG</sup>αἷμα Ἰησοῦ·<sup>NMSG</sup>Ἰησοῦς Χριστοῦ·<sup>NMSG</sup>Χριστός, χάρις·<sup>NFSN</sup>χάρις ὑμῖν·<sup>OP2\_PD</sup>ὑμεῖς καὶ·<sup>CCK</sup>καὶ ᾠ·<sup>NFSA</sup>εἰρήνη πληθυνθείη·<sup>V3SAPO</sup>πληθύνω.  
<sup>MSD</sup>αὐτός εὐρεθῆναι·<sup>V\_\_APN</sup>εὐρίσκω ἐν·<sup>PD</sup>ἐν εἰρήνῃ·<sup>NFSD</sup>εἰρήνη

**1 Peter 3:11** (NASB) "HE MUST TURN AWAY FROM EVIL AND DO GOOD; HE MUST SEEK PEACE AND PURSUE IT.

**1 Peter 3:11** (GNT) ἐκκλινάτω δὲ ἀπὸ κακοῦ καὶ ποιησάτω ἀγαθόν, ζητησάτω εἰρήνην καὶ διωξάτω αὐτήν·

**1 Peter 3:11** (GNP) ἐκκλινάτω·<sup>V3SAAM</sup>ἐκκλίνω δέ·<sup>CCB</sup>δέ ἀπὸ·<sup>PG</sup>ἀπό κακοῦ·<sup>JNSGX</sup>κακός καὶ·<sup>CCK</sup>καὶ ποιησάτω·<sup>V3SAAM</sup>ποιέω ἀγαθόν·<sup>JNSAX</sup>ἀγαθός, ζητησάτω·<sup>V3SAAM</sup>ζητέω εἰρήνην·<sup>NFSA</sup>εἰρήνη καὶ·<sup>CCK</sup>καὶ διωξάτω·<sup>V3SAAM</sup>διώκω αὐτήν·<sup>OP3FSA</sup>αὐτός·

**1 Peter 5:14** (NASB) Greet one another with a kiss of love. **Peace** be to you all who are in Christ.

**1 Peter 5:14** (GNT) ἀσπάσασθε ἀλλήλους ἐν φιλήματι ἀγάπης. **Εἰρήνη** ὑμῖν πᾶσιν τοῖς ἐν Χριστῷ.

**1 Peter 5:14** (GNP) ἀσπάσασθε•v2PAMM•ἀσπάζομαι ἀλλήλους•ORCMPA•ἀλλήλων ἐν•PD•ἐν φιλήματι•NNSD•φίλημα ἀγάπης•NFSG•ἀγάπη. **Εἰρήνη•NFSN•εἰρήνη** ὑμῖν•OP2\_PD•ὕμεῖς πᾶσιν•JMPDX•πᾶς τοῖς•AMPD•ὁ ἐν•PD•ἐν Χριστῷ•NMSD•Χριστός.

**2 Peter 1:2** (NASB) Grace and **peace** be multiplied to you in the knowledge of God and of Jesus our Lord;

**2 Peter 1:2** (GNT) χάρις ὑμῖν καὶ **εἰρήνη** πληθυνθείη ἐν ἐπιγνώσει τοῦ θεοῦ καὶ Ἰησοῦ τοῦ κυρίου ἡμῶν.

**2 Peter 1:2** (GNP) χάρις•NFSN•χάρις ὑμῖν•OP2\_PD•ὕμεῖς καὶ•CCK•καὶ **εἰρήνη•NFSN•εἰρήνη** πληθυνθείη•v3SAPD•πληθύνω ἐν•PD•ἐν ἐπιγνώσει•NFSN•ἐπίγνωσις τοῦ•AMSG•ὁ θεοῦ•NMSG•θεός καὶ•CCK•καὶ Ἰησοῦ•NMSG•Ἰησοῦς τοῦ•AMSG•ὁ κυρίου•NMSG•κύριος ἡμῶν•OP1\_PG•ἡμεῖς.

**2 Peter 3:14** (NASB) Therefore, beloved, since you look for these things, be diligent to be found by Him in **peace**, spotless and blameless,

**2 Peter 3:14** (GNT) Διό, ἀγαπητοί, ταῦτα προσδοκῶντες σπουδάσατε ἄσπιλοι καὶ ἀμώμητοι αὐτῷ εὐρεθῆναι ἐν **εἰρήνῃ**

**2 Peter 3:14** (GNP) Διό•CCQ•διό, ἀγαπητοί•JMPNX•ἀγαπητός{ἀγαπητοί•JMPNX•ἀγαπητός}, ταῦτα•ODENPA•οὗτος προσδοκῶντες•v\_\_PAPMPN•προσδοκάω σπουδάσατε•v2PAAM•σπουδάζω ἄσπιλοι•JMPNX•ἄσπιλος καὶ•CCK•καὶ ἀμώμητοι•JMPNX•ἀμώμητος αὐτῷ•OP3MSD•αὐτός εὐρεθῆναι•v\_\_APN•εὐρίσκω ἐν•PD•ἐν **εἰρήνῃ•NFSN•εἰρήνη**

**2 John 1:3** (NASB) Grace, mercy *and* **peace** will be with us, from God the Father and from Jesus Christ, the Son of the Father, in truth and love.

**2 John 1:3** (GNT) ἔσται μεθ' ἡμῶν χάρις ἔλεος **εἰρήνη** παρὰ θεοῦ πατρὸς καὶ παρὰ Ἰησοῦ Χριστοῦ τοῦ υἱοῦ τοῦ πατρὸς ἐν ἀληθείᾳ καὶ ἀγάπῃ.

**2 John 1:3** (GNP) ἔσται•v3SFMi•εἰμί μεθ'•PG•μετά ἡμῶν•OP1\_PG•ἡμεῖς χάρις•NFSN•χάρις ἔλεος•NNSN•ἔλεος **εἰρήνη•NFSN•εἰρήνη** παρὰ•PG•παρὰ θεοῦ•NMSG•θεός πατρὸς•NMSG•πατήρ καὶ•CCK•καὶ παρὰ•PG•παρὰ Ἰησοῦ•NMSG•Ἰησοῦς Χριστοῦ•NMSG•Χριστός τοῦ•AMSG•ὁ υἱοῦ•NMSG•υἱός τοῦ•AMSG•ὁ πατρὸς•NMSG•πατήρ ἐν•PD•ἐν ἀληθείᾳ•NFSN•ἀλήθεια καὶ•CCK•καὶ ἀγάπη•NFSN•ἀγάπη.

**3 John 1:14-15 (NASB)** but I hope to see you shortly, and we will speak face to face. {15} **Peace** be to you. The friends greet you. Greet the friends by name.

**3 John 1:14 (GNT)** ἐλπίζω δὲ εὐθέως σε ἰδεῖν, καὶ στόμα πρὸς στόμα λαλήσομεν. **εἰρήνη** σοι. ἀσπάζονται σε οἱ φίλοι. ἀσπάζου τοὺς φίλους κατ' ὄνομα.

**3 John 1:14 (GNP)** ἐλπίζω•V1SPAI•ἐλπίζω δὲ•CCV•δέ εὐθέως•BX•εὐθέως σε•OP2\_SA•σύ ἰδεῖν•V\_\_AAN•εἶδον, καὶ•CCK•καὶ στόμα•NNSA•στόμα πρὸς•PA•πρὸς στόμα•NNSA•στόμα λαλήσομεν•V1PFAI•λαλέω. **εἰρήνη•NFSN•εἰρήνη** σοι•OP2\_SD•σύ. ἀσπάζονται•V3PPMI•ἀσπάζομαι σε•OP2\_SA•σύ οἱ•AMPN•ὁ φίλοι•NMPN•φίλος. ἀσπάζου•V2SPMM•ἀσπάζομαι τοὺς•AMPA•ὁ φίλους•NMPA•φίλος κατ'•PA•κατὰ ὄνομα•NNSA•ὄνομα.

**Jude 1:2 (NASB)** May mercy and **peace** and love be multiplied to you.

**Jude 1:2 (GNT)** ἔλεος ὑμῖν καὶ **εἰρήνη** καὶ ἀγάπη πληθυνθείη.

**Jude 1:2 (GNP)** ἔλεος•NNSN•ἔλεος ὑμῖν•OP2\_PD•ὕμεῖς καὶ•CCK•καὶ **εἰρήνη•NFSN•εἰρήνη** καὶ•CCK•καὶ ἀγάπη•NFSN•ἀγάπη πληθυνθείη•V3SAPO•πληθύνω.

**Revelation 1:4 (NASB)** John to the seven churches that are in Asia: Grace to you and **peace**, from Him who is and who was and who is to come, and from the seven Spirits who are before His throne,

**Revelation 1:4 (GNT)** Ἰωάννης ταῖς ἑπτὰ ἐκκλησίαις ταῖς ἐν τῇ Ἀσίᾳ· χάρις ὑμῖν καὶ **εἰρήνη** ἀπὸ τοῦ ὄντος καὶ τοῦ ἦν καὶ τοῦ ἐρχόμενου καὶ ἀπὸ τῶν ἑπτὰ πνευμάτων ἃ ἐνώπιον τοῦ θρόνου αὐτοῦ

**Revelation 1:4 (GNP)** Ἰωάννης•NMSN•Ἰωάννης ταῖς•AFPĐ•ἡ ἑπτὰ•JFPDX•ἑπτὰ ἐκκλησίαις•NFPD•ἐκκλησία ταῖς•AFPĐ•ἡ ἐν•PD•ἐν τῇ•AFSD•ἡ Ἀσίᾳ•NFSN•Ἀσία· χάρις•NFSN•χάρις ὑμῖν•OP2\_PD•ὕμεῖς καὶ•CCK•καὶ **εἰρήνη•NFSN•εἰρήνη** ἀπὸ•PG•ἀπὸ τοῦ•AMSN•ὁ{ὁ•AMSG•ὁ} ὄντος•V\_\_PAPMSN•εἰμί{ὄντος•V\_\_PAPMSG•εἰμί} καὶ•CCK•καὶ τοῦ•AMSN•ὁ{ὁ•AMSG•ὁ} ἦν•V3SIAI•εἰμί καὶ•CCK•καὶ τοῦ•AMSN•ὁ{ὁ•AMSG•ὁ} ἐρχόμενος•V\_\_PMPMSN•ἔρχομαι {ἐρχόμενος•V\_\_PMPMSG•ἔρχομαι} καὶ•CCK•καὶ ἀπὸ•PG•ἀπὸ τῶν•ANPG•τῶν ἑπτὰ•JNPGX•ἑπτὰ πνευμάτων•NPNPG•πνεῦμα ἃ•ORRNPN•ὅς ἐνώπιον•MG•ἐνώπιον τοῦ•AMSG•ὁ θρόνου•NMSG•θρόνος αὐτοῦ•OP3MSG•αὐτός

**Revelation 6:4 (NASB)** And another, a red horse, went out; and to him who sat on it, it was granted to take peace from the earth, and that *men* would slay one another; and a great sword was given to him.

**Revelation 6:4 (GNT)** καὶ ἐξῆλθεν ἄλλος ἵππος πυρρός, καὶ τῷ καθημένῳ ἐπ’ αὐτὸν ἐδόθη αὐτῷ λαβεῖν τὴν εἰρήνην ἐκ τῆς γῆς καὶ ἵνα ἀλλήλους σφάξουσιν καὶ ἐδόθη αὐτῷ μάχαιρα μεγάλη.

**Revelation 6:4 (GNP)** καὶ•cck•καὶ ἐξῆλθεν•v3sAAI•ἐξέρχομαι ἄλλος•oADMSN•ἄλλος ἵππος•NMSN•ἵππος πυρρός•JMSNX•πυρρός\_1, καὶ•cck•καὶ τῷ•AMSD•ὁ καθημένῳ•v\_\_PMPMSD•κάθημαι ἐπ’•PA•ἐπὶ αὐτὸν•OP3MSA•αὐτός ἐδόθη•v3SAPI•δίδωμι αὐτῷ•OP3MSD•αὐτός λαβεῖν•v\_\_AAN•λαμβάνω τὴν•AFSA•ἡ εἰρήνην•NFSa•εἰρήνη ἐκ•PG•ἐκ τῆς•AFSG•ἡ γῆς•NFSG•γῆ καὶ•cck•καὶ ἵνα•CSN•ἵνα ἀλλήλους•ORCMPA•ἀλλήλων σφάξουσιν•v3PFAI•σφάζω καὶ•cck•καὶ ἐδόθη•v3SAPI•δίδωμι αὐτῷ•OP3MSD•αὐτός μάχαιρα•NFSN•μάχαιρα μεγάλη•JFSNX•μέγας.

## Lexical Entries:

### A Greek-English Lexicon of the New Testament and Other Christian Literature (BAGD):

εἰρήνη, ης, ἡ (s. εἰρηνεύω; Hom.+; εἰρ. and related terms are common in astr. texts, e.g. Cat. Cod. Astr. IX/2 p. 173, 21; 175, 10)

#### ① a state of concord, *peace, harmony*

Ⓐ between governments opp. πόλεμος IEph 13:2. ἐρωτᾷ τὰ πρὸς εἰρήνην *asks for terms of peace* Lk 14:32 (cp. TestJud 9:7 αἰτοῦσιν ἡμᾶς τὰ πρὸς εἰρήνην; Anna Comn., Alex. 8, 5 ed. R. II p. 12, 17 τὰ περὶ εἰρήνης ἐρωτῶντες.—It is also poss. to transl. *inquires about his health* like ἐρωτ. [τὰ] εἰς εἰρήνην=ⲙⲓⲗⲱⲓⲗⲓⲛⲟⲩⲛⲟⲩ 2 Km 8:10; 11:7; s. HThackeray, JTS 14, 1913, 389–99; Helbing, Kasussyntax 40); ἐν εἰ. εἶναι (Aristot., Mirabilia 119, 842a 2) *be in peace, out of danger* Lk 11:21. λαμβάνειν τὴν εἰ. ἔκ τινος *take peace away fr. someth.*=plunge it into a state of war Rv 6:4.—Ac 24:2. Of those who are fighting αἰτεῖσθαι εἰ. *ask for peace* (Anonym. Alex.-gesch. [II B.C.]: 151 Fgm. 1, 5 Jac.) Ac 12:20.

Ⓑ harmony in personal relationships *peace, harmony* w. ὁμόνοια (Chrysipp.: Stoic. II 1076; Diod S 16, 60, 3; Dio Chrys. 21 [38], 14; 22 [39], 2; SIG 685, 13 [139 B.C.]; Jos.,

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Hom **Hom**, VIII B.C.—List 5

e.g. **e.g.** = exempli gratia (for example)

opp. **opp.** = opposed to, opposite

IEph **IEph** = Ignatius to the Ephesians—List 1

cp. **cp.** = compare, freq. in ref. to citation fr. ancient texts

TestJud **TestJud** = Testament of Judah, s. Test12Patr—List 2

ed. **ed.** = edited (by), edition

poss. **poss.** = possible

transl. **transl.** = translate, translation

JTS **JTS** = Journal of Theological Studies—List 6

Helbing **Helbing** = RH.—List 6

Aristot **Aristot**, various works, IV B.C.—List 5

fr. **fr.** = from

someth. **someth.** = something

Fgm. **Fgm.** = fragment, fragmentary

Jac. **Jac.** = Die Fragmente der griechischen Historiker, ed. FJacoby—Lists 5, 6

w. **w.** = with

Chrysipp **Chrysipp**, phil., III B.C.—List 5

Stoic **Stoic**, various dates—List 5

Diod S **Diod S**, I B.C.—List 5

Dio Chrys **Dio Chrys**, I–II A.D.—List 5

SIG **SIG** = Sylloge Inscriptionum Graecarum<sup>3</sup>; superscript omitted in text—List 3

Jos. **Jos.** = Josephus. This abbr. used when follow by title; I A.D.—Lists 5



Ant. 4, 50) 1 Cl 60:4; 61:1; 63:2; w. πραΰτης 61:2; opp. ὀργή D 15:3; opp. μάχαιρα **Mt 10:34**, cp. **Lk 12:51**. συναλλάσσειν εἰς εἰ. *pacify* **Ac 7:26**; σύνδεσμος τῆς εἰ. **Eph 4:3**. βασιλεὺς εἰρήνης *king of peace* (as transl. of Salem; cp. Philo, Leg. All. 3, 79) **Hb 7:2**. Of the Christian community εἰ. ἔχειν *have peace, rest* (fr. persecution, as **Ac 14:2** v.l.; for the phrase s. Diod S 11, 72, 1; cp. Jos., Bell. 2, 401) **Ac 9:31**; εἰ. βαθεῖα (Ath. 1, 3 [opp. διώκεσθαι]; s. βαθύς 3a) 1 Cl 2:2. ὁδὸς εἰρήνης *the way of peace*, that leads to peace **Ro 3:17** (Ps 13:3; Is 59:8); **Lk 1:79**. μετ' εἰρήνης *peaceably* (Diod S 3, 18, 7; Vi. Aesopi W 97 P. μετ' εἰρήνης ζῆν; EpJer 2; 1 Esdr 5:2; 1 Macc 12:4, 52 al.; Jos., Ant. 1, 179; 8, 405) **Hb 11:31**; ποιεῖν εἰ. *make peace* (Hermocles [IV/III B.C.]: Anth. Lyr. II p. 250, 21 [p. 174, 21 Coll. Alex.=Athen. 6, 253e] πρῶτον μὲν εἰρήνην ποίησον, φίλτατε.—ἐπί τινα Iren. 4, 40, 1 [Harv. II 301, 9]) **Ac 14:2** v.l.; **Eph 2:15**; οἱ ποιοῦντες εἰ. *those who make peace* **Js 3:18**. βούλεσθαι εἰ. (Pr 12:20) *wish for peace* 1 Cl 15:1. διώκειν *strive toward peace* (w. δικαιοσύνη, πίστις, ἀγάπη) **2 Ti 2:22**; **Gal 5:22**; 1 Cl 22:5 (Ps 33:15). εἰ. διώκειν μετὰ πάντων *strive to be at peace w. everyone* **Hb 12:14**

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1 Cl 1 Cl = 1 Clement—List 1

w. **w.** = with

opp. **opp.** = opposed to, opposite

D **D** = Didache, except that in a list of manuscripts or as textual variant D refers to Codex Bezae—List 1

opp. **opp.** = opposed to, opposite

cp. **cp.** = compare, freq. in ref. to citation fr. ancient texts

transl. **transl.** = translate, translation

cp. **cp.** = compare, freq. in ref. to citation fr. ancient texts

Philo **Philo** = P. of Alexandria, I B.C.—I A.D.—List 5

fr. **fr.** = from

v.l. **v.l.** = varia lectio (variant reading)

Diod S **Diod S**, I B.C.—List 5

cp. **cp.** = compare, freq. in ref. to citation fr. ancient texts

Jos. **Jos.** = Josephus. This abbr. used when follow by title; I A.D.—Lists 5

Ath. **Ath.** = Athenagoras, II A.D.—List 5

opp. **opp.** = opposed to, opposite

1 Cl 1 Cl = 1 Clement—List 1

Diod S **Diod S**, I B.C.—List 5

Vi. Aesopi **Vi. Aesopi**, = Vitae Aesopi, I A.D.—List 5

al. **al.** = alibi (elsewhere), aliter (otherwise), alii (others)

Jos. **Jos.** = Josephus. This abbr. used when follow by title; I A.D.—Lists 5

Athen **Athen**, III A.D.—List 5

Iren. **Iren.** = Irenaeus, Haereses, II A.D.—List 5

Harv. **Harv.** = WHarvey; s. Iren.—List 5

v.l. **v.l.** = varia lectio (variant reading)

1 Cl 1 Cl = 1 Clement—List 1

w. **w.** = with

1 Cl 1 Cl = 1 Clement—List 1

w. **w.** = with

(cp. Epict. 4, 5, 24 εἰ. ἄγεις πρὸς πάντας). τὰ τῆς εἰ. διώκειν *strive after peace* **Ro 14:19**; ζητεῖν εἰ. **1 Pt 3:11** (Ps 33:15); cp. 2 Cl 10:2. τὰ πρὸς εἰ. *what makes for peace* **Lk 19:42**. *W.* ἀσφάλεια **1 Th 5:3**; *w.* ἀγάπη B 21:9; 1 Cl 62:2. ἀπέστη ἡ εἰ. *peace has disappeared* 1 Cl 3:4 (cp. δαίμονας ... τὴν εἰ. ταράσσοντας Orig., C. Cels. 8, 73, 29). πρόσωπον εἰρήνης ἔχειν *maintain a facade of peace* Hv 3, 6, 3; εἰ. ἔχειν ἐν ἑαυτοῖς *have peace within one's group* 3, 5, 1.

© *good order* opp. ἀκαταστασία **1 Cor 14:33**; cp. **7:15**, and 1 Cl 20:1, 9ff.

## ② a state of well-being, *peace*

Ⓐ corresp. to Hebr. **וְשָׁלוֹם** *welfare, health* (WCaspari, Vorstellung u. Wort 'Friede' im AT 1910, esp. p. 128ff) in a farewell greeting: ὑπάγειν ἐν εἰ. *go in peace*, approx. equiv. to 'keep well' **Js 2:16**; also πορεύεσθαι ἐν εἰ. (Judg 18:6 B; 2 Km 3:21) **Ac 16:36**; ὑπάγειν εἰς εἰρήνην **Mk 5:34**; πορεύεσθαι εἰς εἰ. (1 Km 1:17; 20:42; 29:7; Jdth 8:35) **Lk 7:50; 8:48**. προπέμπειν τινὰ ἐν εἰ. *send someone on the way in peace* **1 Cor 16:11** (cp. Vi. Aesopi I, 32 p. 297, 1 Eberh. ἐν εἰρήνῃ ἀπέστειλεν [αὐτόν]). ἐν εἰ. μετὰ χαρᾶς ἀναπέμψατε *send back in peace w. joy* 1 Cl 65:1. ἀπολύειν τινὰ μετὰ εἰρήνης

cp. **cp.** = compare, freq. in ref. to citation fr. ancient texts

Epict **Epict**, various works, I–II A.D.—List 5

cp. **cp.** = compare, freq. in ref. to citation fr. ancient texts

2 Cl **2 Cl** = 2 Clement—List 1

*w.* **w.** = with

**B B** = Barnabas (the Letter of), II A.D., except in series of uncial witnesses, in which case B refers to Codex Vaticanus (s. also Vat.). When the abbrv. B would ambiguous, Vat. is used for the codex.—List 1

1 Cl **1 Cl** = 1 Clement—List 1

1 Cl **1 Cl** = 1 Clement—List 1

cp. **cp.** = compare, freq. in ref. to citation fr. ancient texts

Orig **Orig**, var. works, II–III A.D.—List 5

Hv **Hv** = Visions

opp. **opp.** = opposed to, opposite

cp. **cp.** = compare, freq. in ref. to citation fr. ancient texts

1 Cl **1 Cl** = 1 Clement—List 1

corresp. **corresp.** = corresponding(ly)

esp. **esp.** = especially

approx. **approx.** = approximately

equiv. **equiv.** = equivalent

**B B** = Barnabas (the Letter of), II A.D., except in series of uncial witnesses, in which case B refers to Codex Vaticanus (s. also Vat.). When the abbrv. B would ambiguous, Vat. is used for the codex.—List 1

cp. **cp.** = compare, freq. in ref. to citation fr. ancient texts

Vi. Aesopi **Vi. Aesopi**, = Vitae Aesopi, I A.D.—List 5

*w.* **w.** = with

1 Cl **1 Cl** = 1 Clement—List 1

*send someone away w. a greeting of peace* **Ac 15:33** (cp. Gen 26:29; Jos., Ant. 1, 179). In the formula of greeting εἰ. ὑμῖν=בְּשֵׁן בְּשֵׁן (cp. Judg 6:23; 19:20; Da 10:19 Theod.; Tob 12:17) **Lk 24:36; J 20:19, 21, 26.** εἰρήνη τῷ οἴκῳ τούτῳ *peace to this house* **Lk 10:5**; cp. vs. **6** (WKlassen, NTS 27, '81, 488–506); **Mt 10:12 v.l., 13** (on εἰ. ἐπί w. acc. cp. Is 9:7; Ps 84:9). In epistolary closure καὶ ἔστω μεθ' ὑμῶν εἰρήνη *peace be w. you* AcPICor 2:40.—A new and characteristic development is the combination of the Greek epistolary greeting χαίρειν with a Hebrew expression in the Pauline and post-Pauline letters χάρις καὶ εἰρήνη (s. χάρις 2c) **Ro 1:7; 1 Cor 1:3; 2 Cor 1:2; Gal 1:3; Eph 1:2; Phil 1:2; Col 1:2; 1 Th 1:1; 2 Th 1:2; Tit 1:4; Phlm 3; Rv 1:4.** (χάρις, ἔλεος, εἰρήνη) **1 Ti 1:2; 2 Ti 1:2; 2J 3.** (χάρις καὶ εἰ.—or w. ἔλεος—πληθυνθείη, cp. Da 4:1; 4:37c LXX; 6:26 Theod.) **1 Pt 1:2; 2 Pt 1:2; Jd 2; 1 Cl ins; Pol ins; MPol ins; cp.**

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w. **w.** = with

cp. **cp.** = compare, freq. in ref. to citation fr. ancient texts

Jos. **Jos.** = Josephus. This abbr. used when follow by title; I A.D.—Lists 5

cp. **cp.** = compare, freq. in ref. to citation fr. ancient texts

Theod. **Theod.** = Theodotion, revision of Greek OT, II A.D.—List 2, beg.

cp. **cp.** = compare, freq. in ref. to citation fr. ancient texts

NTS **NTS** = New Testament Studies—List 6

w. **w.** = with

acc. **acc.** = accusative

cp. **cp.** = compare, freq. in ref. to citation fr. ancient texts

w. **w.** = with

AcPICor **AcPICor** = Acts of Paul: correspondence with Corinthians (a.k.a. Third Corinthians), text according to PBodmer X—List 1

w. **w.** = with

cp. **cp.** = compare, freq. in ref. to citation fr. ancient texts

LXX **LXX** = Septuaginta, ed. ARahlf, unless otherwise specified—Lists 2, beg.

