**N. Noun.**

*eirene* (εἰρήνη, 1515) “occurs in each of the books of the NT, save 1 John and save in Acts 7:26 [‘(at) one again’] it is translated “peace” in the rv. It describes

(a) harmonious relationships between men, Matt. 10:34; Rom. 14:19;

(b) between nations, Luke 14:32; Acts 12:20; Rev. 6:4;

(c) friendliness, Acts 15:33; 1 Cor. 16:11; Heb. 11:31;

(d) freedom from molestation, Luke 11:21; 19:42; Acts 9:31 (rv, ‘peace,’ kjv, ‘rest’); 16:36;

(e) order, in the State, Acts 24:2 (rv, ‘peace,’ kjv, ‘quietness’); in the churches, 1 Cor. 14:33;

(f) the harmonized relationships between God and man, accomplished through the gospel, Acts 10:36; Eph. 2:17;

(g) the sense of rest and contentment consequent thereon, Matt. 10:13; Mark 5:34; Luke 1:79; 2:29; John 14:27; Rom. 1:7; 3:17; 8:6; in certain passages this idea is not distinguishable from the last, Rom. 5:1.”\*

“The God of peace” is a title used in Rom. 15:33; 16:20; Phil. 4:9; 1 Thess. 5:23; Heb. 13:20; cf. 1 Cor. 14:33; 2 Cor. 13:11. The corresponding Heb. word *shalom* primarily signifies “wholeness”: see its use in Josh. 8:31, “unhewn”; Ruth 2:12, “full”; Neh. 6:15, “finished”; Isa. 42:19, marg., “made perfect.” Hence there is a close connection between the title in 1 Thess. 5:23 and the word *holokleros*, “entire,” in that verse. In the Sept. *shalom* is often rendered by *soteria*, “salvation, e.g., Gen. 26:31; 41:16; hence the “peace-offering” is called the “salvation offering.” Cf. Luke 7:50; 8:48. In 2 Thess. 3:16, the title “the Lord of peace” is best understood as referring to the Lord Jesus. In Acts 7:26, “would have set them at one” is, lit., “was reconciling them (conative imperfect tense, expressing an earnest effort) into peace.”

**B. Verbs.**

1. *eireneuo* (εἰρηνεύω, 1514), primarily, “to bring to peace, reconcile,” denotes in the NT, “to keep peace or to be at peace”: in Mark 9:50, rv, the Lord bids the disciples “be at peace” with one another, gently rebuking their ambitious desires; in Rom. 12:18 (rv, “be at peace,” kjv, “live peaceably”) the limitation “if it be possible, as much as in you lieth,” seems due to the phrase “with all men,” but is not intended to excuse any evasion of the obligation imposed by the command; in 2 Cor. 13:11 it is rendered “live in peace,” a general exhortation to believers; in 1 Thess. 5:13, “be at peace (among yourselves).”¶

2. *eirenopoieo* (εἰρηνοποιέω, 1517), “to make peace” (*eirene*, and *poieo*, “to make”), is used in Col. 1:20.¶ In the Sept., Prov. 10:10.¶

**C. Adjective.**

*eirenikos* (εἰρηνικός, 1516), akin to A, denotes “peaceful.” It is used (a) of the fruit of righteousness, Heb. 12:11, “peaceable” (or “peaceful”) because it is produced in communion with God the Father, through His chastening; (b) of “the wisdom that is from above,” Jas. 3:17.¶

*Note:* In 1 Tim. 2:2, kjv, *hesuchios*, “quiet,” is translated “peaceable” (rv, “quiet”). [[1]](#footnote-1)

1. ¶ : Indicates that all the NT occurrences of the Greek word under consideration are mentioned under the heading or sub-heading.

   W. E. Vine, Merrill F. Unger and William White, Jr., vol. 2, *Vine’s Complete Expository Dictionary of Old and New Testament Words* (Nashville, TN: T. Nelson, 1996), 464. [↑](#footnote-ref-1)