

# HOPE

## Part 4

53 - Ephesians: Rise Up & Walk  
Church on the Park Live | Sunday, 26 April 2020

**Texts:** Ephesians 5:8-17; Jeremiah 29:11; Genesis 26:12-16

**Theme:** The Father's will is to prosper his children.

**Intro:** In honour of my mother's passing into glory four years ago, I want to read Jeremiah 29:11 in Hebrew and translate it. This verse goes perfectly with our theme of hope. It was also my mom's favourite verse and she preached it to everyone she saw. She said it over and over—and that's why she was able to lift her hands and praise God while in extreme pain with her cancer battle. So I wanted to revisit the verse's origin in Hebrew and translate it afresh. Today, I will give you six pointers so that you can walk in the Father's shalom and prosperity.

### Prosper & Shalom

#### 1) See yourself through the Father's eyes (Jer. 29:11).

Jeremiah 29:11

כִּי אֲנֹכִי יֹדַעְתִּי אֶת־הַמַּחְשְׁבוֹת אֲשֶׁר אֲנֹכִי חָשַׁב עֲלֵיכֶם  
וְאִם־יְהוֹה מַחְשְׁבוֹת שְׁלוֹם וְלֹא לְרָעָה לָתֵת לָכֶם אַחֲרַיִת וְתִקְוָה:

“For I know the intricate plans that I have woven for you,’ whispers Yahweh. ‘Intricate plans for shalom and not for misfortune, to give you a future and a hope.”

- **See** yourself through the **Father's eyes**—not through your own eyes, your children, your spouse, family or friends.
  - **Jeremiah 29:11 helps you see** your life through the Father's eyes.
    - Jeremiah 29:11 also helps us see **the Father's perspective on his people**.
- In the middle of **exile, suffering and pain**—Yahweh **whispers** (n'um-YHVH).
  - Our own pain and hurt **shout loudly** at us, but in contrast the **Father whispers** to us.
    - Remember how God whispered to **Elijah** in his despair.
    - Remember how **Jesus** said that whatever is **whispered** in your ear, proclaim on the housetops (Matt. 10:27).
- *And what does the Father whisper to us?*
  - It's all about his **intricately woven plans**.
  - I use 'intricate plans' because that's the **sense** of the Hebrew. It's not **hastily** made plans, but **well-thought** out plans.
    - These are intricate plans that our Father weaves for us, even **before the beginning** of time.
      - 'Intricate plans for **shalom** and **not for** misfortune/evil/harm/bad' (cf. tree of the knowledge of good and **evil**)
- **The Father's will** is for you to **walk** in his **shalom**.
  - **Shalom** is one of the words that I think should be left **untranslated**.
    - But if we do translate it, the essence of the word means **well-being, wholeness, peace, prosperity and success**. [Please see Endnotes for full scholarly definition]
      - It is a peace that Paul says 'transcends all understanding.'
  - Look at how the **blessing of the Lord** played out in **Isaac's life** (Gen. 26:12-16).
    - It made Isaac **great (gadol)** and **successful**.
      - It made him great and successful (**wealthy**) in a place that was in **famine**.

- Proverbs 10:22 - “It is the blessing of the Lord that makes **rich**, And He adds no sorrow to it” (NASB).
- The **Father’s will** is that you **prosper and are successful**.
  - This will **look different for each person**.
    - His prosperity has a **purpose**—it’s **not** for **selfish pleasure**.
    - Instead, God’s **prosperity** is his **harvest of souls**.
  - Though, we go through some **momentary pain**, **pruning** and even **persecution**, **God’s end goal** is always a **hope and a future**—it’s **not** your **destruction**.