Theod. **Theod.** = Theodotion, revision of Greek OT, II A.D.—List 2, beg.

1 Cl **1 Cl** = 1 Clement—List 1

ins **Ins, ins** = Inscription, Inschrift, inscription(s). Without a period, esp. in lists, as at the beginning of entries; the capitalized form is used in titles. In conjunction with literary works this abbr. refers to the title or description of contents.

Pol **Pol** = Polycarp to the Philippians—List 1

ins **Ins, ins** = Inscription, Inschrift, inscription(s). Without a period, esp. in lists, as at the beginning of entries; the capitalized form is used in titles. In conjunction with literary works this abbr. refers to the title or description of contents.

MPol **MPol** = Martyrdom of Polycarp; after II A.D.—List 1

ins **Ins, ins** = Inscription, Inschrift, inscription(s). Without a period, esp. in lists, as at the beginning of entries; the capitalized form is used in titles. In conjunction with literary works this abbr. refers to the title or description of contents.

cp. **cp.** = compare, freq. in ref. to citation fr. ancient texts

**Gal 6:16; Eph 6:23; 2 Th 3:16; 1 Pt 5:14; 3J 15;** ISm 12:2; B 1:1 (χαίρετε ἐν εἰ.); to a degree, mng. 2b also is implied in this expr.

ⓑ Since, acc. to the prophets, peace will be an essential characteristic of the messianic kgdm. (εἰ. as summum bonum: Seneca, Ep. 66, 5), Christian thought also freq. regards εἰ. as nearly synonymous w. messianic salvation εὐαγγελίζεσθαι εἰ. *proclaim peace*, i.e. messianic salvation (Is 52:7) **Ac 10:36; Ro 10:15** v.l.; **Eph 2:17**; τὸ εὐαγγέλιον τῆς εἰ. **6:15**. ἔχειν ἐν Χριστῷ εἰ. **J 16:33**; ἔχειν εἰ. πρὸς τὸν θεόν *have peace w. God* **Ro 5:1** (ὡς εἰ. πρὸς τινα cp. Pla., Rep. 5, 465b; X., Hiero 2, 11; Epict. 4, 5, 24; Jos., Ant. 8, 396). ἀφιέναι εἰ. *leave peace* τινί **J 14:27a** (cp. Orig., C. Cels. 8, 14, 20); same sense εἰ. διδόναι *give or grant peace* **14:27b; 2 Th 3:16b** (so Is 26:12. Since Thu. 4, 19, 1; 21, 1 εἰ. διδόναι refers to granting of political peace). Hence εἰ. τοῦ Χριστοῦ *the peace brought by Christ* **Col 3:15**; εἰ. τοῦ θεοῦ **Phil 4:7**; ὁ θεὸς τῆς εἰ. (TestDan 5:2) **Ro 15:33; 16:20; 2 Cor 13:11; Phil 4:9; 1 Th 5:23; Hb 13:20**; ὁ κύριος τῆς εἰ. **2 Th 3:16a**; αὐτός (i.e. ὁ Χριστός) ἐστὶν ἡ εἰρήνη ἡμῶν **Eph 2:14** (cp. POxy 41,

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ISm **ISm** = Ignatius to the Smyrnaeans, I–II A.D.—List 1

**B B** = Barnabas (the Letter of), II A.D., except in series of uncial witnesses, in which case B refers to Codex Vaticanus (s. also Vat.). When the abbrv. B would ambiguous, Vat. is used for the codex.—List 1

mng. **mng.** = meaning(s)

expr. **expr.** = expression

acc. to **acc. to** = according to

kgdm. **kgdm.** = kingdom

Ep. **Ep.** = Epistola/Epistula, when applied to letters mostly pseudonymous; various dates—List 5

**ep.** = epistle

freq. **freq.** = frequent(ly)

w. **w.** = with

i.e. **i.e.** = id est (that is)

**I.-E.** Indo-European

v.l. **v.l.** = varia lectio (variant reading)

w. **w.** = with

cp. **cp.** = compare, freq. in ref. to citation fr. ancient texts

Pla **Pla**, V–IV B.C.; s. also Ps.-Plato—List 5

X. **X.** = Xenophon, V–IV B.C.—List 5

Epict **Epict**, various works, I–II A.D.—List 5

Jos. **Jos.** = Josephus. This abbr. used when follow by title; I A.D.—Lists 5

cp. **cp.** = compare, freq. in ref. to citation fr. ancient texts

Orig **Orig**, var. works, II–III A.D.—List 5

Thu **Thu**, V B.C.—List 5

TestDan **TestDan** = Testament of Dan, s. Test12Patr—List 2

i.e. **i.e.** = id est (that is)

**I.-E.** Indo-European

cp. **cp.** = compare, freq. in ref. to citation fr. ancient texts

POxy **POxy** = Oxyrhynchus Papyri—List 4

27, where an official is called εἰρήνη πόλεως; sim. ἐπὶ τῆς εἰρήνης PAchm 7, 8; 104.—FCoggan, ET 53, '42, 242 [peace-offering]; but s. NSnaith, *ibid.* 325f).  
 ἐπαναδράμωμεν ἐπὶ τὸν τῆς εἰ. σκοπόν *let us run toward the goal of peace* 1 Cl 19:2.—**2 Pt 3:14**; (w. ζωή) **Ro 8:6**; (w. δόξα and τιμή) **2:10**; (w. δικαιοσύνη and χαρά.—W. χαρά En 5:9; Philo, Leg. All. 1, 45) **14:17**; **15:13**; (πίστις, φόβος, ὑπομονή, μακροθυμία) 1 Cl 64:1. παιδεία εἰρήνης ἡμῶν ἐπ' αὐτόν 16:5 (Is 53:5). In prayer εἰς ἀγαθὰ ἐν εἰ. 60:3. Also **Lk 2:29** and the angelic greeting ἐπὶ γῆς εἰ. *peace on earth* **2:14** are prob. to be classed here; cp. **19:38**.—On peace as a gift of God cp. Epict. 3, 13, 12 εἰρήνη ὑπὸ τοῦ θεοῦ κεκηρυγμένη διὰ τοῦ λόγου (=philosophy); Oenomaus in Eus., PE 5, 26, 5: it is the task of deities to establish and to promote εἰρήνη and φιλία; cp. the boasts of Isis in related terms, IAndrosisis, Kyme.—HFuchs, Augustin u. d. antike Friedensgedanke 1926, 39–43; 167–223; WNestle, D. Friedensgedanke in d. antiken Welt: Philol. Suppl. 31, '38; WvanLeeuwen, Eirene in het NT '40; FBammel, Die Religionen der Welt und der Friede auf Erden '57; on the word's history, KBrugmann and BKeil, Εἰρήνη: Ber. d. Sächs. Ges. d. Wiss. 68, 1916 nos. 3 and 4; GKöstner, Εἰρήνη in d. Briefen des hl. Apostels, diss. Rome '58; WEisenbeis, D.

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sim. **sim.** = similarly

PAchm **PAchm** = Les Papyrus grecs d'Achmîm

ET **ET** = Expository Times—List 6

*ibid.* **ibid.** = ibidem (in the same book or passage)

1 Cl **1 Cl** = 1 Clement—List 1

w. **w.** = with

w. **w.** = with

w. **w.** = with

En **En** = I Enoch—List 2

Philo **Philo** = P. of Alexandria, I B.C.–I A.D.—List 5

1 Cl **1 Cl** = 1 Clement—List 1

prob. **prob.** = probable, probably

cp. **cp.** = compare, freq. in ref. to citation fr. ancient texts

cp. **cp.** = compare, freq. in ref. to citation fr. ancient texts

Epict **Epict**, various works, I–II A.D.—List 5

Oenomaus **Oenomaus**, II A.D.—List 5

Eus. **Eus.** = Eusebius of Caesarea, various works; IV A.D.—List 5

cp. **cp.** = compare, freq. in ref. to citation fr. ancient texts

IAndrosisis **IAndrosisis** = Der Isishymnus von Andros und verwandte Texte—List 3

Kyme **Kyme** = text fr. Kyme

Philol **Philol**, Zeitschrift für das klassische Altertum—List 6

Suppl. **Suppl.** = Supplement (to serials)

**suppl.** = supplement, supplied (in grammatical references)

NT **NT** = New Testament

diss. **diss.** = dissertation

Wurzel םלש im AT, Beih. ZAW 113, '69; RAC VIII 434–505 (lit.).—B. 1376. DELG. M-M. EDNT. TW. Spicq. Sv.<sup>1</sup>

**Dictionary of Biblical Languages with Semantic Domains: Greek [NT] (Louw & Nida):**

**22.42 εἰρήνη<sup>a</sup>, ης f:** a set of favorable circumstances involving peace and tranquility— 'peace, tranquility.' εἰ ἔγνωσ ἐν τῇ ἡμέρᾳ ταύτῃ καὶ σὺ τὰ πρὸς εἰρήνην 'if you knew in this day those things related to peace' Lk 19:42; προπέμψατε δὲ αὐτὸν ἐν εἰρήνῃ 'send him on his way in peace' 1 Cor 16:11. The meaning of 'peace' or 'tranquility' may be expressed in some languages in a negative form, for example, 'to be without trouble' or 'to have no worries' or 'to sit down in one's heart.'<sup>2</sup>

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ZAW **ZAW** = Zeitschrift für die Alttestamentliche Wissenschaft—Lists 6

RAC **RAC** = Reallexikon für Antike u. Christentum—List 6

lit. **lit.** = literal(ly); literature (references to [scholarly] literature)

B. **B.** = CDBuck, A Dictionary of Selected Synonyms—List 6

DELG **DELG** = PChantraine, Dictionnaire étymologique de la langue grecque—List 6

M-M **M-M** = JMoulton/GMilligan, Vocabulary of Greek Testament—Lists 4, 6

EDNT **EDNT** = Exegetical Dictionary of the NT—List 6

TW **TW** = Theologisches Wörterbuch zum NT; tr. GBromiley, Theological Dictionary of the NT—List 6

Spicq **Spicq** = CS., Lexique théologique du Nouveau Testament—Lists 6

Sv **Sv** (at the end of entries)=HSieben, Voces—List 6

<sup>1</sup> William Arndt et al., [A Greek-English Lexicon of the New Testament and Other Early Christian Literature](#) (Chicago: University of Chicago Press, 2000), 287–288.

f feminine

<sup>2</sup> Johannes P. Louw and Eugene Albert Nida, [Greek-English Lexicon of the New Testament: Based on Semantic Domains](#) (New York: United Bible Societies, 1996), 246.

## The Exegetical Dictionary of the New Testament:

εἰρήνη, ης, ἡ *eirēnē* peace\*

1. Occurrences in the NT — 2. Jesus' message of peace in the pre-Synoptic tradition — 3. The understanding of the Evangelists — 4. Form and content of the Pauline statements — 5. Developments in the deutero-Pauline letters — 6. The conceptions in the other writings

*Lit.:* G. BAUMBACH, "Das Verständnis von εἰρήνη im NT," *Theologische Versuche* V (1975) 33–44. — E. BRANDENBURGER, *Frieden im NT* (1973). — E. DINKLER, *RAC* VIII, 434–505. — W. EISENBEIS, *Die Wurzel slm im AT* (1969). — J. GNILKA, ". 'Christus unser Friede'—ein Friedens-Erlöserlied in Eph 2, 14–17," *FS Schlier* 190–207. — H. HEGERMANN, "Die Bedeutung des eschatologischen Friedens ...," *Der Friedensdienst der Christen* (ed. W. Danielsmeyer, 1970) 17–39. — O. HOFIUS, *Katapausis* (1970). — S. MEURER, *Das Recht im Dienst der Versöhnung und des Friedens* (1972). — H. H. SCHMID, *Schdlôm. Frieden im Alten Orient und im AT* (1972). — J. J. STAMM and H. BIETENHARD, *Der Weltfriede im Lichte der Bibel* (1959). — O. H. STECK, *Friedensvorstellungen im alten Jerusalem* (1972). — P. STUHLMACHER, "Der Begriff des Friedens im NT und seine Konsequenzen," *Studien zur Friedensforschung* IV (ed. G. Picht and H. E. Tödt, 1970) 21–69. — H. THYEN, "Zur Problematic einer neutestamentlichen Ekklesiologie," *Studien zur Friedensforschung* IX (ed. G. Picht, et al., 1972) 96–173. — C. WESTERMANN, "Alttestamentliche Elemente in Lk 2, 1–20," *FS Kuhn* 317–27. — For further bibliography see *TWNT* X, 1069f.; *DNTT* II, 783. — H. BAARLINK, "Friede im Himmel. Die lukanische Redaktion von Lk 19,38 und ihre Deutung," *ZNW* 76 (1985) 170–86. — E. BRANDENBURGER, "Perspektiven des Friedens im NT," *BK* 37 (1982) 50–60. — G. DELLING, "Die Bezeichnung 'Gott des Friedens' und ähnliche Wendungen in den Paulusbriefen," *FS Kümmel* 76–84. — G. HAUFE, "Eirene im NT," *Communio Viatorum* 27 (1984) 7–17. — J. J. KILGALLEN, ". 'Peace' in the Gospel of Luke and Acts of the Apostles," *Studia Missionalia* 38 (1989) 55–79. — G. KLEIN, "Der Friede Gottes und der Friede der Welt," *ZTK* 83 (1986) 325–55. — H. H. SCHMID, et al., *TRE* XI, 605–18. — Spicq, *Notes Supplement* 215–30. — G. STRECKER, "Die biblische Friedensbotschaft," *KD* 30 (1984) 131–46. — A. VÖGTLE, *Was ist*

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\* All New Testament occurrences of this word are mentioned in the body of this article.

*RAC* *Reallexikon für Antike und Christentum* (ed. T. Klauser; 1941-)

*AT* Altes Testament, Ancien Testament

*FS Schlier* *Die Zeit Jesu* (FS H. Schlier; 1970)

ed. edition, edited, editor(s)

*AT* Altes Testament, Ancien Testament

ed. edition, edited, editor(s)

ed. edition, edited, editor(s)

*FS Kuhn* *Tradition und Glaube. Das frühe Christentum in seiner Umwelt* (FS K. G. Kuhn; 1971)

*TWNT* *Theologisches Wörterbuch zum NT* I–X (ed. G. Kittel and G. Friedrich; 1933–79)

*DNTT* *New International Dictionary of NT Theology* I–III (ed. C. Brown; 1975–78)

*ZNW* *Zeitschrift für die neutestamentliche Wissenschaft*

*BK* *Bibel und Kirche*

*FS Kümmel* *Jesus und Paulus* (FS W. G. Kümmel; 1975)

*ZTK* *Zeitschrift für Theologie und Kirche*

*TRE* *Theologische Realenzyklopädie* (ed. G. Krause and G. Müller; 1976-)

Spicq, C. Spicq, *Notes de lexicographie néo-testamentaire* I–II, Supplement (1978–82)

*Notes* C. Spicq, *Notes de lexicographie néo-testamentaire* I–II, Supplement (1978–82)

*KD* *Kerygma und Dogma*

*Frieden? Orientierungshilfen aus dem NT* (1983). — K. WENGST, *Pax Romana, Anspruch und Wirklichkeit* (1986).

1. Εἰρήνη appears a total of 92 times in the NT. With the exception of 1 John it appears in every NT writing, most frequently in the Gospels (25 occurrences, of which 4 are in Matthew, 1 in Mark, 14 in Luke [+ 7 in Acts], and 6 in John), and in Paul's letters (26 occurrences, with the highest frequency in Romans [10]); elsewhere most frequently in Ephesians (8).

2. In the pre-Markan tradition represented in Mark 5:34, the OT and Jewish dismissal formula "go in peace" appears (cf. Luke 8:48; Judg 18:6; 1 Sam 1:17; 20:42; 29:7; Jdt 8:35). In connection with Jesus' miracles, the blessing, as a realization of the kingdom of God, means the authoritative promise of eschatological salvation. It corresponds to the word of the "ancient one" in *1 Enoch* 71:15: "He proclaims peace to you in the name of the future world; for from there peace proceeds since the creation of the world." Against the levitical purity laws Jesus authorizes the faith of the socially despised woman and brings her back into the community.

The cryptic remark attached to the saying about salt in Mark 9:50 leads to the demand to keep peace with one another (εἰρηνεύειν, Rom 12:18; 2 Cor 13:11; 1 Thess 5:13). In the Synoptic tradition the saying about salt has a variety of forms (Mark 9:49; Matt 5:13; Luke 14:34; cf. Col 4:6). Its original place in the instruction of the disciples and the positive evaluation of salt indicate the effective power of the message. As bearers of salvation, the disciples already form a community of peace. The Essenes (CD 6:21f.; 1QM 3:5; *T. Dan* 5:2) and Pharisees (cf. Billerbeck I, 215–18) know a command for peace in reference to the final peace. Their phrase "to pursue peace," borrowed from the OT (Ps 34:15; *m. 'Abot* 1:12; *b. Sanh.* 6b; cf. Rom 14:19; 1 Pet 3:11; Heb 12:14), demands more than agreement; it demands the realization of the expected salvation in one's own social realm. The beatitude of the peacemaker in Matt 5:9, with its mention of the sons of God and of the reward in the coming kingdom (Ps 37:11; 1QS 4:7f.; 1QH 13:17; 15:16), is derived from the same milieu.

The saying in Matt 10:12f. par. Luke 10:5f.; Matt 10:34 par. Luke 12:51 is from the mission instructions in the later Q material. In it Israel's last generation is placed before a final choice. No city and no house may be entered without the accompanying word of salvation in the form of a greeting of peace or angelic greeting (Dan 10:19; Tob 12:17). Anyone who accepts the greeting becomes a "son of peace," while anyone who rejects it remains forever excluded from salvation. In the ἤλιθον saying (Matt 10:34; on *hiṭil šālôm* cf. Billerbeck I, 585f.) with the motif of the division of members of the same household (Mark

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Billerbeck (H. Strack and) P. Billerbeck, *Kommentar zum NT aus Talmud und Midrasch* I-IV (1922-28)  
*m.* Mishnah

*'Abot 'Abot de Rabbi Nathan*

*b.* Babylonian Talmud

*Sanh. Sanhedrin*

par. parallel

par. parallel

Q Hypothetical source of material common to Matthew and Luke but not found in Mark

Billerbeck (H. Strack and) P. Billerbeck, *Kommentar zum NT aus Talmud und Midrasch* I-IV (1922-28)



13:12; Mic 7:6; *1 Enoch* 100:1–2; *Jub.* 23:19f.) Jesus does not call the disciples to take the sword (cf. Matt 26:52), but promises a bloody persecution and the loss of domestic peace, tranquility, and order among one's own people.

3. a) Matthew understood the blessing (Matt 5:9) to refer to instruction in the wisdom tradition (cf. Pss 34; 37). Happy is the one who makes peace (Matt 5:9) before the end comes! Anyone who has not been reconciled with his brother and has not forgiven his brother's wrong will not survive the final judgment (5:23ff.; 6:12ff.; 18:21ff.). The concern is to take upon oneself the mild yoke of the Messiah king and to learn mercy from Christ (11:28ff.; 9:13; 12:7). Anyone who does not exercise the gentleness of the Prince of Peace (Zech 9:9, cited in Matt 21:1ff.) does not belong in his future kingdom (Matt 13:41; 16:19).

b) With the proclamation of peace Mark 5:34 emphasizes faith in the saving miraculous power of the hidden Son of God and indicates how the messianic secret of Jesus is made accessible in the salvific experience of faith.

c) The dismissals in Luke 7:50; 8:48 (cf. 17:19); Acts 16:36 (cf. 15:33) belong particularly to Luke's style. In Luke 24:36 (cf. RSV mg.) a secondary interpolation has been made from John 20:19, 26. We find technical usage in Luke 14:32 and Acts 12:20, where the phrase "ask for peace" (ἔρωτᾶν / αἰτεῖσθαι εἰρήνην) with *T. Jud.* 9:7 refers to prudent submission to the one who has power. The image of Luke 11:21 involves satisfactory equipment for the defense of one's possession. In the introduction to the speech by Tertullus in Acts 24:2 the use of εἰρήνη is reminiscent of the imperial idea of peace.

d) In the Lukan double work the OT and Jewish concept of *šālôm* is connected, on the one hand, with the concept of σωτηρία associated with the Hellenistic idea of epiphany and, on the other hand, with the imperial *pax* ideology (cf. the inscriptions from Priene and Halicarnassus referred to by W. Foerster, *TDNT* VII, 1012; Virgil *Ecl.* 4; *Aen.* vi.791–807; Horace *Carm.* iv.5.17–40). The Lukan birth legends are to be understood in accordance with this. Most likely motifs of ancient oriental kingship ideology dispersed in the prophetic and apocalyptic literature (*Isa* 52:7; *Nah* 2:1; *Pss. Sol.* 17:35; *T. Levi* 18:4, 12, etc.) also make an appearance, but Luke strictly limits the evidence in salvation history of the Davidic Messiah king to the past time of Jesus. Thus a combination from *Isa* 9:2; 42:7; *Ps* 107:10 (Luke 1:79) indicates the way to peace initiated by John the Baptist that leads into the time of salvation brought about by the coming king of peace through the preaching of repentance, conversion, and forgiveness.

