28) The Lord was steadfast and remained adamant in presenting reconciliation first, after which He would die for the sins of the Israelites and their Gentile neighbors.

29) Political peace on earth is only available to those who have peace of soul through reconciliation with a righteous and perfect God.

30) To understand this is imperative because today, as in the first century, there are those who have human viewpoint ideas on how to acquire political peace without first acquiring spiritual peace through faith in Christ.

31) What now becomes important is a detailed analysis of the meanings of the biblical words for "peace," εἰρήνη, **eirēnē** and שָׁלוֹם **shalom**, beginning with Classical Greek and ending with Koine. For this we turn first of all to:

Kittel, Gerhard (ed.). *Theological Dictionary of the New Testament* . Translated by Geoffrey W. Bromiley. (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1964), 2:400-414:

The Greek Concept of εἰρήνη [*eirēnē*]. The basic feature of the Greek concept of εἰρήνη is that the word does not primarily denote a relationship between several people, or an attitude, 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. Εἰρήνη is primarily no more than the passionately asserted, emotionally felt and palpable opposite of πόλεμος [*polemos*: **the Greek word for "war"**]. Εἰρήνη is a state of peace from which flow all blessings for both land and people. (pp. 400-401)

שָׁלוֹם [*shalom*] **in the Old Testament.** 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.   More commonly שָׁלוֹם is referred to a group, e.g., a nation enjoying prosperity … to be concerned for the שָׁלוֹם, the well-being, of a people. (p. 402)

Yahweh creates שָׁלוֹם in the heavenly spheres, high above all human affairs (Job 25:2 ["... **he establishes peace in his <u>heights</u>"** מָרוֹם *marom*: **order in the "<u>heavens</u>"**]). But He is also a pledge of שָׁלוֹם to man. He blesses the people with שָׁלוֹם. Indeed, it may be said that He wills the prosperity of His servants (Psalm 35:27 [**"The Lord be magnified, Who delights in the <u>prosperity</u>** (שָׁלוֹם) **of His servant."**]).   May David and his house experience שָׁלוֹם. (1 Kings 2:33 [**"... to David and his descendants and his house and his throne, may there be <u>peace</u> from the Lord forever.**]). "Pray for the שָׁלוֹם of Jerusalem" (Psalm 122:6). (p. 403)

שָׁלוֹם in the prophetic message: There is a minority of prophets who passionately resist the message of salvation proclaimed by false prophets. 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. 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. ["They have healed the brokenness of My people superficially, saying, 'Peace, peace,' But there is no peace" (Jeremiah 6:14)].

There can be no doubt that the שָׁלוֹם which (the false prophets) proclaimed was not a final eschatological peace 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. The (lie) of the false prophets was not that they prophesied שָׁלוֹם. 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 וְאַיִן שָׁלוֹם [*wa-'ayin shalom*: **"there is no peace"**]. (p. 404)

Εἰρήνη in the LXX. If the main sense of the Greek word εἰρήνη is a state of rest, the Hebrew שָׁלוֹם contains the thought of well-being or salvation. Since the LXX uses εἰρήνη for almost all the שָׁלוֹם passages in the Old Testament it is natural that the content of the Hebrew term should have penetrated into the Greek. (p. 406)

The Greek word εἰρήνη takes on a broader sense 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. 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. (p. 407)

εἰρήνη in the New Testament. In the New Testament the meaning of εἰρήνη is much the same as that of the Rabbinic שָׁלוֹם. This may be seen in its use in greetings, where it has the sense of well-being or salvation. Paul constantly uses the salutation χάρις ὑμῖν καὶ εἰρήνη [*charis humin kai eirēnē*] in his epistles … and πληθυνθείη [*plēthuntheiē*] is linked with it in 1 and 2 Peter and Jude. (p. 408)

As regards the material use of the term in the New Testament three conceptions call for notice: a. peace as a feeling of peace and rest **[status quo temporal prosperity]**; b. peace as a state of reconciliation with God **[status quo of salvation]**; and c. peace as the salvation of the whole man in an ultimate eschatological sense **[status quo of the eternal state]**. (p. 412)

In Romans 8:6 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 verse 7. The striving of the flesh is enmity against God and can only lead to death. (p. 414)