## 2) Hope empowers you to live holy, happy and healthy (3 John 2).

- I was **totally against** any message on **prosperity** in my early years.
  - If I heard you share a message on prosperity, I’d brand you a **heretic** (false teacher).
- But even though I thought this way, the **Holy Spirit** was also trying to **teach me** that my **theology** should not be **reactionary**, but **Biblical**.
- Here’s what I learned:
  - **Two kinds of prosperity**: 1) **Man-made prosperity** (distorted view), 2) **Father-centred prosperity** (Biblical view)
    - The **man-made** prosperity message is all about **selfish gain**.
    - But the **Father-centred prosperity** is all about us fulfilling the **Father’s will** and reaping his harvest of souls.
      - What’s often forgotten in the book of **Revelation** is the main part: **a harvest of souls** from **every nation, tribe, people and tongue** (Rev. 7:9-12).
    - Also, **the sharing of prosperity**—in the **body**, **one may prosper in one thing** and another may prosper in a different way.
      - We are called to **share the prosperity**.
  - **Anna and I** needed to **believe** in the Father’s hope and prosperity because **we had nothing**.
    - So it was for the **sake of survival**.
  - A **biblical view** of prosperity can be seen in **3 John 2**:
    - “Beloved, I **pray** that concerning **all things** you **prosper** and are in **good health**, just as your **soul prospers**” (my translation from the Greek).
      - The **picture** in the original Greek is God **granting you a prosperous and expeditious journey**.
        - In other words, to lead you by **a direct and easy way**.
          - I remember as a kid that **my father’s short-cuts** were never short-cuts—they were always the long way.
            - And this is what happens when you try to take short-cuts with God.
        - In God’s eyes, the **prosperity of your soul** is the most important.
    - Your family and friends won’t be blessed if you are a **mean-spirited and angry Christian**. **If you live by** the adage—“**God wants holiness not happiness**”—you end up not reaping much of a harvest. All your crop will be bitter like you.
    - The Father loves you so much that he gives you his **Holy Spirit—Jesus’ own peace** (John 14:25-27).

## 3) Act as an agent of Kingdom change (Gen. 26:15-18).

- When Isaac became great and wealthy he **re-dug** his **father’s wells** that the Philistines stopped up.
  - Isaac used the **blessing** of the Lord to **recover** what was **stolen**.
- The **purpose** of God’s **harvest** is for the **Kingdom to advance** on earth.
- This is a time for us to **take back** what the enemy has stolen and **unstop** the wells of living water.
- When God blesses you, use that **blessing** to be an **agent of Kingdom** change.
- God gives **seed to the sower** (2 Cor. 9:6-11).
  - G - God’s Word; R - Righteousness ; A - All of Your Life; M - Money
- Again, **God’s prosperity** has a **purpose**.
- Jesus and the Parable of the Shrewd Manager (Luke 16:1-9).
  - Use money to ‘win friends and influence people’ for God’s Kingdom.

#### 4) Look out for the enemy's seeds of discord (Gen. 26:19-22).

- As we continue to read the story of Isaac, the **Philistines** are **envious** of Isaac and cause trouble.
- The **Father** is a sower of seed, but also **Satan** sows seed.
  - The Father sows **good seeds** of his Word, but Satan sows **discord and division**.
- The **espionage campaigns** of communist countries to **destabilise** democracy.
  - It's all about creating discord and division.
    - Now, it's coming out that they are **spreading fake news** campaigns through social media.
- Brothers and sisters, do not **spread fake news or unverified news**—otherwise people **won't believe you when you share the Good News**.
  - Please **be careful** of what you repost.
- All these **conspiracy** reports are just **stopping up the wells** of living water within you.
- Don't let the enemy **steal your peace**.

#### 5) Opposition does not mean the Father's disapproval (Gen. 26:14-16).

- The Father's blessing **prosper**s us but this does not mean there's **no opposition**.
- Isaac was opposed by the Philistines, Jesus was opposed by the Pharisees, we will also **experience warfare**.
  - **Warfare and opposition** does not mean the Father's will has **altered** toward you—his plans are still the same for his people.
- The **twisted prosperity message** preaches prosperity **without perseverance, purity, pruning, pain or persecution**.

#### 6) Make the most of this season (Eph 5:16).

- **Isaac made the most** of his season by **sowing, reaping, reclaiming and re-digging** his father's wells.
- This is not a time for us to just **hide away** (Diane & Daniel's Word)
  - **It's time for us to sow, to reap, to reclaim and re-dig.**
  - It's a time for us to **live in joy, happiness and hope**.
  - It's a time for us to be **a light in the darkness** and to use whatever God has given us for his glory.

**Conclusion:** All these points spell SHALOM. 1) See yourself through the Father's eyes, 2) Hope empowers you to live healthy, happy and holy, 3) Act as an agent of Kingdom change, 4) Look out for the enemy's seeds of discord, 5) Opposition does not mean the Father's disapproval, and 6) Make the most of this season.

END NOTES

SHALOM WORD STUDY

שָׁלוֹם, שָׁלָם (237 times): שָׁלוֹם, Bauer-Leander *Heb.* 469e.

Koehler, L., Baumgartner, W., Richardson, M. E. J., & Stamm, J. J. (1994–2000). [\*The Hebrew and Aramaic lexicon of the Old Testament\*](#) (electronic ed., p. 1506). Leiden: E.J. Brill.