Luke, a Hellenist, thinks historically, not apocalyptically. Thus the song of praise by the host of angels before God's throne in Luke 2:14 proclaims the epiphany of the Most High in the child in the manger as the gracious demonstration of the divine goodwill (cf. 1QH 4:32f.; 11:9). Simeon has seen the divine appearance in the child and, according to Luke 2:29, is

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RSV Revised Standard Version

mg. marginal reading

*TDNT* *Theological Dictionary of the NT* I–X (ed. G. Kittel and G. Friedrich; 1964–76)

Virgil *Virgil Eclogues*

*Ecl.* *Virgil Eclogues*

Horace *Horace Carmina*

*Carm.* *Horace Carmina*

ready to die, as he says in formulaic dying words (cf. Tob 3:6; Billerbeck II, 138f.). What the angels cry (Luke 2:14) is proclaimed in the cry of jubilation by the disciples at the public entry into Jerusalem (19:38). Luke moves from the Davidic elements and declares that the one who enters is the God-king, through whom the true peace of the kingdom of God, in contrast to the peace of Augustus, will spread from Jerusalem to the Gentiles. The appended lament over Jerusalem indicates that the city did not recognize the moment of God's gracious visitation (19:42; cf. 1:68, 78; 7:16; Acts 15:14) and must pay with siege and destruction for the rejection of the king of salvation who had been sent (Luke 13:34f.; 21:6, 20ff.; 23:27ff.). Already in 2:34 and in the instructions to the disciples in 10:5f. and 12:51 Luke mentions the conflict and the division of Israel. Indeed, Moses tried in vain to bring peaceful reconciliation to his countrymen (Acts 7:26). Despite all rejection and persecution, the universal Kyrios, according to Acts 10:36, has created a place of peace which can be built up (9:31) and expanded (15:33).

e) Behind the farewell words in John 14:27; 16:33 stands the authority of the revealer who was sent to his own chosen ones who are in the world opposed to God. He leaves to them his own supra-worldly peace, which consists in the unity of the Son with the Father. The repeated greeting of the resurrected one in John 20:19, 21, 26 indicates that the disciples remain bound together in the midst of the anxiety of the world in the indestructible security of this divine relationship. The dualistic thought structure of John separates the ontic concept of peace from the concept of shalom in apocalyptic and prevents us from assuming that he refers to the anticipation of the eschatological peace.

4. In connection with his doctrine of salvation Paul mentions peace in Rom 5:1 in a way that makes it parallel to reconciliation, spoken of in vv. 10f. (cf. 2 Cor 5:18–21). Paul goes beyond the faith formula of Rom 4:25 and takes up the justification text of 3:21ff., thinking ahead toward the completion of peace described in ch. 8. By faith in the reconciliation in the cross a person no longer stands, like the Jews and the Gentiles, under wrath, but under the gracious power of God's righteousness. Over against the breaking of the covenant and disobedience to the law (Rom 3:17) God has accomplished his claim in Christ's resurrection. In it mankind's earlier enmity, guilt, and ignominy are taken away.

The new relationship of peace with God brings the Church toward its full development. Peace effects the sanctification on the day of the parousia (1 Thess 5:23). When liberated from legal prescriptions, the righteousness and joy of God's kingdom are viewed as the result (Rom 8:6) and the fruit of the Holy Spirit (Gal 5:22; Rom 2:10; 14:17). The Spirit's structure of peace gives form to life in the Church. Thus Paul's exhortations aim in this direction: One is to pursue peace (Rom 14:19), keep peace with one another (1 Thess 5:13; 2 Cor 13:11; Rom 12:18), and make peace the watchman over heart and mind (Phil 4:7). Ethical (1 Cor 5), legal (6:1ff.), and marital relationships (7:12ff.) are to fall under the sway of peace. Peace is to be determinative in communal worship (14:33) and in communication between the apostle and his coworkers (16:11).

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Billerbeck (H. Strack and) P. Billerbeck, *Kommentar zum NT aus Talmud und Midrasch I-IV* (1922-28) vv. verses

“Peace” is a frequent term in epistolary formulas. In the prescripts of Rom 1:7; 1 Cor 1:3; 2 Cor 1:2; Gal 1:3; Phil 1:2; 1 Thess 1:1; and Phlm 3 Paul alters a Jewish blessing formula, “mercy and peace,” which is contained in 2 *Bar.* 78:2 and echoed in Gal 6:16, by the use of χάρις. Except in 1 Thess 1:1 he conforms to liturgical usage by connecting it with “God our Father and the Lord Jesus Christ.” With this blessing he grants to his addressees the Lord’s gift of salvation, as he describes more precisely in the proemium in 1 Cor 1:4–9 and expands in Gal 1:4. (In the latter χάρις is explained in a formula of sacrifice, εἰρήνην as a process of liberation by removal from the present evil aeon.)

In the epistolary final blessing Paul repeats the doxological declaration of peace contained in the prescript. In 1 Thess 5:23; Phil 4:9; Rom 15:33; 16:20 (cf. Heb 13:20) he uses the fixed formula “the God of peace” (present also in Rom 15:13; 1 Cor 14:33; 2 Cor 13:11; 2 Thess 3:16). This is perhaps derived from *yhwh šālôm* (Judg 6:24) and is found in *T. Dan* 5:2.

Thus Paul brackets his letters with the “bond of peace” and emphasizes the unifying power of God’s peaceful order. In Rom 16:20 he uses the apocalyptic image of the battle with the dragon from the ancient royal ideology (cf. *T. Levi* 18:12; Rev 12:7, 12; 20:1ff.) and makes the Church a participant in the final cosmic victory over Satan. In 1 Thess 5:3 Paul contrasts the image of the sudden onset of birth pangs to a report of peace that is opposed to expectation of the imminent end (cf. Ezek 13:10; Isa 66:8).

5. Two significant post-Pauline passages are Col 1:20 and Eph 2:14ff. The former belongs to the song of praise in Col 1:15–20. The motif of a defeat of the cosmic powers by the revealer, which is derived from Gnosticism, now describes the victory achieved by the enthroned Son of God after his resurrection. Thus those who are baptized no longer find themselves under the dominance of these powers. The record of their sins was nailed to the cross and blotted out through the blood of the Son (Col 2:13f.). Now they belong to the upper world which has been pacified under his sovereignty (1:13, 20ff.).

Eph 2:14ff. betrays the language of the baptismal liturgy. The proclamation in v. 14 (cf. Isa 9:6; Mic 5:4f.) takes up the ideas seen in Colossians, but applies them to the universal Church made up of Jews and Gentiles. The wall of separation between the two groups consisting of the regulations of the Torah has been destroyed by Christ’s death on the cross (cf. Rom 7:4; 10:4). Since then the promises, the hopes, and indeed the God of the covenant people belong also to the Gentiles (cf. Isa 57:19). Jewish and Gentile Christians have been included together in the body which spans the entire cosmos. In the two ideas of the dividing wall and the body we see a combination of the mythic conceptions of the firmament between an upper and a lower world and of the anthropos coming from heaven who fills the lower cosmos and incorporates believing humanity into its body. Christians, who have been placed under the sovereignty of *Christus Pantocrator*, now must keep the peace. Peace rules them (Col 3:15) and clasps them as a bond which encompasses the All where peace has been restored (Eph 4:3). Having been well-armed they must now spread the gospel of the rule of peace in the world (Eph 6:15; cf. Isa 52:7; Nah 2:1; Rom 2:1; Rom 10:15; Acts 10:36).

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v. verse

The epistolary forms in Col 1:2; Eph 1:2; 6:23 now reflect this Hellenistic understanding of the peace, and no longer the Pauline eschatological shalom. (The other salutations are assimilated to the usual Pauline salutations [2 Thess 1:2; 1 Tim 1:2; 2 Tim 1:2; Titus 1:4].) The new interpretation also appears in the final blessing in 2 Thess 3:16: “the Lord of peace” is the universal Benefactor and Savior to whom Christians, as subjects before the emperor, offer their thanks for peace and good fortune. In 2 Tim 2:22 peace (→ 2) appears in a list of virtues which oblige the Church’s leaders to be concerned in an exemplary way for the pious conduct of the faithful.

6. In Hebrews the salvific significance of peace is evident only in 7:2. The concept of rest (chs. 3–4) appears in place of the concept of peace. Already 5:6 connects the name of Melchizedek typologically to an eternal and royal office of priest of the exalted Christ. In a way similar to Philo and the rabbinic literature, Ps 110:4 and motifs like those in *T. Levi* 8:14; 18:6ff. are taken up. The priestly theme is connected with the old motif of the king of peace who creates salvation and peace after the subjugation of the enemy. Thus at the cross the exalted Son of God destroyed death, the ultimate enemy, and liberated mankind from servitude to it (Heb 2:14f.). Heb 11:31; 12:11, 14 are parenthetic: Rahab, in providing the spies secure refuge, is a model for the hospitality demanded in 13:2. “The peaceful fruit of righteousness” (→ εἰρηνικός) acquired in suffering (12:11) is not an inner peace of the heart, but rather a higher level of holiness. Accompanying it is a general readiness for peace. The doxology in 13:20f. in the style of a liturgical dismissal associates “the God of peace” with the royal shepherd and emphasizes once more the eternal service of peace by the priest-king in heaven.

Jas 2:16 calls for active assistance for the poverty-stricken member of the Church and contrasts such help with the pious wish which has become only an empty formula. However, good works grow only in a Church where the peace which comes from above rules. Thus 3:17f. speaks (with formulations derived from dualistic wisdom) of the fruit of righteousness (cf. Phil 1:11; Prov 11:30). The same concern for harmony shapes the exhortations in 1 Pet 3:11 (citing Ps 34) and 2 Pet 3:14, the latter speaking in view of the parousia. It accompanies also the traditional wish of peace in 1 Pet 1:2; 5:14; 2 Pet 1:2; 2 John 3; 3 John 15; Jude 2, and Rev 1:4.

The second seal, opened by the lamb in Rev 6:4, releases the rider on the red horse with the commission to take away peace from the earth. Only after the destruction of the *pax Romana* and after the bloody subjection of the imperial Antichrist will the apocalyptic Messiah-King establish an otherworldly kingdom of peace.

V. Hasler<sup>3</sup>

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chs. chapters

<sup>3</sup> Horst Robert Balz and Gerhard Schneider, [\*Exegetical Dictionary of the New Testament\*](#) (Grand Rapids, Mich.: Eerdmans, 1990–), 394–397.

## **New International Dictionary of New Testament Theology (Colin Brown):**

εἰρήνη G1645 (*eirēnē*), peace; εἰρηνεύω G1644 (*eirēneuō*), live in peace, have peace, keep peace; εἰρηνικός G1646 (*eirēnikos*), peaceable, peaceful; εἰρηνοποιός G1648 (*eirēnopoios*), peacemaker; εἰρηνοποιέω G1647 (*eirēnopoieō*), make peace.

<sup>CL</sup> 1. *eirēnē*, peace (from Homer onwards, also in inscriptions and papyri, etymology uncertain), denotes in profane Gk. the antithesis to war, or the condition resulting from a cessation of war. Peace is the state of law and order which gives rise to the blessings of prosperity.

2. In Plato and Epictetus *eirēnē* can also denote peaceful conduct, though peaceableness towards others is generally rendered by *philia* (→ love, friendship) or *homonoia* (unity, concord); and a peaceful frame of mind by *galēnē* (calm). Not until the Stoics (Epictetus and Marcus Aurelius) does peace occur in the sense of spiritual peace. But even so, the word is not common in their writings, and *galēnē* is more frequent in Marcus Aurelius (W. Foerster, *TDNT* II 401). *eirēneuō* (since Plato, used also in mid.), means to live in peace, to have peace, though in late writers it can occasionally mean to bring about peace (LXX 1 Macc. 6:60; Josephus *War* 2, 367; Dio Cass. 77, 12, 1; Did. 4, 3; Barn. 19, 12). *eirēnikos*, peaceful, embraces everything relating to peace (cf. *polemikos*, bellicose, warlike). The compounds *eirēnopoieō*, to make peace, establish peace (from the LXX onwards) and *eirēnopoios*, peacemaker, when found in profane Gk., can very infrequently bear the sense of political pacification by force of arms (e.g. by the Roman emperor) (cf. Lat. *pacare*, pacify, subdue).

<sup>OT</sup> 1 (a) In the LXX *eirēnē* is almost invariably used to translate the Heb. *šālôm* which occurs more than 250 times in the OT. (Exceptions to this are largely phrases connected with coming and going, and with greetings, e.g. Gen. 26:31; 43:23; but also Jer. 20:10; Isa. 48:22; 57:21; where *sōtēria*, chairein], etc. are used.) The well-being that comes from God is, however, regularly expressed by *eirēnē* (G. von Rad, *TDNT* II 402 f.). In some 15 passages *eirēnē* corresponds to various other Heb. words which embrace the general area of meaning of rest, safety, freedom from care and trustfulness: *šāqāṭh*, have rest from (1 Chr.

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Homer Homer (8th–7th cents. B.C.)

Plato Plato (c. 427–347 B.C.)

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Plato Plato (c. 427–347 B.C.)

LXX Septuagint(al)

Josephus Flavius Josephus (c. A.D. 37–97)

*War The Jewish War (Bellum Judaicum)*

Dio Cass Cassius Dio Cocceianus (2nd–3rd cents. A.D.)

Did. Didache

Barn. Letter of Barnabas

LXX Septuagint(al)

LXX Septuagint(al)

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4:40); *beṭaḥ*, trust, security (Job 11:18; Prov. 3:23; Isa. 14:30; Ezek. 34:27; 38:8, 11, 14; 39:6, 26); *hālaḳ*, walk (2 Sam. 3:24); *leqaḥ*, understanding (Isa. 29:24); *ṣaḥ*, clear (Isa. 32:4); *šalwāhh*, ease (Prov. 17:1). It is clear that some of these passages use *eirēnē* to give an interpretative gloss on the original Heb.

Unlike the Gk. *eirēnē*, the Heb. *šālômh* is the opposite not so much of war as of any disturbance in the communal well-being of the nation, a disturbance which, of course, may in certain circumstances make it necessary to go to war (cf. 2 Sam. 11:7). Hence in the LXX *eirēnē* too acquires the sense of general well-being, the source and giver of which is Yahweh alone. Indeed, the Heb. text of Jdg. 6:24 which gives the name of the place of Gideon's altar means: Yahweh is peace (cf. RV "Jehovah-shalom"). *šālômh* includes everything given by God in all areas of life (TDNT II 402). *eirēnē*, therefore, coming as it does from God, approximates closely to the idea of salvation (*sōtēria*; → Redemption; cf. Ps. 84:11). When God withdraws his peace, mourning must inevitably take its place (Jer. 16:5).

(b) Throughout the Heb. OT, *šālômh* covers well-being in the widest sense of the word (Jdg. 19:20); prosperity (Ps. 73:3), even in reference to the godless; bodily health (Isa. 57:18; Ps. 38:3); contentedness, on departure (Gen. 26:29), on going to sleep (Ps. 4:8), and at death (Gen. 15:15 etc.); good relations between nations and men (1 Ki. 5:12; Jdg. 4:17; 1 Chr. 12:17, 18); salvation (Isa. 43:7; Jer. 29:11; cf. Jer. 14:13). Participation in this peace means sharing in the gifts of salvation which are involved, while expulsion from it means the end of prosperity (Lam. 3:17). *šālômh* has a social dimension, being bound up with the political aspirations of Israel, and has a public significance far beyond the purely personal. Evidence of this is found in the close association of *šālômh* with *šēdāqâh* (→ Righteousness; cf. Isa. 48:18; Ps. 85:10); with the concrete ideas of → law and → judgment (*mišpāt*; Zech. 8:16); and even with public officials (Heb. *pēquddâh*, oversight, care; LXX *archontas* and *episkopous*, rulers and overseers; Isa. 60:17; → Beginning; → Bishop).

(c) The concept of peace is found at the climax of the blessing in Num. 6:24ff., where it sums up all the other blessings and where it is closely associated with the presence of Yahweh. The blessing is attributed to Moses who is commanded by Yahweh to transmit this blessing to Aaron and his sons as the form of blessing with which they are to bless Israel (Num. 6:22f.). "The LORD bless you and keep you: The LORD make his face to shine upon you, and be gracious to you: The LORD lift up his countenance upon you and give you peace" (Num. 6:24ff.). The following verse adds: "So shall they put my name upon the people of Israel, and I will bless them" (6:27). J. I. Durham comments: "*šālômh* is the gift of God, and can be received only in his PRESENCE. But the use of *šālômh* in the blessing also lends credence to the view that *šālômh* serves as a cultic term and possesses a meaning far more comprehensive than the one usually given to it in the translations and by many commentators. For *šālômh* in Num. 6:24–26 is intended as a description of the man who is blessed (*bāraḳ*), guarded (*šāmar*) and treated graciously (*ḥānan*) by God; the man who is

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LXX Septuagint(al)

RV Revised Version (NT 1881, OT 1885)

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doubly in God's PRESENCE; the man who is 'fulfilled', and so 'complete'. Indeed has such a man answered the New Testament commandment which is attributed to our Lord: *esesthe oun hymeis teleioi hōs ho pater hymōn ho ouranios teleios estin* ['You, therefore, must be perfect, as your heavenly Father is perfect', Matt. 5:48]" ("*šālōmh* and the Presence of God", in J. I. Durham and J. R. Porter, eds., *Proclamation and Presence: Old Testament Essays in Honour of Gwynne Henton Davies*, 1970, 292 f.).

Durham also draws attention to the fact that the LXX uses the adj. *teleios*, perfect, to render the adjs. from stems *šlmh* and *tmm*, complete (1 Ki. 8:61; 11:4; 15:3, 14; 1 Chr. 28:9; Deut. 18:13; Jer. 13:19; Exod. 12:5; cf. G. Barth in G. Bornkamm, G. Barth and H. J. Held, *Tradition and Interpretation in Matthew*, 1963, 98; and Hatch-Redpath, 1342 f. for other cognates of both the Gk. and the Heb. words). Thus *teleios* renders one aspect of *šālōmh* not immediately apparent in *eirēnē*.

Durham contends that "*šālōmh* is often indicative, in Old Testament usage, of a comprehensive kind of fulfilment or completion, indeed of a perfection in life and spirit which quite transcends any success which man alone, even under the best of circumstances, is able to attain" (op. cit., 280; cf. e.g. Gen. 15:15; 29:6; 37:14; 43:27f.; Exod. 18:7, 23; Num. 25:12; Deut. 23:6 [7]; Jdg. 18:15; 1 Sam. 17:18, 22; 20:7; 25:6; 2 Sam. 11:7; 18:28f.; 1 Ki. 22:27f.; 2 Ki. 22:20; Isa. 45:7; 48:18; 53:5; 54:10, 13; 57:2, 19; 59:8; 60:17; 66:12; Mal. 2:5f.). In particular, this is illustrated by the promise of Yahweh that Josiah will be gathered to his fathers not "in peace" (so RSV) which was manifestly not the case, but "in success", i.e. having achieved his calling (2 Ki. 22:20; cf. op. cit., 279).

*šālōmh* is ultimately the gift of Yahweh (Gen. 28:21; 41:16; Lev. 26:6; Jdg. 18:6; 1 Chr. 22:9; cf. 12:19; 23:25). This is a particular theme of the prophets who are concerned with the proclamation of peace (Isa. 9:5f.; 26:6, 12; 45:7; 48:18, 22; 52:7; 54:10, 13; 53:5; 55:12; 57:2, 19, 21; 60:17; 66:12; Jer. 14:13; Jer. 6:13; 8:11, 15; 14:13; 23:17; 28:9; 29:11; 33:6, 9; Ezek. 34:25; 37:26; Micah 5:5 [4]; Nah. 2:1 [1:15]; Hag. 2:9; Zech. 6:13; 8:10ff.; 9:10; Mal. 2:5f.). Jeremiah, in particular, proclaimed that Yahweh also withdraws his *šālōmh* in judgment (Jer. 12:12; 14:19; 16:5; 25:37). The theme of Yahweh as the giver of peace figures prominently in the Psalms (Pss. 4:8; 29:10f. [28:10f.]; 34:15 [33:14]; 35:27 [34:27]; 37:11 [36:11]; 55:18 [54:18]; 73:3 [72:3]; 85:8 [84:8]; 119:165 [118:165]; 122:6ff. [121:6ff.]; 125:5 [124:5]; 147:14). It also occurs in Prov. 3:2, 17, 23 and Job 5:24; 15:21; 25:2. Whereas all the passages which see *šālōmh* as a gift of Yahweh imply a presence of Yahweh, a number of passages relate Yahweh's presence to the cult (Gen. 28:10–22; Num. 6:23f.; Jdg. 18:6; Pss. 4:8; 29:10ff. [28:10ff.]; 2 Sam. 15:24ff.).

(d) After the conquest and fall of Jerusalem (597 and 587 B.C.) the promise of peace became central to the message of the prophets, especially Deutero-Isaiah. With the

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LXX Septuagint(al)

adj. adjective

Hatch-Redpath E. Hatch and H. A. Redpath, *A Concordance to the Septuagint and the Other Greek Versions of the Old Testament*, I–III (1897) 1954

op. cit. opere citato (Lat.), in the work quoted

RSV Revised Standard Version (1952)

op. cit. opere citato (Lat.), in the work quoted

destruction of Jerusalem the false prophets of salvation (Jer. 6:14; 8:11; Ezek. 13:10, 16) were utterly discredited. In Deutero-Isaiah the divine covenant of peace (Isa. 54:10) comes to be viewed eschatologically: righteousness, splendour, salvation and glory (Isa. 62:1, 2) are all expected to be manifest at the end. The created world, which at present is under God's righteous judgment for its sin, and is in conflict with itself, will again be made whole (Isa. 11:6–9; 29:17–24; 62:1–9), when God creates new heavens and a new earth (Isa. 65:17–19; cf. Rev. 21:1–4). The message concerning the renewal of the covenant of peace blossoms into the promise of the universal and everlasting peace, and the coming of the day of salvation is frequently linked with the Prince of peace (Isa. 9:5, 6), who as God's anointed (Isa. 61:1, 2) is the bringer and founder of the kingdom of peace.

2 (a) In Rab. literature it is the *šālômh* of Yahweh which underlies the whole concept of peace (see above 1 (b)), but it undergoes an enlargement both in the God-man relationship and on the purely human plane. The phrase for "to greet", *šā'al b'ešālôm*, meaning to ask after (someone's) peace, i.e. to wish it for someone, turns the act of greeting into something approaching an act of blessing. *šālômh* and *b'ērākāh* (blessing) begin to correspond (TDNT II 409). *šālômh* becomes the very essence of that salvation expected by the Jews. It is necessary to pursue such peace (Rabbi Hillel, Aboth 1: 12; cf. SB I 217), and to establish peace among men. Among the rabbis the role of the peacemaker is similar to that in the NT, and at this point Rab. Judaism approaches the "new commandment" of the NT (→ Command, art. ἐντολή). The motive-force, however, is not so much positive love for one's neighbour, as the desire to get rid of all that would hinder *šālômh*. What holds good on the purely human level also applies to the relationship between man and God. Peace thus gains a new dimension, with greater importance being attached both to what man does and to what he leaves undone.

(b) Similarly in the Pseudepigrapha, *eirēnē* implies salvation, which certainly includes the cessation of war, but goes beyond this. In the Test. XII peace means the withholding of judgment, i.e. sparing the offender out of compassion, or at least deferring his punishment. While Josephus follows the OT Rab. line completely (*Ant.* 1, 179; 11, 216; 8, 405; *War* 2,

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Rab. Rabbinic

*TDNT Theological Dictionary of the New Testament*, I–IX ed. G. Kittel, ET by G. W. Bromiley of TWNT, 1964–74

SB H. L. Strack and P. Billerbeck, *Kommentar zum Neuen Testament aus Talmud und Midrasch*, I–VI, 1926–61

Rab. Rabbinic

art. article

Test. XII Testaments of the Twelve Patriarchs (Pseudepigrapha)

Josephus Flavius Josephus (c. A.D. 37–97)

Rab. Rabbinic

*Ant Antiquitates Judaicae (Jewish Antiquities)*

. *Antiquitates Judaicae (Jewish Antiquities)*

*War The Jewish War (Bellum Judaicum)*



135), in Philo the concept of peace becomes introverted and signifies peace of mind (*Som.* 2, 253; *Ebr.* 97), though this is not divorced from the external and objectively verifiable state of peace. Under the influence of Gk. philosophy, Philo also regards inward peace as being victory over temptation and lust (*Jos.* 57). *Eth.Enoch* 52:11 declares: “Blessed is he who brings peace and love.”

(c) In its separation from apostate Israel (1QS 8:4–9; CD 1:4 and *passim*) the Qumran community considered itself to be the eschatological community of the saved; its members have already entered into the enjoyment of eschatological peace. There are references to eternal peace (1QS 2:4), the superabundance of peace (1QS 4:7), peace without end (1QH 7:15), lasting peace (1QH 15:16) and peace without limit (1QH 18:30). Yet the community is still in the midst of conflict (Belial against Israel and Michael, CD 4:13 and *passim*; the sons of light, 1QM 1:11, against the sons of darkness, 1QM 1:9 f.). The coming of peace is bound up with visitation (1QH 1:17); salvation is confirmed only after its recipients have been tried in the furnace of fire (1QM 17:1). God has already engraved the covenant of peace (= salvation) for all eternity with the stylus of life (1QM 12:3). Such peace no longer meets with rejection (1QH 9:11), being a present refuge replete with the blessings of salvation (1QH 9:33); peace is identical with salvation (→ Redemption, art. σωζω) and with happiness. “The peace of God” (1QM 3:5; 4:14) and “the joy of God” (→ Joy, art. ἀγαλλιάομαι) are the watchwords of God’s people upon their safe arrival home (1QM 3:11).

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Philo Philo of Alexandria (c. 50 B.C.–A.D. 45), also known as Philo Judaeus

*Som De Somniis*

. *De Somniis*

*Ebr De Ebrietate*

. *De Ebrietate*

Philo Philo of Alexandria (c. 50 B.C.–A.D. 45), also known as Philo Judaeus

*Eth.Enoch* Ethiopic Book of Enoch, or 1 Enoch (Pseudepigrapha)

1QS Community Rule, or Manual of Discipline

CD Damascus Document

1QS Community Rule, or Manual of Discipline

1QS Community Rule, or Manual of Discipline

1QH Hymns, Hodayot

1QH Hymns, Hodayot

1QH Hymns, Hodayot

CD Damascus Document

1QM War Scroll

1QM War Scroll

1QH Hymns, Hodayot

1QM War Scroll

1QM War Scroll

1QH Hymns, Hodayot

1QH Hymns, Hodayot

art. article

1QM War Scroll

art. article

1QM War Scroll

<sup>NT</sup> *eirēnē* is found 91 times in the NT, 24 of which are in the Gospels. The 4 occurrences in Matt. are confined to the discourse in Matt. 10, where Jesus sends out his twelve disciples (vv. 13, 34); Mk. uses it once (as a valedictory formula, 5:34), and Lk. 13 times. Christ's farewell discourses in Jn. (Jn. 14–16; also ch. 20) contain the word 5 times, in each case denoting Christ's gift to his disciples (Jn. 14:27; 16:33; 20:19, 21, 26). Occurrences in the rest of the NT are as follows: 7 in Acts; 43 in the Pauline epistles (including 10 in Rom. and 8 in Eph.); 11 in the Pastoral Epistles, 4 in Heb. and 2 in Rev. On 12 occasions → grace (*charis*) and peace are mentioned together as coming from God the Father (*apo theou patros*). The vb. *eirēneuō* appears 3 times in Paul; *eirēnopoios* once in Matt. 5:9; and *eirēnikos* only in Heb. 12:11 and Jas. 3:17. The form predominating in the NT, therefore, is *eirēnē* itself, always rendered in the Vulg. by *pax*, except for 1 Pet. 5:14, where *gratia* is used.

1. It is not possible to trace any development of the idea of *eirēnē* within the NT. Both in form and content it stands firmly in the LXX and Heb. OT tradition, though in addition the meanings set out under CL continue to make their influence felt. Thus, as in CL 1, peace is the opposite of war (Lk. 14:32, an Aramaism; Acts 12:20). In Lk. 11:21 and Acts 24:2 it denotes external security. OT influence is more apparent in 1 Cor. 14:33, where peace is the opposite of disorder in the church. Similarly it is used for harmony among men (Acts 7:26; Gal. 5:22; Eph. 4:3; Jas. 3:18; negatively in Matt. 10:34), and for messianic salvation (Lk. 1:79; 2:14; 19:42). Hence the word can describe both the content and the goal of all Christian preaching, the message itself being called “the gospel of peace” (Eph. 6:15; cf. Acts 10:36; Eph. 2:17). In other words, the biblical concept of peace (from *šālômh*) is primarily that of wholeness. This divinely-wrought reality exercises a mighty influence in the present world, though it still awaits final fulfilment. Soteriologically, peace is grounded in God's work of → redemption. Eschatologically it is a sign of God's new creation which has already begun. Teleologically it will be fully realized when the work of new creation is complete. Only in a secondary sense does peace describe human and divine-human relationships, in which case it refers to a psychological state consequent upon sharing in the all-embracing peace of God. On Lk. 2:14 → Please, art. εὐδοκέω NT 3(c).

2 (a) As opposed to *akatastasia*, disorder, peace is an order established by God as the God of peace (1 Cor. 14:33; cf. also Rom. 15:33; 16:20; Phil. 4:9; 1 Thess. 5:23; Heb. 13:20). The wide-ranging scope of salvation is shown by the fact that peace is linked with → love (*agapē*) in 2 Cor. 13:11; with → grace (*charis*) especially in the introductions to the epistles (Rom. 1:7; 1 Cor. 1:3; 2 Cor. 1:2; Gal. 1:3; Eph. 1:2; Phil. 1:2; Col. 1:2; 1 Thess. 1:1; 2 Thess. 1:2; 1 Tim. 1:2; 2 Tim. 1:2; Tit. 1:4; Phm. 3; 1 Pet. 1:2; 2 Pet. 1:2; 2 Jn. 3; Jude 2; Rev. 1:4). It also features in closing salutations (Rom. 15:33; 16:20; 1 Cor. 16:11; 2 Cor. 13:11; Gal. 6:16; Eph. 6:23, cf. 15; Phil. 4:7, 9; 1 Thess. 5:23; 2 Thess. 3:16; Heb. 13:20; 1 Pet. 5:14; 2 Pet. 3:14; 3 Jn. 15). It is linked with → life (*zōē*) in Rom. 8:6, where it is contrasted with → death (*thanatos*). Similarly in Jn. 16:33 there is an antithesis between peace and tribulation (*thlipsis*; → Persecution). Peace comes from him who is, who was, and who is to come (Rev. 1:4; cf. Heb. 7:2, a reference to → Melchizedek as a type of the king of peace, *basileus*

*eirēnēs*). The Gospel of Jn. insists that this peace differs not only quantitatively but also qualitatively from that of the world (Jn. 16:33) in that it is given by Christ himself. Peace in heaven and → glory (*doxa*) in the highest (Lk. 19:38) also form part of the expected salvation. Peace, if it is to exist at all, must be all-embracing.

(b) Christ is the mediator of peace. He brings in the kingdom of God and is the bearer of reconciliation (Rom. 5:1; Col. 1:20; Lk. 2:14 and 1:79, referring to the birth of Jesus and John respectively). (On Lk. 2:14 → Man, art. ἄνθρωπος NT 1; → Please, art. εὐδοκέω NT 3 (c).) Indeed, he himself is peace (Eph. 2:14–18), as is Yahweh in the OT. While the Gospel of Jn. stresses Christ's gift of peace to his disciples (Jn. 14:27), Christ's missionary discourses make the point that his commissioned followers are to pass it on to others. If it is refused by those to whom it is offered, then it returns to the disciples (Lk. 10:5f.; Matt. 10:13). The salutation in profane Gk. *chairein kai eirēnē* (much used at the beginning of letters) is deepened in the greetings of the Pauline epistles (→ Book, art. ἐπιστολή NT).

Thus in the NT *eirēnē* is described as the peace of Christ (Col. 3:15) and as the gift of the Father and the Son (Rom. 1:7; 1 Cor. 1:3 and passim). It is both obtained and maintained through communion with Christ (Jn. 16:33; Phil. 4:7; 1 Pet. 5:14). The whole process of believers' sanctification, preservation and perfecting (1 Thess. 5:23; Heb. 13:20) serves to deepen their participation in the peace of God, and → Satan, who is constantly trying to hinder this work, will be crushed by God himself (Rom. 16:20). Peace may, however, go unrecognized (Lk. 19:42); it may be forgotten and obscured (Rom. 3:12, 17), or refused (Lk. 10:5f.; Matt. 10:13). In Heb. 13:20, the phrase *en panti agathō* may be translated "in every good work", or "in all that is good". Therefore, it can have either a moral and ethical meaning, or it can refer to believers' well-being in the broadest sense of the term. Similarly, in 2 Thess. 3:16 the phrase *dia pantos en panti tropō*, every-where and in all ways, may include all the benefits of peace (well-being, health, happiness, harmony). But if there is a conflict between these benefits and the peace of God itself, then they must be surrendered, or else there will be disharmony instead of peace (Lk. 12:51ff.). There is no room for false peace. By its very nature peace is grounded in the righteousness and wholeness which God gives to man for the sake of Christ and his merits (LTK IV 367).

3. Peace, in the sense of wholeness both for men and the world (2 Cor. 5:17; Gal. 6:15), brings a newness to human relationships. Hence the injunction: Be at peace with one another (Mk. 9:50; cf. 2 Cor. 13:11, in association with *to auto phroneite*, be of one → mind) and with all men wherever possible (see above NT 2 (b)) and so far as it depends upon you (Rom. 12:18). The kingdom of God is righteousness and peace (Rom. 14:17) in the sense of establishing righteous harmony among men. The church is upbuilt in peace, and in the → joy of the Holy Spirit (Rom. 14:17, 19). The peace to which the church is called (1 Cor. 7:15) is the gift of God (see above 2 (b); 1 Pet. 1:2; Jude 2), who fills men with it (Rom. 15:13). It is God who causes it to rule in the heart of men and so reign in the Christian community (Col. 3:15), and manifest itself as the → fruit of the Spirit (Gal. 5:22). God in Christ has come

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LTK *Lexikon für Theologie und Kirche*, founded by M. Buchberger, ed. J. Höfer and K. Rahner, I–X, 1964<sup>2</sup>

preaching peace (*euangelizomenos eirēnēn*, Acts 10:36, quoting Isa. 52:7; cf. also Eph. 2:17; → Gospel).

2 Tim. 2:22 and Heb. 12:14 emphasize that peace in the sense of concord and harmony is to be pursued not only in the church but among men generally, so far as is possible (*TDNT* II 416 f.; cf. Eph. 4:3; 1 Pet. 3:11 quoting Ps. 34:14; Jas. 3:18). Matt. 5:9 states the beatitude: “Blessed are the peacemakers [*eirēnopoioi*], for they shall be called sons of God.” The word *eirēnopoios* is an adj. meaning making peace, used only here in the NT as a noun, peacemaker. It is rare in secular Gk. (e.g. Xen., 6, 3, 4; Cornutus 16 p. 23, 2; Dio Cass., 44, 49, 2; 72, 15, 5; Plut., *Mor.* 279b; Pollux, 152; Philo, *Spec. Leg.* 2, 192), where it is applied in particular to emperors. But in the context of Matt. it is more likely to have a Heb. background, suggesting what to the Jewish hearer would be implied by *šālômh*. It may also be related to the saying in Matt. 5:48: “You, therefore, must be perfect [*teleioi*], as your heavenly Father is perfect.” With regard to this concept, G. Barth comments: “Matthew does not use *teleios* in the Greek sense of the perfect ethical personality, but in the Old Testament sense of the wholeness of consecration to God, as the close relationship with the use of *tāmîm* in 1QS shows. That discipleship itself is ‘perfection’ and not merely the way to it follows above all from the fact that the necessity of imitation in suffering is not grounded primarily on a goal envisaged in the future but on belonging to the suffering Son of man” (op. cit., 101; cf. 1QS 1:8 f.; 2:3; 4:22; 5:24; 8:1, 9, 18, 20; 9:2, 5 f., 8 f., 19; 11:11, 17; see above OT 1 (c)). The disciple who is perfect in the sense of bringing the wholeness which comes from God alone and which is intimately bound up with his presence is one who brings peace in the fullest sense of the term *šālômh*. As such, he is a son of God fulfilling the destiny and title of Israel (cf. Deut. 14:1; Hos. 1:10; Ps. Sol. 17:30; Wis. 2:13, 18). “The peacemakers are the true Israel and acknowledged by God as his children” (T. W. Manson, *The Sayings of Jesus*, 1947, 151).

4. The adj. *eirēnikos* occurs only at Heb. 12:11 and Jas. 3:17. In Heb. “the peaceful fruit of righteousness” is said to spring from → discipline (see also → Patience, art. ὑπομονή). This leads on to the exhortation to “Strive for peace with all men, and for the holiness without which no one will see the Lord” (Heb. 12:14), which is followed by the example of

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*TDNT Theological Dictionary of the New Testament*, I–IX ed. G. Kittel, ET by G. W. Bromiley of *TWNT*, 1964–74

adj. adjective

Dio Cass Cassius Dio Cocceianus (2nd–3rd cents. A.D.)

Plut. Plutarch (c. A.D. 46–120)

*Mor Moralia*

. *Moralia*

Philo Philo of Alexandria (c. 50 B.C.–A.D. 45), also known as Philo Judaeus

*Spec. Leg De Specialibus Legibus*

. *De Specialibus Legibus*

1QS Community Rule, or Manual of Discipline

op. cit. opere citato (Lat.), in the work quoted

1QS Community Rule, or Manual of Discipline

adj. adjective

art. article

the “immoral and irreligious” Esau (Heb. 12:16; cf. Gen. 25:29–34). Esau’s action in trading his birthright shows a failure to seek peace and holiness, by allowing a “root of bitterness” to spring up (Heb. 12:15; cf. Deut. 29:18 LXX). In Jas. 3:17 *eirēnikos* is also associated with fruit, but here in particular with wisdom. “But the wisdom from above is first pure, then peaceable, gentle, open to reason, full of mercy and good fruits, without uncertainty or insincerity.”

5. The vb. *eirēnopoieō* is found only at Col. 1:20 where it refers to the cosmic scope of the reconciling death of Christ: “For in him all the fullness of God was pleased to dwell, and through him to reconcile to himself all things, whether on earth or in heaven, making peace [*eirēnopoīēsas*] by the blood of the cross.” The verse is possibly part of a quotation from an early Christian hymn (cf. E. Lohse, *Colossians and Philemon, Hermeneia*, 1971, 59). The vb. occurs in Prov. 10:10 and Isa. 27:5. On the idea of cosmic reconciliation see Asc.Isa. 11:23 and Lohse, op. cit., 60 f.; also → Blood; → Reconciliation; → Fullness. The aor. of the Gk. here is better translated as “having made peace”, since it refers to the historic event of the → cross (cf. Col. 2:13ff.).

6. In at least one passage (Rom. 15:13) peace is to be understood as a power which, together with → joy, can pervade the whole person: “May the God of hope fill you with all joy and peace in believing, so that by the power of the Holy Spirit you may abound in hope” (Rom. 15:13; → Hope; → Fullness, art. πληρόω). This peace is neither the Stoic’s withdrawal from the world nor a pious flight into spirituality and mystical contemplation. It is the joyful assurance of sharing already the peace of God as one goes through life and looks to eternity.

H. Beck, C. Brown

(a). J. I. Durham, “šālômh and the Presence of God”, in J. I. Durham and J. R. Porter, eds., *Proclamation and Presence: Old Testament Essays in Honour of Gwynne Henton Davies*, 1970, 272–92; W. Foerster and G. von Rad, *eirēnē* etc., *TDNT* II 400–20; H. Gross, “Peace”, *EBT* II 648–51; J. Pedersen, *Israel: Its Life and Culture*, I–II, 1926, 263–335; E. Stauffer, *New Testament Theology*, 1955, 143–46.

(b). K. Bernhardt, ed., *Schalom. Studien zum Glaube und Geschichte Israels. A. Jepsen Zum 70. Geburtstag*, *AzTh* 46, 1971; E. Biser, *Wege des Friedens*, 1961; H. Braun, *Qumran und des Neue Testament*, 1966; W. Caspari, *Vorstellung und Wort “Friede” im Alten Testament*, 1910; J. Comblin, *Theologie des Friedens*, 1963; W. Eichrodt, *Die Hoffnung des ewigen Friedens im Alten Israel*, 1920; H. Gross, *Die Idee des ewigen und allgemeinen Friedens im Alten Orient und im Alten Testament*,

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LXX Septuagint(al)

Asc.Isa. Ascension of Isaiah

op. cit. opere citato (Lat.), in the work quoted

aor. aorist

art. article

(a). Denotes works in English

*TDNT Theological Dictionary of the New Testament*, I–IX ed. G. Kittel, ET by G. W. Bromiley of *TWNT*, 1964–74

*EBT Encyclopedia of Biblical Theology*, I–III, ed. Johannes B. Bauer, 1970

(b). Denotes works in other languages

*AzTh Arbeiten zur Theologie*

1956; W. S. Leeuwen, *Eirenē in het NT*, 1940; W. Nestle, *Der Friedensgedanke in der antiken Welt*, *Philologus* Supplement 31, 1938; N. Peters, *Weltfriede und Propheten*, 1917; A. Pujol, "De Salutione Apostolorum 'Gratia vobis et pax' ", *Verbum Domini* 12, 1932, 38–42, 76–82; F. Sauer, *Die Friedensbotschaft der Bibel*, 1954; E. Schlick and E. Biser, "Friede I", *LTK* IV 266 ff.; J. J. Stamm and H. Bietenhard, *Der Weltfriede im Alten und Neuen Testament*, 1959; O. H. Steck, *Friedensvorstellungen im Alten Jerusalem, Psalmen, Jesaja, Deuterjesaja*, 1972; E. Vogt, "Pax hominibus bonae voluntatis", *Biblica* 34, 1953, 427 ff.; H. W. Wolff, *Friede ohne Ende. Eine Auslegung von Jes. 7, 1–7 und 9, 1–6*, *BSt* 35, 1962; J. Zingerle, "Die Weissagungen des Propheten Jesaias (11, 6–8) vom messianischen Friedensreich", *ZKT* 4, 1880, 651–61.<sup>4</sup>

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*LTK Lexikon für Theologie und Kirche*, founded by M. Buchberger, ed. J. Höfer and K. Rahner, I–X, 1964<sup>2</sup>  
*BSt Biblische Studien*

*ZKT Zeitschrift für katholische Theologie*

<sup>4</sup> Colin Brown, [New International Dictionary of New Testament Theology](#) (Grand Rapids, MI: Zondervan Publishing House, 1986), 776–783.

## The Theological Dictionary of the New Testament (Kittel):

εἰρήνη.\*

### A. The Greek Concept of εἰρήνη.

The basic feature of the Gk. concept of εἰρήνη is that the word does not primarily denote a relationship between several people,<sup>1</sup> or an attitude,<sup>2</sup> but a state, i.e., “time of peace” or “state of peace,” originally conceived of purely as an interlude in the everlasting state of war.<sup>3</sup> While the Latin *pax* “in the first instance denotes a reciprocal legal relationship between two parties,”<sup>4</sup> εἰρήνη is “primarily no more than the passionately asserted, emotionally felt and palpable opposite of πόλεμος.”<sup>5</sup> The juxtaposition in the *carmen saeculare* of Horace (v. 57ff.) characterises the former: *iam Fides et Pax et Honos Pudorque priscus et neglecta redire Virtus audet*<sup>6</sup> the latter is defined in

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\* εἰρήνη. H. Fuchs, “Augustin und der antike Friedensgedanke,” N. Ph. U., 3 (1926), 39–43; 167–223; E. de Witt Burton, *To the Galatians* (ICC [1921]), 424–426; E. Lohmeyer, ZNW, 26 (1927), 162; J. Heinemann, *Philons gr. u. jüd. Bildung* (1932), 414; Joh. W. 1 K. on 1:3. On A: B. Keil, “ΕΙΡΩΝΗ,” == *Berichte über die Verhandlungen der Königl. Sächsischen Gesellschaft, Phil.-hist. Klasse*, 68, 4 (1916); G. Herbig, “Friede,” *Rektoratsrede*, Rostock (1919). On B: W. Caspari, “Vorstellung und Wort ‘Friede’ im AT,” BFTTh, 14, 4 (1910); *Der biblische Friedensgedanke* (1916); W. Eichrodt, “Die Hoffnung des ewigen Friedens im alten Israel,” BFTTh, 25, 3 (1920). On C and D: J. Hempel, ZDMG, 79 (1925), 51f.; Schn. Euang., 43; Moore, II, 195; A. Meyer, *Das Rätsel des Jakobusbriefes* (1930), 106; Loh. Kol., 149, n. 1. On E: A. Titius, *Die nt.liche Lehre von der Seligkeit*, “Der geschichtlichen Darstellung 2. Abt.: Der Paulinismus unter dem Gesichtspunkt der Seligkeit” (1900), 90f.; B. Weiss, *Die bibl. Theologie des NT*<sup>7</sup> (1903) § 83b; K. Mittring, *Heilswirklichkeit bei Paulus* (1929), 17, n. 2; O. Zänker, ZSTh, 9 (1931/2), 418; A.M. Brouwer, *De Bergrede* (1930), 242 f.; most of the comm. have brief notes on the relevant passages, esp. Zn. Lk. on 1:79; Bchm. K. on 1 C. 1:3; Joh. W. on 1 C. 7:15; Haupt Gefbr. on Col. 1:2; Dob. Th. on 1 Th. 5:23; Kl. Mk. on 5:34; Kl. Lk. on 10:6.

Gk. Greek.

<sup>1</sup> For this reason the derivation from the stem AP with ι reduplication, which is advanced by K. Brugmann, EIPHNH, *Berichte über die Verhandlungen d. Königl. Sächs. Gesellschaft d. Wissenschaften, Phil.-hist. Klasse*, 68, 3 (1916), 13 ff., does not seem very probable; v. Fuchs, 167; cf. A. Debrunner, GGA, 178 (1916), 740, n. 3; E. Hermann, DLZ, 38 (1917), 483–485; P. Kretschmer, Glotta, 10 (1920), 238 f.; F. Stähelin in ANTIΔΩΡΩΝ (*Festschrift für J. Wackernagel* [1923/4], 151. Cf. A. Debrunner in M. Ebert’s *Reallexikon der Vorgeschichte*, IV, 2 (1926), 526.

<sup>2</sup> Brugmann, 2 f. thinks we have examples of the sense of “peaceful nature” in Hom. Od., 24, 485 f.: τοὶ δ’ ἀλλήλους φιλέοντων ὡς τὸ πάρος, πλοῦτος δὲ καὶ εἰρήνη ἄλις ἔστω, and also in Hes. Theog., 901 f., where Eirene, Dike and Eunomia are called daughters of Zeus and Themis, but these instances do not give us adequate proof.

<sup>3</sup> E. Weiss, *Griech. Privatrecht*, I (1923), 171, 18; Keil, 7 ff.

<sup>4</sup> Fuchs, 40. Nevertheless, the Roman concept of *pax* is present in Epict. Diss., III, 13, 9, where the εἰρήνη of Caesar means security against robbers and pirates.

<sup>5</sup> *Op. cit.*, 39.

v. verse.

<sup>6</sup> For another important example from Velleius, v. Fuchs, 191.

Ps.-Plat. Def., 413a: εἰρήνη ἡσυχία ἀπ' ἔχθρας πολεμικῆς.<sup>7</sup> εἰρήνη is often accompanied by ἡσυχία as an explanatory concept, e.g., Plat. Resp., IX, 575b. Typical of the Gk. concept are also the attributes ascribed to the goddess Eirene in poetry, e.g., ὀλβοδότειρα (dispensing riches), πολυόλβος, τιθηνήτειρα (nurse) πολλῶν, and also the way of depicting her in art, e.g., with the small Pluto child, as in Athens, or with the horn of plenty, the herald's staff or the ears of corn,<sup>8</sup> the Roman Pax in contrast being crowned with the laurel.<sup>9</sup> Εἰρήνη is the state of peace from which flow all blessings for both land and people and which is extolled by Philemon as the supreme good: γάμους, ἑορτάς, συγγενεῖς, παῖδας, φίλους, πλοῦτον, ὑγίειαν, σῖτον, οἶνον, ἡδονὴν, αὕτη (sc. εἰρήνη) δίδωσι (Fr. 71 [CAF, II] 496 f.).

The sense of “treaty of peace,” and therewith the “conclusion of peace” and “conditions of peace,” comes in with the βασιλέως εἰρήνη, the Peace of Antalcidas, and replaces the older expressions σπονδαί, συνθήκαι καὶ ὄρκοι. The oldest example of the use of εἰρήνη in this new sense is Ditt. Syll.<sup>3</sup>, 142, 7 (384/3 B.C.): διαφυλάξεν ... τὴν εἰρήνην καὶ τὴν φιλίαν καὶ τὸς ὄρκους καὶ τὰς οὔσας συνθήκας, ἅς ὤμοσεν ...”<sup>10</sup>

The basic concept of the “state of rest” also makes possible the linking of εἰρήνη with the gen., e.g., ἡσυχία (Plat. Leg., I, 628b: εἰρήνη τῆς στάσεως, the end of civil war). εἰρήνη can also denote the opposite of disturbance, e.g., laughing (Plat. Symp., 189a/b: γελωτοποιεῖς μέλλων λέγειν, καὶ φύλακά με τοῦ λόγου ἀναγκάζεις γίγνεσθαι τοῦ σεαυτοῦ, ἔάν τι γελοῖον εἴπῃς, ἔξόν σοι ἐν εἰρήνῃ λέγειν).

Εἰρήνη can also signify a “peaceful attitude” (Plat. Leg., I, 628c: τό γε μὴν ἄριστον οὔτε ὁ πόλεμος οὔτε ἡ στάσις ... εἰρήνη δὲ πρὸς ἀλλήλους ἅμα καὶ φιλοφροσύνη; Epict. Diss., IV, 5, 24: οὐχὶ ... κηρύσσεις, ὅτι εἰρήνην ἄγεις πρὸς πάντας ἀνθρώπους). But here, too, it is primarily negative. Thus

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Ps.-Plat. Pseudo-Plato.

Def. Definition, definition.

<sup>7</sup> So Keil, 5, n. 1.

Plat. Plato, of Athens (428/7–348/7 B.C.), ed. J. Burnet, 1905.

Resp. *Respublica*. [Plato, of Athens]

Gk. Greek.

<sup>8</sup> Examples may be found in O. Waser s.v. *Eirene* in Pauly-W., V (1905), 2128 ff.; G. Wissowa s.v. *Pax* in Roschcr, III, 2, 1719 ff.

<sup>9</sup> Fuchs, 201.

Fr. *Fragmenta (-um)*.

CAF *Comicorum Atticorum Fragmenta*, ed. T. Kock, 1880 ff.

Ditt. Syll. W. Dittenberger, *Sylloge Inscriptionum Graecarum*<sup>2</sup>, 1898 ff.;<sup>3</sup>, 1915 ff.

<sup>10</sup> As found in Keil.

Plat. Plato, of Athens (428/7–348/7 B.C.), ed. J. Burnet, 1905.

Leg. *Leges*. [Plato, of Athens]

Plat. Plato, of Athens (428/7–348/7 B.C.), ed. J. Burnet, 1905.

Symp. *Symposion*.

Plat. Plato, of Athens (428/7–348/7 B.C.), ed. J. Burnet, 1905.

Leg. *Leges*. [Plato, of Athens]

Epict. Epictetus, Phrygian slave of Hierapolis in the days of Nero (50–130 A.D.), freed at the imperial palace, Stoic of the younger school and preacher of ethics tinged with religion. From his lectures his pupil Arrian collected 8 books of diatribes which have been preserved, ed. H. Schenkl<sup>2</sup>, 1916.

Diss. Dissertation.



Isoc., 7, 51 brings together πρὸς ἀλλήλους ἡσυχίαν ἔχειν and πρὸς τοὺς ἄλλους εἰρήνην ἄγειν, and in the Epictetus passage the philosopher is thinking more of the absence of hostile feelings than of the presence of kindly feelings to others. The proper expression for a peaceful disposition is φιλία or ὁμόνοια (Epict. Diss., IV, 5, 35: ταῦτα τὰ δάγματα ἐν οἰκίᾳ φιλίαν ποιεῖ, ἐν πόλει ὁμόνοιαν, ἐν ἔθνεσιν εἰρήνην. Thus εἰρήνη is seldom used for concord between men.

In accordance with its basic sense it was more adapted to denote the state of mind desired by the Stoics. Yet it is not common in Stoic writings. It occurs in Epict., III, 13, 13: πάντα εἰρήνης μεστά, πάντα ἀταραξίας, but this is because of the contrast with the imperial εἰρήνη. More common is γαλήνη, which is often found in Marc. Aurel.<sup>11</sup> Cf. Plut. Tranq. An., 19 (II, 477a): οὔτε οἰκία πολυτελής οὔτε χρυσίου πλῆθος ... εὐδίαν παρέχει βίῳ καὶ γαλήνην τοσαύτην, ὅσην ψυχὴ καθαρεύουσα πραγμάτων καὶ βουλευμάτων πονηρῶν.<sup>12</sup>

Special mention must be made of the εἰρήνη which held sway in the Mediterranean world with the government of Augustus. As in this period we have strong echoes of the ancient longing for redemption, so pacification is achieved by the strong hand of the emperor, so that this is hailed as the golden age, e.g., in Vergil's Fourth Eclogue. If we have here the content of the Gk. εἰρήνη, in everyday reality it implies the legal security of the *pax Romana*: Epict. Diss., III, 22, 55: ἄν τις σε δέρι, κραύγαζε σὰς ἐν τῷ μέσῳ ᾧ Καῖσαρ, ἐν τῇ σῇ εἰρήνῃ οἷα πάσχω; ἄγωμεν ἐπὶ τὸν ἀνθύπατον.

Foerster

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Isoc. Isocrates, of Athens (436–338 B.C.), originally a barrister and writer of political pamphlets, later in connection with the Sophists an outstanding representative of general culture in the 4th century, ed. F. Blass, 1913 ff.

Epict. Epictetus, Phrygian slave of Hierapolis in the days of Nero (50–130 A.D.), freed at the imperial palace, Stoic of the younger school and preacher of ethics tinged with religion. From his lectures his pupil Arrian collected 8 books of diatribes which have been preserved, ed. H. Schenkl<sup>2</sup>, 1916.

Diss. Dissertation.

Epict. Epictetus, Phrygian slave of Hierapolis in the days of Nero (50–130 A.D.), freed at the imperial palace, Stoic of the younger school and preacher of ethics tinged with religion. From his lectures his pupil Arrian collected 8 books of diatribes which have been preserved, ed. H. Schenkl<sup>2</sup>, 1916.

Marc. *Ad Marcellam*.

<sup>11</sup> V. Index of the *editio maior* of H. Schenkl (1913).

Plut. *Plutus*.

Tranq. An. *De Tranquillitate Animi*.

<sup>12</sup> εἰρήνη is used for the harmony and order of the soul in Okellos, Fr. 2, Harder in NPhU, 1 (1926), 27, 1 f.: δικαιοσύνη ... ἄρμονία γὰρ ἐστὶ καὶ εἰράνα τᾶς ὅλας ψυχᾶς μετ' εὐρυθμίας.

Gk. Greek.

Epict. Epictetus, Phrygian slave of Hierapolis in the days of Nero (50–130 A.D.), freed at the imperial palace, Stoic of the younger school and preacher of ethics tinged with religion. From his lectures his pupil Arrian collected 8 books of diatribes which have been preserved, ed. H. Schenkl<sup>2</sup>, 1916.

Diss. Dissertation.

Foerster Werner Foerster, Münster (Vol. 1–3, 5–7).

## B. שָׁלוֹם in the OT.

1. Seldom do we find in the OT a word which to the same degree as שָׁלוֹם can bear a common use and yet can also be filled with a concentrated religious content far above the level of the average conception. This does not make its investigation easy. If שָׁלוֹם is a general expression of a very comprehensive nature, this means that there is something imprecise about it in almost every instance. In our attempt at a theological enquiry we must keep, therefore, to the passages where the word is not isolated but where it takes on specific meaning from the context or where it is the culmination of a preceding train of thought. Nor should we leave out of account statements where the thought of peace is central even though the term itself is not used.

We constrict the term שָׁלוֹם if we equate it strictly with “peace.” At root it means “well-being,” with a strong emphasis on the material side.<sup>13</sup> In meetings or letters well-being is wished to others, and in conversations one asks about their well-being.<sup>14</sup> In prayer the good fortune of the ungodly is called שָׁלוֹם רְשָׁעִים.<sup>15</sup> Here and in many other instances שָׁלוֹם really signifies bodily health<sup>16</sup> or well-being and the related satisfaction,<sup>17</sup> More commonly שָׁלוֹם is referred to a group, e.g., a nation enjoying prosperity. This brings us closer to the thought of peace. Thus Hezekiah took Isaiah’s prophecy of doom lightly because he expected peace to last in his generation.<sup>18</sup> In this passage there is a curious linking of שָׁלוֹם with אֲמָת. The conjunction shows that peace implies stability of relationship. Thus in the well-known passage in Eccl. 3 we have the terse antithesis of שָׁלוֹם and מְלַחְמָה. Yet here, too, there are many cases where שָׁלוֹם means something more fundamental than our “peace,” as in the expression שָׁלוֹם דְּרֵשׁ שָׁלוֹם i.e., to be concerned for the שָׁלוֹם, the well-being, of a people.<sup>19</sup> This brings us to the great number of passages in which שָׁלוֹם denotes a relationship rather than a state. Thus there is שָׁלוֹם, i.e., a relationship of friendly alliance between

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OT Old Testament.

<sup>13</sup> Ju. 19:20; 1 S. 16:5; 2 S. 18:28 etc. Cf. also Ezr. 5:7.

<sup>14</sup> Gn. 29:6; 43:27; 2 S. 18:29; 20:9 f.

<sup>15</sup> Ps. 73:3; but cf. Is. 48:22.

<sup>16</sup> Cf. the occasional linking of שָׁלוֹם and רָפָא Jer. 6:14; Is. 57:18 f., also Ps. 38:3.

<sup>17</sup> This is particularly common in expressions like “to go in peace” (Gn. 26:29; Ex. 18:23; Is. 55:12 etc.), “to sleep in peace” (Ps. 4:8), or “to be buried in peace” (Gn. 15:15; Jer. 34:5; 2 K. 22:20).

<sup>18</sup> 2 K. 20:19; cf. 2 S. 17:3; 1 K. 2:5.

<sup>19</sup> Dt. 23:7; Jer. 29:7; 38:4.

Solomon and Hiram.<sup>20</sup> The relationship may be that of a people.<sup>21</sup> Those who enter into it are called מְלֹאכֵי שְׁלוֹם.<sup>22</sup> It may naturally exist between individuals too (Zech. 6:13).

Since the Hebrews sometimes use בְּרִית for this kind of alliance, it is not surprising that שְׁלוֹם occurs when there is reference to a covenant. Indeed, the connection between the two words is so strong that in this context שְׁלוֹם seems to have become a kind of official term. The thought may be that the relationship of שְׁלוֹם is sealed by both parties in a covenant.<sup>23</sup> Conversely, it may be that the covenant inaugurates a relationship of שְׁלוֹם. Ezekiel in particular may be cited in favour of the latter. In two passages he tells us that Yahweh makes a בְּרִית שְׁלוֹם for Israel, and in both cases the context makes it clear that the relationship of שְׁלוֹם is the result (Ez. 34:25; 37:26). It must be said that only rarely among its many possibilities of application does the word refer to so spiritual a matter as here. For in these passages שְׁלוֹם does not mean material well-being, but a relationship of peace dependent on the disposition of those who conclude the covenant. It is not surprising that with this emphasis the word could express the final prophetic insights on the interrelation of God and the people of God. Along with the Ezekiel passages which refer to the בְּרִית שְׁלוֹם that Yahweh grants to His people, we may quote especially Is. 54:10: "My kindness shall not depart from thee, neither shall the covenant of my peace (בְּרִית שְׁלוֹמִי) be removed."

2. שְׁלוֹם as the gift of Yahweh. Naturally the goods and values associated with שְׁלוֹם were always referred in Israel to Yahweh, whether in prayer for them, or in recognition that they are His gift when present. This religious use must not be regarded as a deduction or a later development. On the contrary, if we said above that there is a basic material element in שְׁלוֹם, we must acknowledge that when it is used in its full compass שְׁלוֹם is a religious term. In this respect it is more likely that an original religious significance was to some extent lost in the course of time than the reverse.

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<sup>20</sup> 1 K. 5:12; cf. also Ju. 4:17; 1 K. 5:4; Gn. 34:21; 1 Ch. 12:18.

<sup>21</sup> Dt. 20:10 קָרָא לְשְׁלוֹם; cf. Ju. 21:13.

<sup>22</sup> Is. 33:7; in the broader sense of a messenger with news of salvation, Nah. 2:1; Is. 52:7 (מְשַׁמְעֵי שְׁלוֹם).

<sup>23</sup> Jos. 9:15; 1 K. 5:12. In Ob. 7 those who are in league (אֲנָשֵׁי בְרִית) are also called אֲנָשֵׁי שְׁלוֹם in the parallelism.

Gideon had built an altar and gave it the name **יְהוָה שָׁלוֹם**<sup>24</sup> If it is impossible to give a strict, syntactical exegesis of this very ancient expression, one might venture to say that in its great pregnancy this confession embraces at root all that the pious tried to say later in many different situations, especially as this finds eloquent expression in the prayers of the OT. Yahweh creates **שָׁלוֹם** in the heavenly spheres, high above all human affairs (Job 25:2). But He is also the pledge of **שָׁלוֹם** to man. He blesses the people with **שָׁלוֹם**. Indeed, it may be said that He wills (**רָפָן**) the prosperity of His servants (Ps. 35:27; cf. 147:14). May David and his house experience **שָׁלוֹם**! (1 K. 2:33). “Pray for the **שָׁלוֹם** of Jerusalem” (Ps. 122:6).

The belief that **שָׁלוֹם** truly comes only from Yahweh, but from Him all-sufficiently, is strikingly expressed in Ps. 85. The author in his prayer hears the oracle: “He will speak peace unto his people ... that glory may dwell in our land. Mercy and truth are met together; righteousness and peace have kissed each other.” In this train of thought God’s disposition to save His people is regarded as the cause of perfect earthly peace. Here we have a climax in the OT use of the term **שָׁלוֹם**.<sup>25</sup> In the exhortations of the Holiness Code we find the promise that God will give His people **שָׁלוֹם** in the land (Lv. 26:6). The context shows us quite plainly that a solid blessing is meant, i.e., peace from enemies and wild beasts. Yet this is a blessing of salvation in the special sense. It is rest and pacification in the land of promise, and therefore that which Dt. expresses in the distinctive term **מְנוּחָה**.<sup>26</sup> We are thus in the immediate proximity of the prophetic promise of **שָׁלוֹם**.

3. **שָׁלוֹם** in the prophetic message. From Micaiah the son of Imlah to Ezekiel there is a minority of prophets of doom who passionately resist the message of salvation proclaimed by false prophets. In this conflict, continually renewed through the centuries, the catchword upon which everything turns is **שָׁלוֹם**. Indeed, even the technical term **יִנְבֵּא לְשָׁלוֹם** appears in this connection (Jer. 28:9). **שָׁלוֹם** seems to have been the culminating point of the theology of some prophetic circles, and therefore the term became the centre of bitter controversy between two parties. The issue may be seen already in the stand of Micaiah against the prophets of salvation, though the term itself does not occur (1 K. 22:5 ff.). Micah contends against the same opponents, accusing them of prophesying for gain. Only so long as it is of

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<sup>24</sup> Ju. 6:24; we must take **יְהוָה שָׁלוֹם** as a nominal statement, cf. Ex. 17:15 (Caspari, *op. cit.*, 141 ff. takes a different view).

OT Old Testament.

OT Old Testament.

<sup>25</sup> Caspari, *op. cit.*, 161.

<sup>26</sup> On this theologoumenon, cf. G. v. Rad, *ZdZ*, 11 (1933), 104 ff.

profit to them will they proclaim salvation (Mi. 3:5 ff.). Jeremiah flung himself most deeply into the struggle and was most hotly resisted by these prophets. In great affliction he asks Yahweh what will be the fate of those who promise Jerusalem eternal salvation (שְׁלוֹם אֶמֶת, Jer. 14:13). “They have healed also the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace” (Jer. 6:14). In Jer. 28 we have the story of a dramatic encounter between Jeremiah and these prophets. The point at issue between Jeremiah and Hananiah is שְׁלוֹם or רַעָה. Finally, Ezekiel makes the same complaint that the false prophets have led the people astray, seeing visions of salvation (חֲזוֹן שְׁלוֹם) where there is none (Ez. 13:16).

The problem of false prophets goes much beyond the question of שְׁלוֹם and cannot be pursued in this context.<sup>27</sup> There can be no doubt, however, that the שְׁלוֹם which they proclaimed was not a final eschatological peace clothed in mythical conceptions but real political peace for Israel, i.e., the promise that all the serious political problems would be solved for the best so that Israel could live in a peace guaranteed by Yahweh. It seems as though Jeremiah originally shared this view (Jer. 4:10), but he then came to see that Yahweh had “taken away peace from this people” (16:5). The ψευδός of the false prophets was not that they prophesied שְׁלוֹם, for Jeremiah and Ezekiel could also do this in other situations. It was rather that they ignored the sin of the people and therefore could not interpret the darkening political scene in terms of impending judgment. Jeremiah and Ezekiel for their part coin the counter-slogan אֵין שְׁלוֹם.<sup>28</sup>

If Jeremiah and Ezekiel brought the battle between שְׁלוֹם and אֵין שְׁלוֹם to its supreme climax, the defeats of 597 and 586 led to a certain relaxation of tension in this respect, and the promise of שְׁלוֹם in a new and larger sense became one of the most important elements in their prophecy. Thus Jeremiah can write to the exiles the wonderful statement that Yahweh has for them thoughts of salvation and not of evil (Jer. 29:11). Here we have the basis of the later prophecies of salvation in Jeremiah. Other nations will tremble at the salvation which Yahweh will bring to Jerusalem.<sup>29</sup> The same theme recurs in Ezekiel’s culminating announcement of a covenant of peace which God will make with His people (Ez. 34:25; 37:26 ff.). We do not find the conflict over שְׁלוֹם in the later chapters of Isaiah. Here שְׁלוֹם is no longer a catchword which enables us to see an important aspect of the prophetic position. It is simply one of the full and majestic notes characteristic of this prophecy. If Israel had listened to Yahweh, its שְׁלוֹם would have rolled down like a river and its צְדָקָה like waves of the sea (Is. 48:18). The parallelism here shows us that the term is now given a spiritual sense. Similarly, the blessing of

<sup>27</sup> Cf. G. v. Rad, “Die falschen Propheten,” ZAW, 60 (1933), 109 ff.

<sup>28</sup> Jer. 6:14; 8:11; 12:12; 30:5; Ez. 13:10, 16.

<sup>29</sup> Jer. 33:9. The authenticity of the saying is disputed by many commentators.

salvation promised to the sons of Jerusalem in Is. 54:13 is associated with that of צְדָקָה. The same conjunction of שְׁלוֹם and צְדָקָה is found in the prophetic depiction of the new city of God: “I will also make thine officers peace, and thine exactors righteousness (צְדָקָה).”<sup>30</sup> We are not to gather from this more than the loftiness of the term שְׁלוֹם. In this poetic prophecy there is a concern to sound the richest possible notes, as we can see again from Is. 66:12, where שְׁלוֹם in a rather more material sense is linked with כְּבוֹד. Here, as in the beautiful cry: “Peace, peace to him that is far off, and to him that is near” (Is. 57:19), peace is a term which expresses a wealth of expectation but which is not to be interpreted in terms of a more exact theologoumenon. It has a certain inner impreciseness, so that the translator who has no such many-sided term at his command is often at a loss to know whether in these passages, since שְׁלוֹם is a gift of God’s grace to His restored people, he should use the more concrete “well-being,” the more obvious “peace,” or the theologically more comprehensive “salvation.” In Is. 45:7, of course, the last is the only real option: “I am Yahweh ... I accomplish salvation, and create evil.”

4. שְׁלוֹם as an element in eschatological expectation. Expectation of a final state of eternal peace is an element in OT eschatology which finds constant expression in the prophets and other writings. The fact of this widespread and many-sided expectation must be mentioned even though the term שְׁלוֹם is not always found in the relevant passages. When we have prophecy of a restoration of the conditions in Paradise,<sup>31</sup> or promise of international peace under divine direction (Is. 2:2 ff.), or expectation of a humble king in the last age who will bring in a time of peace (Zech. 9:9 f.), even though the word שְׁלוֹם is not used in these central eschatological passages, or is used only alongside many others, as in Zech. 9:10, this should not blind us to the fact that we have here a prophetic proclamation of שְׁלוֹם of the widest possible import. Hence we are not to ascribe any greater significance to passages in which the word is actually found. In the names of the Messianic Child in Is. 9:5 the final שֵׁר שְׁלוֹם is no more significant than those which precede. The name tells us that as the One who bears God’s commission (שֵׁר)<sup>32</sup> the Messiah is the Guarantor and Guardian of peace in the coming Messianic kingdom, In v. 6 this is expressed again in the most important statement that to the

<sup>30</sup> Is. 60:17. According to Is. 32:17 שְׁלוֹם is the result of צְדָקָה.

OT Old Testament.

<sup>31</sup> Is. 11:1 ff.; Hos. 2:20 ff.; Am. 9:13 ff.

<sup>32</sup> W. Caspari, “Echtheit, Hauptbegriff und Gedankengang der messianischen Weissagung Is. 9:1–6,” BFTTh, 12, 4 (1908), 11 ff.

v. verse.

salvation associated with the throne of David there shall be no end (וּלְשָׁלוֹם אֵין־קֵץ). One might say that the formula of Micah: “This man is peace (or salvation),” sums up the essence of this whole prophecy. The text, however, is somewhat uncertain.<sup>33</sup>

When we consider the rich possibilities of שָׁלוֹם in the OT we are struck by the negative fact that there is no specific text in which it denotes the specifically spiritual attitude of inward peace. There are, indeed, more passages in which it is used of groups rather than individuals. Lam. 3:17 might be taken as a typical example of the latter usage: “And thou hast removed<sup>34</sup> my soul far off from peace: I forgot prosperity.” But even here שָׁלוֹם is not something concealed and inward; it manifests itself in the form of external well-being. In the majority of examples, in which the reference is to a group, the term שָׁלוֹם clearly denotes something which may be seen. When we remember the way in which it is linked with צְדָקָה (→ 177), with מְשֻׁפָּט (Zech. 8:16) or with פְּקֻדָּה (Is. 60:17), we are forced to say that in its most common use שָׁלוֹם is an emphatically social concept.<sup>35</sup>

v. Rad

### C. εἰρήνη in the LXX.

1. If the main sense of the Gk. word εἰρήνη is a state of rest, the Heb. שָׁלוֹם contains the thought of well-being or salvation. Since, then, the LXX uses εἰρήνη for almost all the שָׁלוֹם passages in the OT, and for these alone (for exceptions → 408), it is natural that the content of the Heb. term should have penetrated into the Gk.<sup>36</sup> The usage fashioned by the LXX not merely

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<sup>33</sup> Mi. 5:5. The statement does not fit into the metre, and in any case we cannot be sure whether the demonstr. pronoun refers to what precedes (the Messiah) or what follows (His saving work).  
OT Old Testament.

<sup>34</sup> Read hoph הַיְזַנְנִי.

<sup>35</sup> Caspari, *op. cit.*, 54.

v. Rad Gerhard von Rad, Leipzig (Vol. 1), Jena (Vol. 2–3), Heidelberg (Vol. 5).

Gk. Greek.

Heb. Hebrew.

OT Old Testament.

Heb. Hebrew.

Gk. Greek.

<sup>36</sup> J. Wackernagel, *Indolgerm. Forschungen*, 31 (1912 f.), 263, expresses the opinion that the LXX often “takes a Gk. word whose function is partly co-extensive with the use of the Heb. and uses it to render the Heb. in its other senses, so that many Gk. words are given meanings which are otherwise alien and which they would never have come to have of themselves.”

exerted an influence on the Greek speaking Christian congregations, but caused the word εἰρήνη to be filled out with the sense of the Neo-Hebrew or Aramaic **שָׁלוֹם**.

2. Common to both **שָׁלוֹם** and εἰρήνη is the meaning of peace in contrast to war; εἰρήνη is used for **שָׁלוֹם** in this sense in Prv. 17:1 (**שָׁלוֹם**) and Is. 14:30 (**שָׁלוֹם**). It signifies the time of peace in Is. 14:30: ἐπὶ εἰρήνης ἀναπαύσονται, or peace between nations in Ju. 4:17: εἰρήνη ἦν ἀνὰ μέσον Ἰαβεὶν ... καὶ ἀνὰ μέσον αἴκου Χάβερ, or the state of peace in 1 Ch. 22:9: εἰρήνην καὶ ἡσυχίαν δώσω ἐπὶ Ἰσραὴλ ἐν ταῖς ἡμέραις αὐτοῦ. Yet for all the apparent identity there are here, too, differences between the Gk. and the LXX, as may be seen in Zech. 8:12: δείξω εἰρήνην· ἡ ἄμπελος δώσει τὸν καρπὸν αὐτῆς, καὶ ἡ γῆ δώσει τὰ γενήματα αὐτῆς, καὶ ὁ οὐρανὸς δώσει τὴν δρόσον αὐτοῦ, where fruitfulness is not a consequence of peace as in the Gk., but is rather the content of divine εἰρήνη. It may be that originally the question of the reason for the coming of someone (ἡ εἰρήνη) was the question of warlike or peaceful intent, as in 4 Βασ. 9:17 ff., yet when Bathsheba receives Adonijah with the words εἰρήνη ἢ εἰσοδός σου; (3 Βασ. 2:13) she is really asking whether his coming means good. In the LXX εἰρήνη does not seem to mean concord instead of personal strife and hatred,<sup>37</sup> nor is it used in the sense of “making peace” or “reconciling.” Zech. 8:10: εἰρήνη ἀπὸ τῆς θλίψεως, is good Gk., even including the prep., which is also found in Epict. Diss., III, 13, 10.

If in these passages the Gk. word εἰρήνη necessarily takes on a broader sense for readers of the LXX, this is even more true in the great number of places where **שָׁלוֹם** has nothing to do with war but is used in the general sense of well-being in contrast to evil in every possible form. We have first to consider the many passages in which εἰρήνη means the prosperity or salvation of man. This may be in the form of an introductory greeting (εἰρήνη σοι, Ju. 6:23), perhaps in a letter (εἰρήνη ὑμῖν πληθυνθείη Da. 3:98). It may be in the form of a farewell (πορεύεσθε ἐν εἰρήνῃ, Ju. 18:6; but more commonly ... εἰς εἰρήνην, 1 Βασ. 20:42). It may be an enquiry as to the welfare of someone (εἰρήνη, 2 Βασ. 18:29). It may be reference to a greeting (ἔρωτᾶν τὰ εἰς εἰρήνην, 1 Βασ. 10:4, or simply ἔρωτᾶν εἰς εἰρήνην, Ju. 18:15). It may be a matter of going or returning μετ' εἰρήνης (Gn. 26:29) or ἐν εἰρήνῃ (2 Βασ. 15:27). It may be that the righteous is tempted by seeing the εἰρήνην ἀμαρτωλῶν (᾿ 72:3). It may be with reference to the εἰρήνη which the physician brings on the earth (Sir. 38:8). But always the reader of the LXX is given the impression that εἰρήνη has a positive content, that it does not merely mean rest, that it denotes the “whole” state of man which cannot be overthrown by any violence or misfortune. Nowhere is this seen more clearly than in the common expression “to die”

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Gk. Greek.

Gk. Greek.

<sup>37</sup> The adj. εἰρηνικός is certainly used in this sense (→ 418), and it is worth noting that in almost all the passages where **שָׁלוֹם** means concord between men εἰρηνικός is used, e.g., Ἰερ. 45:22; Ob. 7; ᾿ 34:20; Gn. 37:4; Dt. 2:26; Zech. 6:13, and the free rendering of Jer. 20:10. ψ 40:9 is an exception.

Gk. Greek.

prep. preposition.

Epict. Epictetus, Phrygian slave of Hierapolis in the days of Nero (50–130 A.D.), freed at the imperial palace, Stoic of the younger school and preacher of ethics tinged with religion. From his lectures his pupil Arrian collected 8 books of diatribes which have been preserved, ed. H. Schenkl<sup>2</sup>, 1916.

Diss. Dissertation.

Gk. Greek.



and “to be buried” ἐν εἰρήνῃ (Ἱερ. 41:5) or μετ’ εἰρήνης (Gn. 15:15), which signifies the opposite of suffering violence, cf. 3 Βασ. 2:6: σὺ (read οὐ) κατάξεις τὴν πολιὰν αὐτοῦ ἐν εἰρήνῃ εἰς ἄδου. Also worth noting is Is. 29:24, where, even though the Heb. does not have **דָּוָשׁ**, we read: αἱ γλῶσσαι αἰ ψελλίζουσai μαθήσονται λαλεῖν εἰρήνην, and from the context this can hardly mean anything but that they will learn to speak correctly. So common is the use of εἰρήνη for prospering that David can not only ask εἰς εἰρήνην Ἰωάβ καὶ εἰς εἰρήνην τοῦ λαοῦ but also εἰς εἰρήνην τοῦ πολέμου (2 Βασ. 11:7), and so firmly established is εἰρήνη as a greeting that it can be shortened: κατέβημεν εἰς εἰρήνην τῶν υἰῶν τοῦ βασιλέως, i.e., “to greet” (4 Βασ. 10:13). It can thus become a cry of salvation (1 Ch. 12:18).<sup>38</sup>

In addition to external prosperity εἰρήνη can denote the total well-being of man, as in ᾠ 34:27: ἀγαλλιάσαιντο καὶ εὐφρανθείησαν οἱ θέλοντες τὴν δικαιοσύνην μου καὶ εἰπάτωσαν διὰ παντός Μεγαλυνθείη ὁ κύριος, οἱ θέλοντες τὴν εἰρήνην τοῦ δούλου αὐτοῦ. In ᾠ 121:8 again we read: ἐλάλουν δὲ εἰρήνην περὶ σοῦ, i.e., on Jerusalem, for which the author has already wished εἰρήνη and εὐθηνία. In other words, the term easily moves from the sense of concrete prosperity to the wider sense of good. Thus in Prv. 3:17, along with αἱ ὁδοὶ αὐτῆς (sc. of wisdom) ὁδοὶ καλαί, we have also πάντες οἱ τρίβοι αὐτῆς ἐν εἰρήνῃ. How far εἰρήνη in this sense can differ from peace more strictly speaking may be seen in Ἱερ. 45:4, where the war party says to the prophet, who is advising the conclusion of peace: ὁ ἄνθρωπος οὗτος οὐ χρησιμολογεῖ εἰρήνην τῷ λαῷ τούτῳ ἄλλ’ ἢ πονηρά, i.e., he is not giving good advice. The term is broadened yet again in the LXX to denote ethical good, e.g., ᾠ 33:14: ἔκκλινον ἀπὸ κακοῦ καὶ ποίησον ἀγαθόν, ζήτησον εἰρήνην καὶ δίωξον αὐτήν, and cf. Zech. 8:19; Mal. 2:6; Prv. 12:20; Is. 26:3.

3. This leads on quite naturally to the use of εἰρήνη for the good which comes from God, both in this age and in the age of salvation. It is characteristic of OT piety that the term can signify this divinely given good in any sphere of life. We have the general statement in Is. 45:7: ἐγὼ ... ὁ ποιῶν εἰρήνην καὶ κτιζὼν κακά, which includes everything from the blessing of the land acc. to Lv. 26:3–6: ἐὰν τοῖς προστάγμασίν μου πορεύσηθε ... δώσω εἰρήνην ἐν τῇ γῆ ὑμῶν ... καὶ ἀπολώ θηρία πονηρὰ ἐκ τῆς γῆς ὑμῶν, up to the blessing of Nu. 6:26: ἐπάροι Κύριος τὸ πρόσωπον αὐτοῦ ἐπὶ σὲ καὶ δώη σοι εἰρήνην. While it is often impossible to give the exact content of εἰρήνη, it is always what is good for man, that wherein his well-being or salvation lies: Jer. 36:11: λογιῶμαι ἐφ’ ὑμᾶς λογισμὸν εἰρήνης καὶ οὐ κακά. The covenant of peace with Phinehas (Nu. 25:12; Sir. 45:24), with Levi (Mal. 2:5) and with David (Ez. 34:25; 37:26) is a covenant of salvation. Thus in ᾠ 118:165 the great peace of those who love the Law is contrasted with the σκάνδαλον which will not affect them. Peace here brings inner salvation and not destruction. Thus in Sir. 1:18 εἰρήνη, which is nourished by the fear of God, is linked with ὑγίεια ἰάσεως (cf. Is. 9:7[6]). When God glorifies Himself, it means peace, i.e., salvation, εἰρήνη and σωτήριον being linked in ᾠ 84:8 and 9. This salvation is explicitly called God’s salvation in Jer. 16:5. In these passages εἰρήνη does not mean a state of inner peace. Lam. 3:17: ἀπώσατο ἐξ εἰρήνης ψυχὴν μου, must be interpreted in terms of the par. ἐπελαθόμην ἀγαθά.

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Heb. Hebrew.

<sup>38</sup> According to the context, the greeting has by oriental custom the actual meaning and content of recognition or homage, e.g., 1 Βασ. 30:21; 2 Βασ. 8:10; 1 Ch. 18:10; cf. also ψ 121:6 (→ 412).

OT Old Testament.

acc. according

par. parallel.

4. As regards the constancy of the rendering of שְׁלוֹם by εἰρήνη, we should note that other terms are selected in a number of passages. These are almost exclusively concerned with external welfare, with greetings, or with coming and going. Attempts have been made to find alternatives more in keeping with Gk. usage, esp. in Gn., e.g., coming and going μετὰ σωτηρίας, Gn. 26:31 (ΑΣΘ: ἐν εἰρήνῃ); 28:21 (ΑΣ: ἐν εἰρήνῃ) etc.; and perhaps Gn. 41:16 (σωτήριον, Σ: εἰρήνη); or the use of ὑγιαίνειν, ὑγιής in enquiry as to welfare in Gn. 29:6; 37:14 (ΑΣ: εἰρήνη); Jos. 10:21; or the greeting in Gn. 43:27: πῶς ἔχετε; or the rendering of שְׁלוֹם לְשָׂאֵךְ by ἀσπάζεσθαι in Ex. 18:7 (cf. 1 Βασ. 25:5 LXX, vl. and Σ). In Gn. 43:23 we have the greeting ἴλεως ὑμῖν (ΑΣ: εἰρήνη), and Jer. 20:10, instead of the Hebraic ἄνθρωπος τῆς εἰρήνης μου, has ἄνδρες φίλοι αὐτοῦ. Worth noting are Is. 48:22 (ΑΣΘ: εἰρήνη) and 57:21: οὐκ ἔστιν χαίρειν τοῖς ἀσεβέσιν. Εὐθηνέω occurs for שְׁלוֹם in Job 21:9, and χαρά in Is. 55:12 (ΑΣΘ: εἰρήνη). This means that the use of εἰρήνη is constant only when it denotes the prosperity which comes to man from God.

In some cases εἰρήνη is used for other words besides שְׁלוֹם: for שקט in 1 Ch. 4:40; for בטב Job 11:18 (?); Prv. 3:23; Is. 14:30; Ez. 34:27; 38:8, 11, 14; 39:6, 26; for שְׁלוֹה in Prv. 17:1; Hos. 2:18 Σ. Sometimes there is misreading of the Mas., as in 2 Βασ. 3:24; 2 Ἐσδρ. 4:16; Mi. 2:8; Is. 32:4; (45:24 א\*;) Ez. 34:29; Prv. 8:18 Ἄ.

## D. שְׁלוֹם in Rabbinic Writings.

There is an extended use of שְׁלוֹם in Rabbinic literature. We first find the common OT sense of “to greet” in שאל בשלום, pSheq, 2 (Str.-B., I, 382d), also used of dumb greetings by signs, Gn. r., 5 on 1:9, cf. also גתן שלום, b. Ber., 14; Aram. יהבשלמא, Lam. r. on 1:1. For answering a greeting we have השיב [שלום], Ber., 2, 1. The Aram. epistolary salutation is שלמכון יסגא, T. Sanh., 2,

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Gk. Greek.

esp. especially.

vl. *varia lectio*.

Mas. Masora.

OT Old Testament.

Str.-B. H. L. Strack and P. Billerbeck, *Kommentar zum NT aus Talmud und Midrasch*, 1922 ff.

Gn. r. *Genesis rabba* (*Bereshit rabba*), Midrash on Genesis (Strack, *Einl.*, 209 ff.).

b. Babylonian Talmud when before tractates from the Mishnah.

Ber. *Berakhot*, Mishnah-, Tosefta-, Talmud tractate *Benedictions*.

Ber. *Berakhot*, Mishnah-, Tosefta-, Talmud tractate *Benedictions*.

T. Tosefta (Strack, *Einl.*, 74 ff.), ed. G. Kittel-H. Rengstorff, 1933 ff.

Sanh. *Sanhedrim* Mishnah-, Tosefta-, Talmud tractate *On the court of justice and its procedure* (Strack, *Einl.*, 51 f.).

6,<sup>39</sup> or simply ל (א) שלום,<sup>40</sup> though there are also formulae like רחמא ושלמא, S. Bar., 78, 2. The oral greeting שלום עליך occurs in pBer., 2, 4b, 27 (Str.-B., I, 383h), and also ל in b. Git., 62a (Str.-B., I, 384o). Customary fare-wells are לך לשלום and לך בשלום or זיל נשלום.<sup>41</sup> In the Rabbis, too, שלום means well-being. Thus in pBer., 60 it is said that from the 6th to the 9th month of pregnancy there is petition that the child will come out בשלום, and there is also reference to לשלום in coming and going, i.e., to protection from robbers. In Tanch. משפטים, 99a (Str.-B., I, 782) we have the contrast “to go mad” and “to remain at peace.” The sense of rest occurs in Lv. r., 5, 1 on 4:3 (שלום מפחד). שום is also found on Jewish graves in the sense of well-being or salvation.<sup>42</sup>

Like the OT, the Rabbis use שלום for the gift of God to His people. In the Babylonian prayer of 18 petitions, which seek God’s blessing on His people, the final petition concludes as follows: ברוך אתה יי המברך את עמו ישראל בשלום; peace is the portion of the righteous.<sup>43</sup> Here שלום is

<sup>39</sup> G. Dalman, *Aramäische Dialektproben* (1896), 3. On the Rabb. greeting, cf. Str.-B., I, 380–385; II, 584 f.; J. Friedmann, *Der gesellschaftliche Verkehr u. die Umgangsformen in talmudischer Zeit* (Diss. Würzburg, 1914), 27–38.

<sup>40</sup> b. Sanh., 96a, Str.-B., II, 94.

S. Bar. Syrian Apocalypse of Baruch, originally Hebrew and strongly dependent on 4 Esdras (c. 100 A.D.), ed. R. Charles, 1896.

Str.-B. H. L. Strack and P. Billerbeck, *Kommentar zum NT aus Talmud und Midrasch*, 1922 ff.

b. Babylonian Talmud when before tractates from the Mishnah.

Git. Gittin.

Str.-B. H. L. Strack and P. Billerbeck, *Kommentar zum NT aus Talmud und Midrasch*, 1922 ff.

<sup>41</sup> Acc. to b. MQ, 29a לך לשלום is customary in life and לך בשלום at the grave. But acc. to Schl. Lk. on 2:29 this is an overfine distinction not known in Jm. 2:16.

Tanch. *Tanchuma*, collection of homilies named after R. Tanchuma (Strack, *Einl.*, 204 f.). The edition by S. Buber in 1885 has important textual variations from other editions.

Str.-B. H. L. Strack and P. Billerbeck, *Kommentar zum NT aus Talmud und Midrasch*, 1922 ff.

Lv. r. *Leviticus rabba* (*Wajjikra rabba*), Midrash on Leviticus (Strack, *Einl.*, 204).

<sup>42</sup> E. Schürer, *Die Gemeindeverfassung der Juden in Rom* (1879), Inscr. No. 31; P. G. Orfali in *Rev. Bibl.*, 32 (1923), 258; H. W. Beyer and H. Lietzmann, *Die jüdische Katakomben der Villa Torlonia in Rom* (1930), 31, No. 18; 37, No. 46. Cf. also G. Bertram, *Crozer Quart.*, 10 (1933), 264. From the Jewish inscr. the wishing of peace passed into early Christian inscr., C. M. Kaufmann, *Die sepulkralen Jenseitsdenkmäler der Antike u. des Urchristentums* (1900), 41 ff.

OT Old Testament.

<sup>43</sup> S. Nu., 42 on 6:26. For further examples of peace as God’s gift, v. H. Windisch, *ZNW*, 24 (1925), 245 f.

a par. of בְּרָכָה,<sup>44</sup> and, as in the OT, it sums up the blessings of the Messianic period. Is. 52:7 is usually referred to this,<sup>45</sup> and one of the explanations of the final clause of the Aaronic blessing is that it refers to the peace of the dominion of the house of David.<sup>46</sup> On the other hand, the idea of peace in the Messianic age comes to be limited to concord in Israel, and this shows a strong influence of the new usage which developed after the OT period.

For among the Rabbis שְׁלוֹם is also used for peace as opposed to strife between individuals and not merely nations. Thus we have frequent and emphatic reference to the making of peace ( עֲשֵׂה שְׁלוֹם, also (הביא ש"ש) between men. According to Pea, 1, 1 this is one of the things whose fruits are enjoyed already. For Hillel Aaron was a model of one who pursued peace (רדף), Ab., 1, 12.<sup>47</sup> Even though the Gentiles or Israel are guilty of idolatry, so long as they are at peace Satan cannot touch them, S. Nu., 42 on 6:26 (Bar), and in the same great chapter it is explained how even Scripture contradicts itself to maintain peace between men (cf. also Slav. En. 52:11–13). One might almost say that the role which peacemaking assumes among the Rabbis comes nearest to the NT concept of love and takes the place in later Judaism which the requirement of love occupies in the NT. There is, of course, a restriction to the negative side. It is not a matter of seeking the שְׁלוֹם or salvation of one's neighbour, but of seeking שְׁלוֹם in the sense of the end of strife. Perhaps some part was played in this development by the idea that discord was holding up the coming of the Messiah. Thus acc. to Ed. 8:7 Elijah must first establish peace in the world. Nevertheless, the Rabbinic statements evince a strong persuasion that envy, strife and discord are contrary to God's

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par. parallel.

<sup>44</sup> J. Hempel, ZDMG, 79 (1925), 51 f. with ref. to b. Chag. 12b: In the seventh heaven (עַרְבוֹת) are the treasures of life, peace and blessing: גַּנְזֵי חַיִּים וְגַנְזֵי שְׁלוֹם וְגַנְזֵי בְרָכָה, and Ukzin, 3, 12.

OT Old Testament.

<sup>45</sup> Str.-B., III, 282 f.

<sup>46</sup> S. Nu., 42 on 6:26; cf. also Pesikt., 12 (Schl. J. on 6:45) and Tanch. וַיֵּשֶׁב, 7, 180 (Schlatter). Here we can see the narrowing of the Messianic שְׁלוֹם concept mentioned in the text.

OT Old Testament.

Pea Pea, Mishnah-, Tosefta-, Talmud tractate *Corner for Gleaning*.

Ab. *Pirqa Abot*, Mishnah-, Tosefta-, Talmud tractate *Sayings of the Fathers* (Strack, *Einl.*, 54).

<sup>47</sup> For further examples, cf. Str.-B., I, 217.

S. Nu. *Sifre Numeri*, Tannaitic Midrash on Numbers (Strack, *Einl.*, 201), ed. H. G. Horowitz, 1917.

Slav. En. *Slavic Enoch*, ed. St. Novakovitsch, 1884.

NT New Testament.

NT New Testament.

acc. according

Ed. *Edujot*, Mishnah-, Tosefta-, Talmud tractate *Witnesses* (later teachers on older authorities) (Strack, *Einl.*, 53).

will. On this view the very continuation of the world—and for this there are Gk. par.<sup>48</sup>—depends on peace (Ab., 1, 18), though there is also reference, of course, to discord in the “upper family.”<sup>49</sup>

This leads to a use of **שָׁלוֹם** which we do not find in the OT, namely, for the relationship between God and man. Damasc. begins (1, 2) with the fact that God is in conflict (**רִיב**) with all flesh. This conflict prevails until the making of the tabernacle, which brings peace.<sup>50</sup> Sins like idolatry create enmity between God and Israel<sup>51</sup> but the stones of the altar cast (**מַטִּילוֹת**) peace between them.<sup>52</sup> Peace and strife between man and God involve a reciprocal relationship in which man is active both positively and negatively.

## E. εἰρήνη in the Pseudepigrapha, Josephus and Philo.

In the pseudepigrapha we need consider only the religious and ethical usage. In the Test. XII, as in the imagery of Enoch, we meet with the angel of peace,<sup>53</sup> who according to Test. D. 6:2 is μεσότης θεοῦ καὶ ἀνθρώπων and ἐπὶ τῆς εἰρήνης τοῦ Ἰσραὴλ κατέναντι τῆς βασιλείας τοῦ θεοῦ στήσεται. Here, as in Test. L. 18:4 and D. 5:9, 11, εἰρήνη means the salvation displayed in the cessation of war (Test. Jud. 22:1 f.), though this does not exhaust it. It is important, however, that in the Test. XII and esp. in Eth. En. its opposite is not the strife between God and Israel or humanity, as in the Rabbis, but the judgment of God. We thus read that for the ungodly there will be οὐκ ἔλεος ... καὶ εἰρήνη

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Gk. Greek.

par. parallel.

<sup>48</sup> Fuchs, 101 ff.

Ab. *Pirqe Abot*, Mishnah-, Tosefta-, Talmud tractate *Sayings of the Fathers* (Strack, *Einkl.*, 54).

<sup>49</sup> For example, cf. Dib. Gefbr. on Col. 1:20; also S. Nu., 42 on 6:26. On this whole subject, v. H. Windisch, ZNW, 24 (1925), 243 and Str.-B., I, 215 ff.

OT Old Testament.

Damasc. *Damascus Document*, a Hebrew work discovered in 1910, partly admonitory and partly legal (Halacha) in content, possibly originating in Hasmonean or Roman times, ed. S. Schechter, 1910.

<sup>50</sup> Tanch. Buber **נשן** § 25; Str.-B., III, 592.

<sup>51</sup> Lv. r., 7 on 6:2; Str.-B., III, 240 f.

<sup>52</sup> M. Ex., 29 == 20:25 == TBQ, 7, 7; Str.-B., I, 215; cf. also III, 217 f.

Test. XII Testaments of the Twelve Patriarchs, Jewish work, slightly revised in a Christian sense, dating from the 2nd or 1st century A.D. and consisting of addresses of the twelve sons of Jacob to their descendants, ed. R. H. Charles, 1908.

<sup>53</sup> C. Kaplan, *Anglican Theol. Review*, 13 (1931), 306–313.

Test. D. *Testament of Dan*.

Test. L. *Testament of Levi*.

D. *Testament of Dan*.

Test. Jud. *Testament of Judah*.

Test. XII Testaments of the Twelve Patriarchs, Jewish work, slightly revised in a Christian sense, dating from the 2nd or 1st century A.D. and consisting of addresses of the twelve sons of Jacob to their descendants, ed. R. H. Charles, 1908.

esp. especially.

Eth. En. Ethiopian Enoch, ed. A. Dillmann, 1851; R. Charles, 1906.

(Eth. En. 5:5), and for the fallen guardians of heaven οὐκ εἰρήνη οὔτε ἄθεσις (12:5), while peace is promised to the righteous. For the sake of clarity we should adduce Eth. En. 1:7 f., where, after the announcing of natural catastrophes, we read: πάντα ὅσα ἐστὶν ἐπὶ γῆς ἀπολεῖται, καὶ κρίσις ἔσται κατὰ πάντων· καὶ μετὰ τῶν δικαίων τὴν εἰρήνην ποιήσει, καὶ ἐπὶ τοὺς ἐκλεκτοὺς ἔσται συντήρησις καὶ εἰρήνη, καὶ ἐπ’ αὐτοὺς γενήσεται ἔλεος, καὶ ἔσονται πάντες τοῦ θεοῦ καὶ τὴν εὐδοκίαν δώσει αὐτοῖς καὶ πάντας εὐλογήσει καὶ πάντων ἀντιλήμψεται καὶ βονηθήσει ἡμῖν, καὶ φανήσεται αὐτοῖς φῶς καὶ ποιήσει ἐπ’ αὐτοὺς εἰρήνην. Here peace is the non-eruption of judgment, and it is thus linked with pardon (συντήρησις) and with the mercy of the judge (ἔλεος). It can also be linked with φῶς, however, and this means that it is not merely negative, but can also signify salvation. Coupled with this traditional sense of salvation we thus have the meaning “left in peace,” as in Eth. En. 5:6: καὶ ἔσται αὐτοῖς (sc. τοῖς ἀναμαρτήτοις) λύσις ἀμαρτιῶν καὶ πᾶν ἔλεος καὶ εἰρήνη καὶ ἐπιείκεια.

Like **דלן** in the Rabbis, εἰρήνη in the pseudepigrapha can mean peace or concord between men, as in Test. G. 6:3: ἔάν τις ἀμαρτήσῃ εἰς σέ, εἰπέ αὐτῷ εἰρήνην.

Josephus follows the OT and Rabbinic usage. In Ant. 1, 179; 8, 405 μετὰ εἰρήνης means prosperous, and in Bell., 2, 135 (the Essenes are εἰρήνης ὑπουργοί) εἰρήνη means concord. There are Hebrew and Greek par. when in Ant., 6, 211 Josephus speaks of the εἰρήνη ἀπ’ αὐτῶν, sc τῶν δαϊμονίων, and there are Gk. par. for the linking of εἰρήνη and εὐνομία in Ant., 11, 216.<sup>54</sup>

Both linguistically and materially Philo stands in the Gk. tradition. It is typical of him that in his usage εἰρήνη means both political peace<sup>55</sup> and also the peace of inner rest which, in contrast to the conflict of desire, belongs to God alone<sup>56</sup> and is to be sought only from Him.<sup>57</sup> Thus εἰρήνη is again a mainly negative concept, as in the Gk. use, in Ebr., 97: τὰ περὶ ἡμᾶς τοτὲ μὲν ἡρεμεῖ, τοτὲ δὲ ὄρμαῖς ... χρῆται· καὶ ἔστιν ἢ μὲν ἡσυχία τούτων εἰρήνη βαθεῖα, τὰ δὲ ἐναντία πόλεμος ἄσπονδος. Inward and outward war and peace belong together. Inward war is the worst,<sup>58</sup> and it is the source of all

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Eth. En. Ethiopian Enoch, ed. A. Dillmann, 1851; R. Charles, 1906.

Eth. En. Ethiopian Enoch, ed. A. Dillmann, 1851; R. Charles, 1906.

Eth. En. Ethiopian Enoch, ed. A. Dillmann, 1851; R. Charles, 1906.

Test. G. *Testament of Gad*.

OT Old Testament.

Ant. *Antiquitates*.

Bell. *Bellum Judaicum*.

par. parallel.

Ant. *Antiquitates*.

Gk. Greek.

par. parallel.

Ant. *Antiquitates*.

<sup>54</sup> Fuchs, 170.

Gk. Greek.

<sup>55</sup> Heinemann, 413 ff.

<sup>56</sup> Som., II, 253: θεὸς μόνος ἢ ἀψευδестаτή καὶ πρὸς ἀλήθειαν ἐστὶν εἰρήνη, ἢ δὲ γενετὴ καὶ φθαρτὴ οὐσία πᾶσα συνεχῆς πόλεμος.

<sup>57</sup> Vit. Mos., I, 304: φθάνει δὲ χρησιμοῖς δωρησάμενος ὁ θεὸς Φινεεῖ τὸ μέγιστον ἀγαθόν, εἰρήνην, ὃ μηδεὶς ἰκανὸς ἀνθρώπων παρασχεῖν.

Gk. Greek.

Ebr. *De Ebrietate*.

<sup>58</sup> Op. Mund., 81.

evil, Jos., 57: εἰ δὲ τὰ ἐξ ἀκρασίας στάσεις ἐμφύλιοι καὶ πόλεμοι καὶ κακὰ ἐπὶ κακοῖς ἀμύθητα, δῆλον ὅτι τὰ ἐκ σωφροσύνης εὐστάθεια καὶ εἰρήνη καὶ τελείων κτήσις ἀγαθῶν καὶ ἀπόλαυσις.

Like Philo, and under the same influence of Gk. philosophy, the Church fathers, too, think of εἰρήνη as the opp. to ἐμφύλιος πόλεμος,<sup>59</sup> as in Ep. Ar., 273: ἐπιρώτα ... πῶς ἂν κατὰ ψυχὴν καὶ ἐν τοῖς πολέμοις εἰρηνικῶς ἔχοι.

## F. εἰρήνη in the NT.

In the NT the meaning of εἰρήνη is much the same as that of the Rabbinic **דְּלִיטָה**. This may be seen first in its use in greetings and similar expressions, where it has the sense of well-being or salvation. We thus have ὑπάγετε or πορεύου εἰς εἰρήνην in Mk. 5:34 and par.; Lk. 7:50, and the ὑπάγετε ἐν εἰρήνῃ of Jm. 2:16, as a farewell, and εἰρήνη with the dat. as a greeting on arrival in Lk. 10:5; (24:36;) Jn. 20:19, 21, 26, a translation of the greeting then current in Palestine. In Ac. 16:36 Luke ascribes the greeting πορεύεσθε ἐν εἰρήνῃ to the Roman keeper of the prison, an anachronism which he must have picked up from the LXX and which he no doubt thinks proper on the lips of a new convert. Paul, too, constantly uses the salutation χάρις ὑμῖν καὶ εἰρήνη<sup>60</sup> in his epistles, and we have the same formula in Rev. 1:4. This follows the Hebrew and Aramaic greeting. ἔλεος is added in 1 and 2 Tm., 2 Jn. and Jd. and πληθυνθείη is linked with it in 1 and 2 Pt., Jd., and these bring it even closer to attested Jewish formulae (→ 408 f.). εἰρήνη also occurs sometimes in the closing greeting, 1 Pt. 5:14; 3 Jn. 15; cf. Gl. 6:16. The Gk. form χαίρειν is also found in Ac. 15:23; 23:26; Jm. 1:1; cf. 2 Jn. 10. The final greeting ἔρρωσθε occurs only in Ac. 15:29 (23:30; ἔρρωσο or ἔρρωσθε as vl.). We may compare Ac. 15:33: ἀπελύθησαν μετ' εἰρήνης, and 1 C. 16:11: προπέμψατε δὲ αὐτὸν ἐν εἰρήνῃ, with the OT expressions "to go ἐν εἰρήνῃ, μετ' εἰρήνης."<sup>61</sup> The saying of Simeon in Lk. 2:29: νῦν ἀπολύεις τὸν δοῦλόν σου ... ἐν εἰρήνῃ, has the same formal sense. The wider use of εἰρήνη in the sense of security may be seen in Lk. 11:21: ἐν εἰρήνῃ ἐστὶν τὰ ὑπάρχοντα αὐτοῦ (cf. also 1 Th. 5:3).

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Jos. Flavius Josephus, Jewish author (c. 37–97 A.D.) in Palestine and later Rome, author in Greek of the Jewish War and Jewish Archaeology, which treat of the period from creation to Nero, ed. B. Niese, 1887 ff.

Gk. Greek.

opp. oppositum.

<sup>59</sup> For examples, cf. Fuchs, 214 ff.

Ep. Ar. *Epistle of Aristeeas*, apocryphal Jewish account of the origin of the LXX (2nd or 1st century B.C.), ed. P. Wendland, 1900.

NT New Testament.

par. parallel.

dat. dative.

<sup>60</sup> In addition to the comm. v. J. C. T. Otto, *Jbcher. f. deutsche Theologie*, 12 (1867), 678–697; P.

Wendland, *Die urchr. Literaturformen* (1912), 412 f.; E. v. Dobschütz, *Der Ap. Pls.*, I (1926), 30 f.; J.

Wobbe, *Der Charisgedanke bei Pls.* (1932), 44 f.; O. Roller, *Das Formular der paul. Briefe* (1933), 61 f.

Otto notes the very small influence of the NT greeting.

Gk. Greek.

vl. *varia lectio*.

OT Old Testament.

<sup>61</sup> Joh. W. 1 K., *ad loc.* suggests an escort in peace and harmony.

εἰρήνη is the opp. of disorder in 1 C. 14:33 (→ 412) and of persecution in Ac. 14:2 D: ὁ δὲ κύριος ἔδωκεν ταχὺ εἰρήνην.

That it is not the Gk. sense which predominates in the NT is particularly plain when we consider that the principal meaning is salvation in a deeper sense. We are also brought into the Rabbinic sphere by its frequent use for concord between men (Ac. 7:26; Gl. 5:22; Eph. 4:3; Jm. 3:18; cf. 1 Pt. 3:11) and by its link with the word → διώκειν == יהדך (→ 409) (R. 14:19; Hb. 12:14; cf. 1 Pt. 3:11). In the NT, as in Rabb. literature, there is reference to peace with God. In the parables and narratives εἰρήνη like מוֹלָט, is used for peace as opposed to war, e.g., Ac. 12:20; 24:2 (state of peace); Mt. 10:34; Rev. 5:4.

Paul, too, uses εἰρήνη in a sense which undoubtedly approximates to the rarer Gk. sense of peace of soul, esp. in R. 15:13.

The OT and later Jewish background may also be seen in expressions like εἰρήνην ποιεῖν, “to make peace,” Jm. 3:18 (→ 408), εἰρήνην βαλεῖν == לוֹטֵי מַטְוֵי Mt. 10:34 (→ 409, Lk. δοῦναι), εἰρήνην διδόναι == “to give a greeting of peace,” Jn. 14:27.<sup>62</sup> There is perhaps a specific Aramaism in Lk. 14:32, where the king who feels inferior πρεσβεῖαν ἀποστείλας ἐρωτᾷ τὰ πρὸς εἰρήνην. This does not mean that he asks for conditions of peace. It means that he greets the other. In the context, however, this carries the implication of homage and therefore of unconditional submission.<sup>63</sup>

As regards the material use of the term in the NT three conceptions call for notice: a. peace as a feeling of peace and rest;<sup>64</sup> b. peace as a state of reconciliation with God;<sup>65</sup> and c. peace as the salvation of the whole man in an ultimate eschatological sense.<sup>66</sup> All three possibilities are present, but the last is the basis. This confirms the link with OT and Rabbinic usage.

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opp. oppositum.

Gk. Greek.

NT New Testament.

NT New Testament.

Rabb. Rabbinic.

Gk. Greek.

esp. especially.

OT Old Testament.

<sup>62</sup> → 408 and Schl. J. on 14:27.

<sup>63</sup> We should read ἐρωτᾷ εἰς οὐ πρὸς εἰρήνην, which brings out better the basic Heb. formula. Cf. H. St. J. Thackeray, JThSt., 14 (1912/13), 389–399, → n. 38.

NT New Testament.

<sup>64</sup> Cf. Joh. W. 1 K. on 1:3. The Jewish greeting is linked by Paul with “an equable temperament, so that εἰρήνη is properly the basic religious disposition which the Christian owes to His God and Lord.”

<sup>65</sup> Bchm. K. on I, 7:15: “εἰρήνη denotes the state of peace which is granted to the believer when his relationship to God is freed from all tension.” Joh. W. 1 K. also thinks that the reference here is to the harmonious and felicitous disposition of the soul which is impossible in the misalliance to which Paul refers.

<sup>66</sup> Mostly without express indication of the eschatological element, e.g., Ew. Gefbr. on Eph. 1:2: “εἰρήνη is the state of peaceful being unclouded by any tension,” the overcoming of a sense of guilt not being the real concern in the desire for εἰρήνη. Cf. Wbg. Pt. on II, 3:14 (→ 414).

OT Old Testament.



1. εἰρήνη in its widest sense as the normal state of all things.

In 1 C. 14:33 Paul opposes to the confusion caused by prophecy at Corinth the consideration: οὐ γὰρ ἐστὶν ἀκαταστασίς ὁ θεὸς ἀλλὰ εἰρήνης.<sup>67</sup> In contrast to ἀκαταστασία, εἰρήνη, is the normal state of things. We need not think of this in narrowly ethical terms,<sup>68</sup> but along the lines of the Rabbinic use of **שלום**. But the fact that in this sense εἰρήνη is linked expressly and emphatically with God displays the connexion between the inward and the outward noticeable elsewhere in the NT. The “healthy” or normal state which corresponds to the will of God is not to be limited to the soul or even to man. It extends basically to the universe as a whole.

2. εἰρήνη as the eschatological salvation of the whole man.

a. Our starting-point is the OT word **שלום** in the sense of the salvation which comes from God, especially the eschatological salvation. Thus we read of the expected salvation in the song of Zacharias in Lk. 1:79: προπορεύσει γὰρ ἐνώπιον κυρίου. ... τοῦ κατευθῆναι τοὺς πόδας ἡμῶν εἰς ὁδὸν εἰρήνης.<sup>69</sup> The song of the angels in Lk. 2:14: δόξα ἐν ὑψίστοις θεῷ καὶ ἐπὶ γῆς εἰρήνη ἐν ἀνθρώποις εὐδοκίας,<sup>70</sup> is not to be taken as a wish, especially in its second part.<sup>71</sup> The reference is not so much to peace among men or with God, but to the salvation which has come to earth. The same is true of Lk. 19:42: εἰ ἔγνωσ ἐν τῇ ἡμέρᾳ ταύτῃ καὶ σὺ τὰ πρὸς εἰρήνην,<sup>72</sup> i.e., to thy salvation. The remarkable saying in Lk. 19:38b: ἐν οὐρανῷ εἰρήνη καὶ δόξα ἐν ὑψίστοις, must be taken in the same sense. The closest parallels are Rev. 12:10: ἄρτι ἐγένετο ἡ σωτηρία ... τοῦ θεοῦ ἡμῶν, and Rev. 19:1: ἡ σωτηρία καὶ ἡ δόξα καὶ ἡ δύναμις τοῦ θεοῦ ἡμῶν, and the meaning is that εἰρήνη (the same as σωτηρία in Rev.) is present and is fashioned in heaven.<sup>73</sup>

Salvation has come as a historical event through Jesus Christ. This is pictured in Rev. 12 and it is intimated in Hb. 13:20 by the linking of ὁ θεὸς τῆς εἰρήνης and ὁ ἀναγαγὼν ἐκ νεκρῶν τὸν ποιμένα τῶν προβάτων τὸν μέγαν. Hb. 7:2 emphasises that Melchisedec as the type of Christ is

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<sup>67</sup> A. Harnack's excision of ὁ θεός (with Marcion and Tertullian), SAB, 1919, 1,527 ff., is hardly necessary. The context plainly shows that Paul does not regard it as necessary to say that the spirits of the prophets are spirits from the Spirit of God.

<sup>68</sup> Joh. W., *ad loc.*

NT New Testament.

OT Old Testament.

<sup>69</sup> A. Plummer, St. Luke<sup>4</sup> (ICC., *ad loc.*) relates this to the peace between God and His people, and Dausch Synpt., *ad loc.* to true felicity, but we are really to construe it with B. Weiss, *Die Ev. des Marcus u. Lucas* (1901) and Kl. Lk., *ad loc.* as Messianic salvation.

<sup>70</sup> It is now generally recognised that the true reading is εὐδοκίας, cf. J. Jeremias, ZNW, 28 (1929), 13 ff.

<sup>71</sup> Cf. also Rev. 12:10 and 19:1f.: That σωτηρία and δόξα become God's is an event.

<sup>72</sup> This is the true reading, without σου.

<sup>73</sup> Cf. Zn. Lk. and Schl. Lk., *ad loc.*

βασιλεὺς Σαλήμ, ὃ ἐστὶν βασιλεὺς εἰρήνης.<sup>74</sup> This salvation is proclaimed in the εὐαγγέλιον τῆς εἰρήνης (Eph. 6:15, cf. Ac. 10:36; Eph. 2:17).<sup>75</sup> It is the salvation of Christ (Jn. 14:27). If Jesus here borrows from the Jewish greeting,<sup>76</sup> this is in itself a warning not to think in terms of inner peace of soul (B. Weiss). The world wishes only **·יְלֵוּ**; Christ gives the salvation secured by Him. Again in Jn. 16:33 the opposite of εἰρήνη as well-being or security is not anxiety but affliction (θλιψις).

This was the note heard by the disciples when Jesus used the customary farewell. It is for this reason that it is recorded in the Gospels in Mk. 5:34 par.; Lk. 7:50. Jesus Himself gave the greeting of peace particular significance on the lips of the disciples. The greeting which they give on entering a house is not a wish. It is a gift which is either received or rejected as such. So real is this that if rejected it returns to the disciples, Lk. 10:5 f.; Mt. 10:13.<sup>77</sup> Paul maintained and deepened the usual Jewish greeting along the same lines.<sup>78</sup>

We are admonished to seek this salvation in Hb. 12:14: εἰρήνην διώκετε μετὰ πάντων, καὶ τὸν ἁγιασμόν, οὗ χωρὶς οὐδεὶς ὄψεται τὸν κύριον. In this context εἰρήνη μετὰ cannot mean concord with others, partly because this would demand πρὸς rather than μετὰ (→ n. 96) as in R. 5:1, partly because it would not fit the context. After the admonition to make straight paths for our feet that the lame may be healed there follows the injunction to seek salvation in company with all men. This salvation is a power which protects man in Phil. 4:7<sup>79</sup> and which rules in the heart in Col. 3:15. It is a kingdom in which the believer is protected. Yet it is not identical with man's external affairs and may lead to the experience of bitter enmity (Mt. 10:34 f. par.).

b. In these passages εἰρήνη is materially determined by the fact that it is parallel with ζωή, cf. R. 8:6: τὸ γὰρ φρόνημα τῆς σαρκὸς θάνατος, τὸ δὲ φρόνημα τοῦ πνεύματος ζωὴ καὶ εἰρήνη. Paul is telling us what the striving of the flesh and the striving of the spirit objectively signify and finally lead to, namely, death on the one side and εἰρήνη on the other. He bases the first part of the verse on v. 7. The striving of the flesh is enmity against God and can only lead to

<sup>74</sup> For par. from Jos. and Philo, v. Wnd. Hb., *ad loc.*

<sup>75</sup> In R. 10:15 the koine reading, which adds τῶν εὐαγγελιζομένων εἰρήνην, is secondary.

<sup>76</sup> So B. Weiss, Joh. Ev. (1902): J. H. Bernard, *St. John* (ICC., 1928); Schl. J.; Bau. J., *ad loc.* par. parallel.

<sup>77</sup> Mt. rather obscures the point for Greek readers by using ἀσπάζεσθαι instead of "to say, Peace."

<sup>78</sup> Acc. to Roller (→ n. 60), 61 χάρειν is firmly established in Gk. letters. At the very most we only have occasional infin. like ὑγαίνειν or εὐπράττειν. It is thus most unlikely that Paul should have been thinking of the Gk. χάρειν in his χάρις ὑμῶν (καὶ εἰρήνη). This greeting is newly coined by the early Church or perhaps by Paul himself on the formal basis of the Jewish greeting, which allowed other substantives as well as **יְלֵוּ** (→ 408 f.).

96 Wbg. Past., *ad loc.*; also Meinertz Past., *ad loc.* To express a peaceful relation to someone the Gk. tongue uses πρὸς rather than μετὰ, and in such cases the Heb. uses **יָצַי** == μετὰξὺ.

<sup>79</sup> In view of v. 6 we cannot agree with Haupt Gefbr. and Tillm. Gefbr., *ad loc.* that this means a sense of peace in opp. to anxiety. We are rather to follow Loh. Phil., *ad loc.*, who takes it to mean God's peace in the strict sense. Cf. also O. Schmitz, *Die Christus-gemeinschaft des Paulus im Lichte seines Genetivgebrauchs* (1924), 215 f.

par. parallel.

v. verse.

death.<sup>80</sup> He is not thinking in terms either of a harmonious disposition of soul<sup>81</sup> or of peace with God.<sup>82</sup> As ζωή and θάνατος are modes of existence which will be revealed as such eschatologically, so it is with εἰρήνη, the parallel of ζωή. For εἰρήνη (== **וְשָׁלוֹם** == salvation) is the state of final fulfilment, the normal state of the new creation. A characteristic parallel is probably to be found in 2 Pt. 3:14: διό, ἀγαπητοί, ταῦτα προσδοκῶντες σπουδάσατε ἄσπιλοι καὶ ἀμώμητοι αὐτῷ εὐρεθῆναι ἐν εἰρήνῃ. Here, too, εἰρήνη is neither a basic inner disposition<sup>83</sup> nor the grace of God<sup>84</sup> but, as Wohlenberg, *ad. loc.* suggests, the perfect well-being or normality which is inconceivable “apart from a restitution of the psycho-somatic being of his readers after the image of God.”<sup>85</sup> In this sense Paul in his closing greetings more often speaks of the θεὸς τῆς εἰρήνης. This designation is firmly linked with what Paul expects of the God of peace. The content of peace may thus be determined from the context. Thus in R. 16:20: ὁ δὲ θεὸς τῆς εἰρήνης συντρίψει τὸν σατανᾶν ὑπὸ τοὺς πόδας ὑμῶν ἐν τάχει, the destruction of Satan is a part of salvation. The phrase θεὸς τῆς εἰρήνης does not mean, then, that God will dispense peace and blessedness,<sup>86</sup> but that He will destroy Satan. In a material par. to 2 Pt. 3:14, the positive content of salvation and well-being is unfolded in 1 Th. 5:23: αὐτὸς δὲ ὁ θεὸς τῆς εἰρήνης ἀγιάσαι ὑμᾶς ὀλοτελεῖς, καὶ ὀλόκληρον ὑμῶν τὸ πνεῦμα καὶ ἡ ψυχὴ καὶ τὸ σῶμα ἀμέμπτως ἐν τῇ παρουσίᾳ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τηρηθείη. εἰρήνη is not just “spiritual prosperity”;<sup>87</sup> it is the salvation of the whole man both body and soul. Something of the same sense is to be found in Hb. 13:20 f.: ὁ δὲ θεὸς τῆς εἰρήνης ... καταπτίσαι ὑμᾶς ἐν παντὶ ἀγαθῷ.<sup>88</sup> This helps us to understand both “the God of peace” and εἰρήνη generally in other closing greetings. It does not mean the peace of soul which is the result of χάρις, but the salvation of man which comes from God.<sup>89</sup>

On the basis of OT and Rabbinic usage εἰρήνη thus acquires a most profound and comprehensive significance. It indicates the eschatological salvation of the whole man which is already present as the power of God. It denotes the state of the καινὴ κτίσις as the state of definitive fulfilment. In this sense salvation has been revealed in the resurrection of Jesus.

### 3. εἰρήνη as peace with God.

<sup>80</sup> V. B. Weiss (1899) and Zn. R., *ad loc.*

<sup>81</sup> So Joh. W. 1 K., on 1:3, and to some extent W. Sanday and A. C. Headlam, *Romans* (→ n. 93), *ad loc.*

<sup>82</sup> So Sanday-Headlam.

<sup>83</sup> Kn. Pt., *ad loc.*

<sup>84</sup> Vrede Kath. Br., *ad loc.*

<sup>85</sup> It is worth noting, and very surprising, that this Hebraic **וְשָׁלוֹם** concept occurs in a letter which is otherwise so strongly Greek in feeling as 2 Pt.

<sup>86</sup> Sickb. R., *ad loc.*

par. parallel.

<sup>87</sup> J. E. Frame, *Thess.* (ICC, 1912, *ad loc.*).

<sup>88</sup> J. Moffat, *To the Hebrews* (ICC, 1924), *ad loc.*: εἰρήνη has a sense “like the full OT sense of the secure prosperity won by messianic triumph over the hostile powers of evil.”

<sup>89</sup> So, e.g., E. de Wilt Burton, *Galatians* (ICC., 1921) on Gl. 1:3: “εἰρήνη denotes the blessed state of well-being into which men are brought and in which they are kept by the divine χάρις.”

OT Old Testament.

Only rarely in the NT is εἰρήνη used for the relationship of peace with God. Our first reference is Eph. 2:4–17.<sup>90</sup> Paul is thinking of Is. 57:19, so that the sense of salvation is present. When the term occurs in v. 15, however, expositors are divided whether its opposite → ἔχθρα means the enmity of men against God or the enmity between Jews and Gentiles. We hardly do justice to the passage if we do not perceive that the Law plays a double role, dividing the Gentiles from the commonwealth of Israel and also Israel from God. By the Law there arises both the enmity between Jews and Gentiles<sup>91</sup> and also that of man towards God. Hence in v. 14 αὐτὸς γὰρ ἐστὶν ἡ εἰρήνη ἡμῶν is to be taken in a comprehensive sense. When Christ abolished the Law, He set aside the twofold disorder of the race both among men and toward God. εἰρήνη means peace with God and within humanity. It thus denotes order, the healing of all relationships. Hence the striking expression ἔχθρα in v. 14 is to be taken generally. Its surprising and almost abrupt position forces us to see a wealth of connections in the saying “the Law which means enmity.” In v. 15, too, the disorder of humanity in its twofold sense is denoted by the two adj. εἰς ἓνα καινὸν ἄνθρωπον. ποιῶν εἰρήνην is thus to be taken generally in this verse, as also ἔχθρα in v. 16: ἀποκτείνας τὴν ἔχθραν ἐν αὐτῷ. We may say that ἔχθρα and εἰρήνη are here objective states which take many different forms in the human race.<sup>92</sup>

If peace with God is part of the sense of εἰρήνη in this passage, it is the sole meaning in R. 5:1, and the verse enables us to consider this more precisely. We need not here decide between the indic. and the conj. Our concern is with the content of εἰρήνη. As the addition πρὸς τὸν θεόν shows, the reference is to a relationship with God. This agrees with the fact that in R. 5:10 men are the enemies of God and He has reconciled them (→ καταλλάσσω, I, 255); cf. Eph. 2:16 (→ ἀποκαταλλάσσω, I, 258). Here, then, peace is not a mutual relationship between God and man which man has altered, as among the Rabbis. It is the relationship in which the believer is placed towards God.

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NT New Testament.

<sup>90</sup> Cf. P. Feine, ThStKr, 72 (1899), 540–574; H. J. Holtzmann, *Lehrbuch der nt.lichen Theologie*, II<sup>2</sup> (1911), 265 f. and the comm.

v. verse.

<sup>91</sup> In spite of Haupt Gefbr., *ad loc.* the term ἔχθρα is quite in place. Through the Law and for the sake of it the Jews had to separate themselves from the Gentiles and regard them as enemies, and the Gentiles repaid them with enmity on their side.

v. verse.

v. verse.

v. verse.

adj. adjective.

v. verse.

<sup>92</sup> The excision of τὴν ἔχθραν in v. 14 (Haupt) and the assumption of a kind of anacoluthon (Feine) in which τὴν ἔχθραν in v. 14 is taken up again in the ἀποκτείνας τὴν ἔχθραν ἐν αὐτῷ of v. 16 are both desperate measures, the latter being ruled out by the fact that Paul could never have let the isolated τὴν ἔχθραν stand in this way.

conj. conjunction.

The context of vv. 1–11 suggests ἔχομεν. The better attestation of ἔχωμεν is offset by the fact that in R. 14:19 there is better attestation of the impossible indic. διώκομεν instead of the conj., which alone is possible. In manuscript tradition there is an uncontrollable vacillation between the indic. and conj. of the 1st pers. plur.

#### 4. εἰρήνη of men with one another.

In R. 14:17 Paul says: οὐ γάρ ἐστιν ἡ βασιλεία τοῦ θεοῦ βρῶσις καὶ πόσις, ἀλλὰ δικαιοσύνη καὶ εἰρήνη καὶ χαρὰ ἐν πνεύματι ἁγίῳ. Here neither the religious interpretation of Zahn and B. Weiss, the ethical of Sanday-Headlam,<sup>93</sup> nor the mediating of Sickenberger, is really appropriate. Paul is addressing the strong. He tells them that the kingdom of God does not consist, as they think, in bringing others to eat and drink, but in the rule of righteousness, peace and joy among them. χαρὰ has in view the λυπεῖται of v. 15; δικαιοσύνη reminds us that no man's conscience must be violated; εἰρήνη indicates that in the kingdom of God there will be no kind of sickness, evil or discord. Paul can thus go on to say that those who serve Christ in this sphere (ἐν τούτῳ) are pleasing to God and acceptable to men. He can thus give the final exhortation to follow after τὰ τῆς εἰρήνης καὶ τὰ τῆς οἰκοδομῆς τῆς εἰς ἀλλήλους. Here εἰρήνη is parallel with οἰκοδομή, and it clearly denotes peace with one another. In v. 17, however, there is more to εἰρήνη than this. The building of the kingdom of God implies the creation of something salutary, i.e., εἰρήνη, in the Holy Spirit. Concretely applied in the church at Rome, however, this salutary thing is undoubtedly peace. For peace is salutary. We have something of the same thought in the difficult saying in 1 C. 7:15c: ἐν δὲ εἰρήνῃ κέκληκεν ὑμᾶς (ἡμᾶς) ὁ θεός. Paul seems to be contradicting the saying of the Lord about divorce when he states that if the heathen partner breaks off the marriage the Christian partner is to accept it: οὐ δεδούλωται ὁ ἀδελφὸς ἢ ἡ ἀδελφὴ ἐν τοῖς τοιούτοις. This can refer only to the Lord's saying, to which we are not bound like slaves in such cases. In v. 15c we do not have a restriction but a reason. Only thus can the following verse begin with a γάρ. Hence the δέ has the sense, not of "but," but of "rather."<sup>94</sup> The mention of calling establishes a basis for what precedes, but a basis which, as we may see from the "rather," goes beyond the individual case mentioned and tells us generally that God has called us to peace.<sup>95</sup> εἰρήνη thus means far more than the opposite of strife in a reluctantly maintained marriage. Here, too, it implies the divinely willed and

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indic. indicative.

conj. conjunction.

indic. indicative.

conj. conjunction.

pers. person.

plur. plural.

<sup>93</sup> *To the Romans* (ICC<sup>5</sup>, 1907), ad loc.

v. verse.

v. verse.

v. verse.

<sup>94</sup> So Joh. W. and Bchm.

<sup>95</sup> ἐν == εἰς; v. Ltzm., ad loc.

therefore salutary state of all things, the normal state, to the degree that sin is a disruption of the normal. The peace of men with one another is included, however, in this normal state. This content of εἰρήνη, which may take different concrete forms according to the context, is nowhere quite so apparent. Thus 2 Tm. 2:22 certainly does not mean that we are to “foster peace with the inwardly pious,”<sup>96</sup> since μετά κτλ. does not refer to εἰρήνη but means “together with,” and in itself εἰρήνη might well mean “that which brings salvation.” On the other hand, it is certainly not said without a glance at the ζητήσεις which gender strifes (v. 23). In a whole list of passages εἰρήνη simply means concord between men. Eph. 4:3: σπουδάζοντες τηρεῖν τὴν ἐνότητα τοῦ πνεύματος ἐν τῷ συνδέσμῳ τῆς εἰρήνης; also Jm. 3:18: καρπὸς δὲ δικαιοσύνης ἐν εἰρήνῃ σπείρεται τοῖς ποιοῦσιν εἰρήνην: the seed from which righteousness grows is sown in peace by those who make peace, ζῆλος and ἐριθεία being the opposites of εἰρήνη.<sup>97</sup> It is difficult to say precisely in what sense 1 Pt. 3:11 uses the phrase ζητησάτω εἰρήνην καὶ διωξάτω αὐτήν in the long quotation from Ps. 34, but the meaning is probably “concord” (cf. v. 9).

##### 5. εἰρήνη as peace of soul.

This meaning is undoubtedly present in R. 15:13: ὁ δὲ θεὸς τῆς ἐλπίδος πληρώσαι ὑμᾶς πάσης χαρᾶς καὶ εἰρήνης ἐν τῷ πιστεύειν. We must remember, however, how the word comes to take on this sense, namely, from its general use in the NT for the normal state. As the phrase θεὸς τῆς εἰρήνης has implications for external life, and as εἰρήνη is used for the normal state of man’s total being, so God creates in man the salvation which is the normal state of the soul that is in order—a state inseparable from χαρά. Hence the concept of εἰρήνη differs from the negative γαλήνη of the Stoics (→ 401).<sup>5</sup>

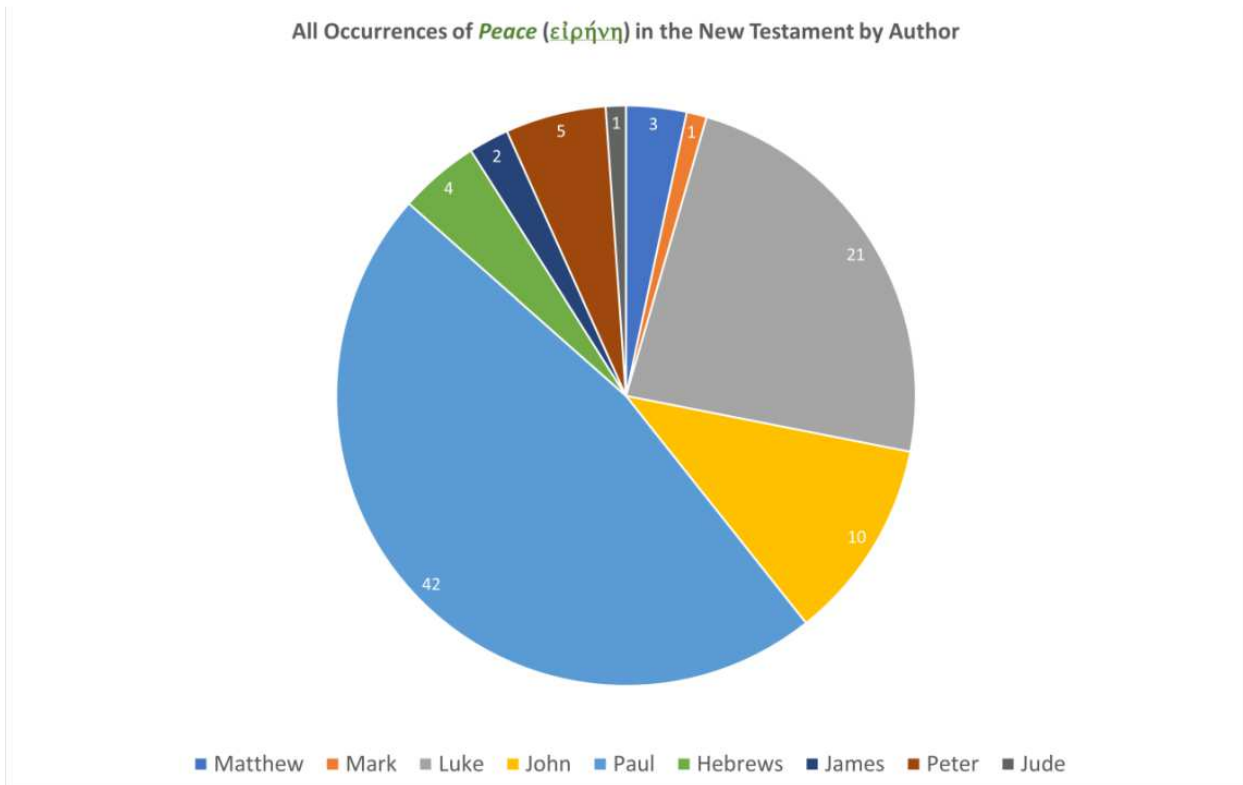
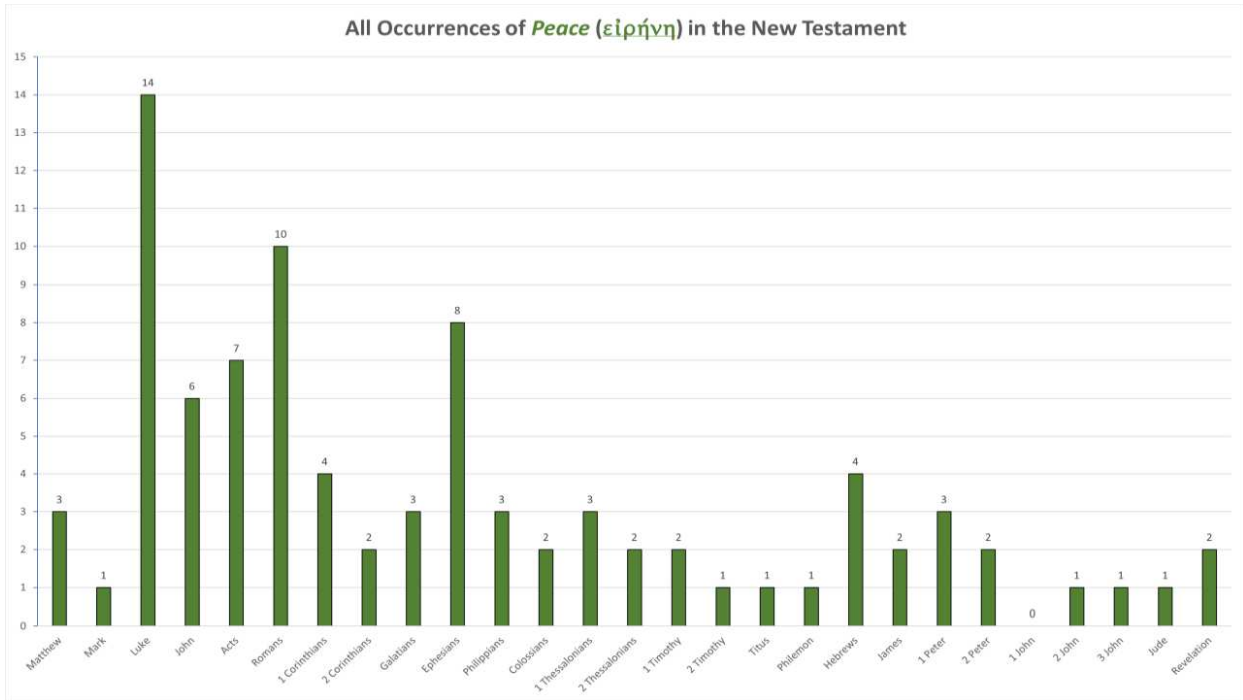
<sup>96</sup> Wbg. Past., *ad loc.*; also Meinertz Past., *ad loc.* To express a peaceful relation to someone the Gk. tongue uses πρὸς rather than μετά, and in such cases the Heb. uses יָבֵן == μεταξύ.  
v. verse.

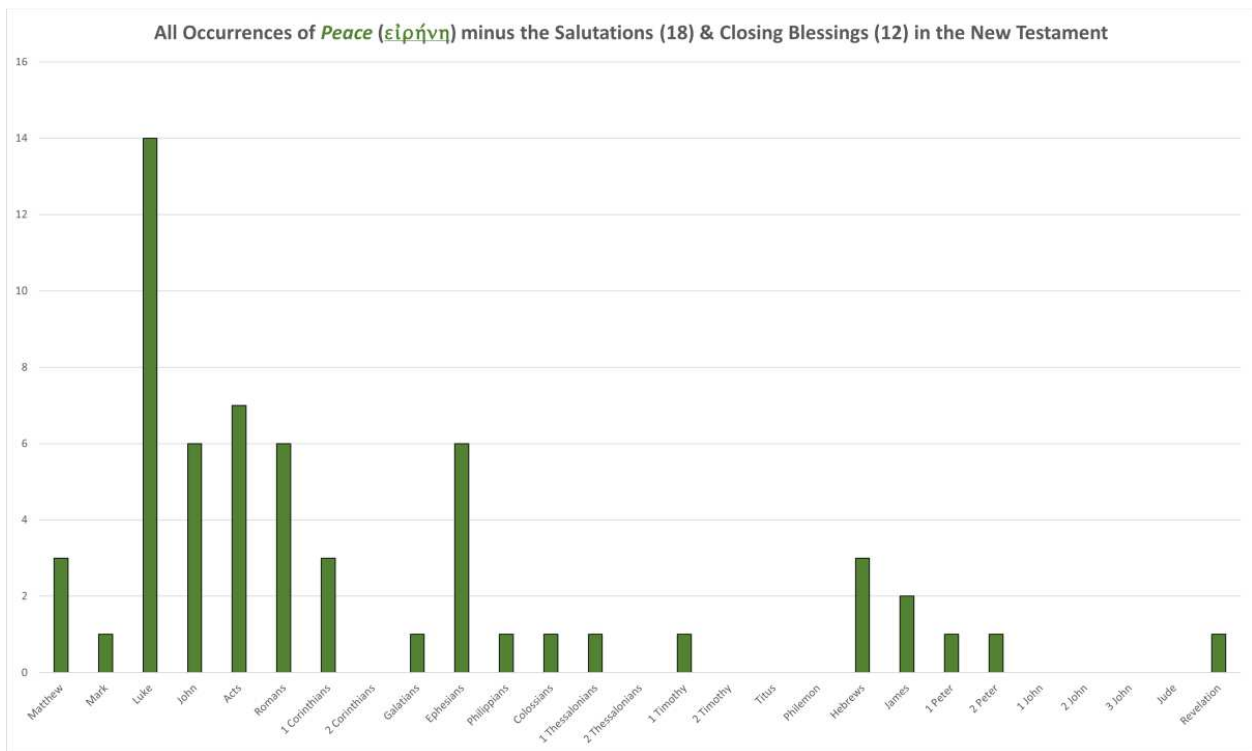
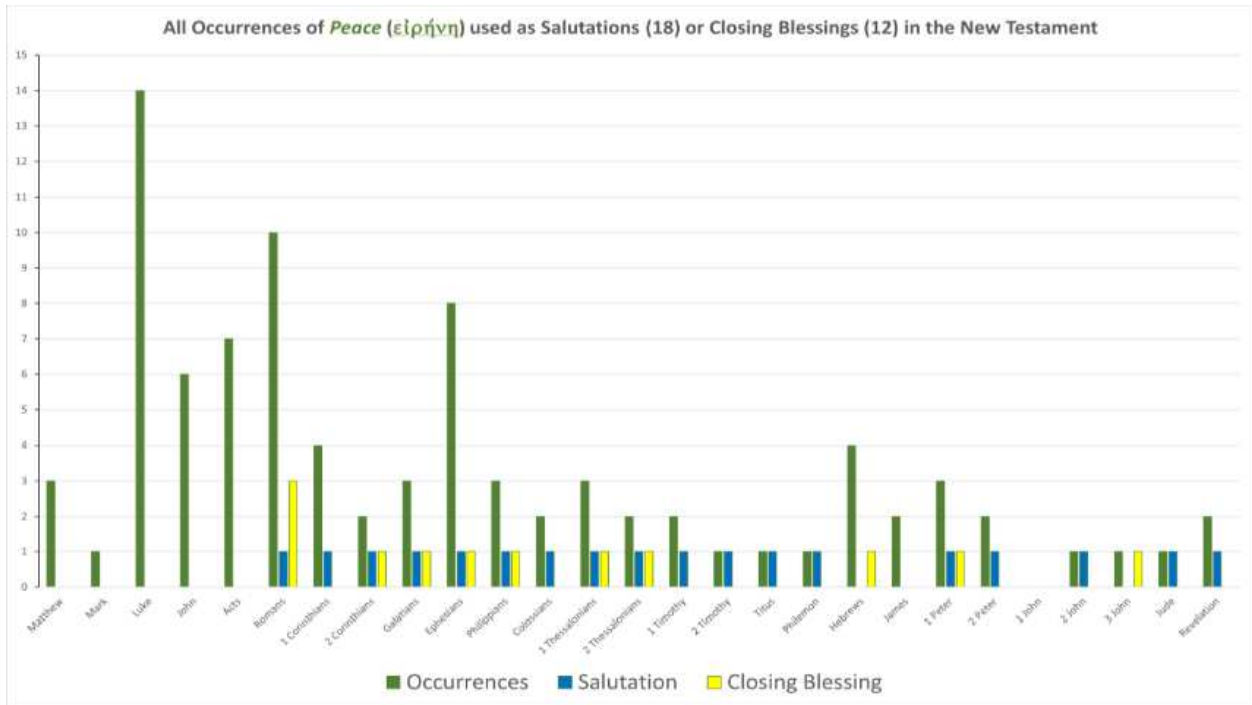
<sup>97</sup> A. Meyer, *Das Rätsel des Jk.-Briefes* (1930), 263, interprets the passage in a Philonic sense, peaceful implying free from passions as one of the attributes of heavenly wisdom.  
v. verse.

NT New Testament.

<sup>5</sup> Werner Foerster, “[Εἰρήνη, Εἰρηνεύω, Εἰρηνικός, Εἰρηνοποιός, Εἰρηνοποιέω](#),” ed. Gerhard Kittel, Geoffrey W. Bromiley, and Gerhard Friedrich, *Theological Dictionary of the New Testament* (Grand Rapids, MI: Eerdmans, 1964–), 400–417.

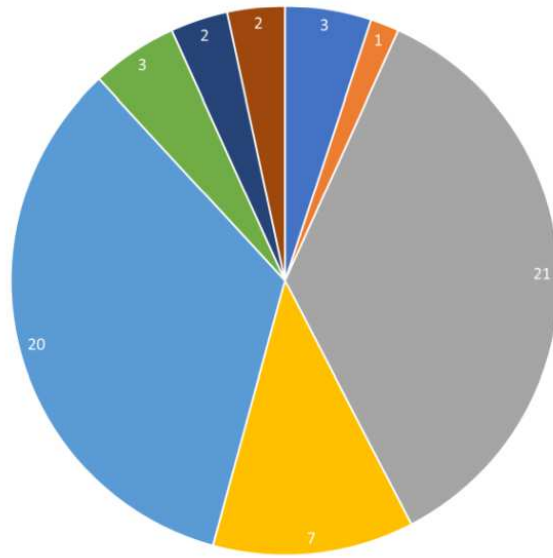
## Charts:







All Occurrences bu Author of *Peace* (εἰρήνη) minus the Salutations (18) & Closing Blessings (12) in the New Testament



■ Matthew ■ Mark ■ Luke ■ John ■ Paul ■ Hebrews ■ James ■ Peter ■ Jude