**A.** for the use of the word in the cognate languages, in general see Bergsträsser *Einf.* 189; Eisenbeis *Die Wurzel šlm in AT* 8-51; THAT 2: 919f: SamP. *šālom*, sf. Dt 23:7 *šalmimma*, SamP. version Gn 33:18 שָׁלוֹם: *šālom* as an adj., in place of MT שָׁלָם (Ben-Hayyim *Literary and Oral Tradition* 3/2, p. 153); MHeb., DSS (Kuhn *Konkordanz* 221); Heb. inscr. שמעת שלם news of deliverance Lachish 2:2; 3:3; 5:2; 9:2 (see Donner-Röllig *Inschriften* 3: p. 24b; Gibson *Syrian Semitic Inscr.* 1: p. 37, 38, 43, 47; שָׁלוֹם in good health, Donner-Röllig *Inschriften* text 196:2; Gibson *Syrian Semitic Inscr.* 1: 45; Jean-Hoftijzer *Dictionnaire* 303; Hoftijzer-Jongeling 1146 *šlm*<sub>2</sub>; for Tell Arad see Aharoni *Arad Inscriptions* on 16:1-2 etc.; Pardee UF 10 (1978) 310, 311, 315, 316; Samaritan שָׁלָם *šēlām*; JArm.; BArm. → שָׁלָם, also for the occurrences in the other Arm. dialects; Ug. sbst. *šlm* peace, well-being (Gordon *Textbook* §19:2424; Aistleitner *Wb.* 2614; Gibson *Myths*<sup>2</sup> 158b), see especially Dietrich-Loretz-Sanmartin *Texte* 1, 23:7, 26; for the divine name *Šalim* see Gröndahl *Personennamen* 193; on this see also Stolz *Strukturen und Figuren im Kult von Jerusalem* 182ff; Haussig *Wb. Myth.* 1:306; see also especially Gröndahl loc. cit. for personal names constructed with the root *šlm* (as a vb. or sbst.); Amorite (Huffmon 247); Akk. *šulmu(m)* intactness, well-being, completeness etc. (AHw. 1268f; CAD Š/3, 247; on this see also Eisenbeis *Die Wurzel šlm in AT* 10ff) :: *salīmu(m)* peace, concord, friendship, reconciliation (AHw. 1015f; CAD S, 100b); cf. Noth *Ges. Stud.* 1: 148; Ph., Neo-Punic *šlm* well-being, peace, health (Donner-Röllig *Inschriften* 3: 24b; Jean-Hoftijzer *Dictionnaire* 303ff; Hoftijzer-Jongeling 1146; Tomback *Lexicon* 318f); for personal names which contain the sbst. *šlm* in Phoenician and Punic see Benz *Names* 418; OSArb. *slm* peace (Conti Rossini *Chrest.* 196a; Beeston *Sabaic Dictionary* 126); Eth. *salām* completeness, well-being (Dillmann *Lex.* 322b); Tigr. *salām*, *salāmat* greeting (Littman-H. *Wb.* 168a); Arb. *salm* and *silm* peace; *salām* soundness, intactness, well-being, peace, security (Wehr-Cowan *Dict.* 425); Egyptian *šrm* (< שָׁלוֹם; Erman-Grapow *Wb.* 4: 528) peace. cstr. שָׁלוֹם, sf. שְׁלָמָם, שְׁלוֹמָנוּ, שְׁלוֹמָהּ, שְׁלוֹמָהּ, שְׁלָמִי, שְׁלָמִי, pl. שְׁלוֹמִים, sf. שְׁלָמִי.

**B.** Bibliography: THAT 2: 921f offers a long list of studies, all of which need not be repeated here; those that need to be mentioned include Pedersen *Isr.* 1-2: 311-335; von Rad TWNT 2: 400-405; Gross *Die Idee des ewigen und allgemeinen Weltfriedens*; W. Eisenbeis *Die Wurzel šlm in AT*; Westermann *Der Frieden (shalom) im AT* (= Westermann *Ges. St.* 2) 196-229; H.H. Schmid *Frieden ohne Illusionen*; H.H. Schmid *šalôm "Frieden" im Alten Orient und im AT*; Steck *Friedensvorstellungen*; Gerleman *Die Wurzel šlm* (ZAW 85; 1973) 1-14; the article שָׁלוֹם *šlm* in THAT 2: 915-935 was also written by Gerleman; Kraus *Ps.* (BK 15/3) 100.

**C.** General remarks: —a) according to Bauer-Leander *Heb.* 469e שָׁלוֹם should be taken as a “primary substantive”; this view is taken up by Eisenbeis who says that שָׁלוֹם is to be regarded as a base-word without any derivation. However there can be

no doubt that the Heb. sbst., as also for example the sbst. in Akk. (see AHw. 1145b), is derived from the verb, which according to the usual opinions would mean something like to remain intact and to be in good health (KBL 979b; similarly Akk. *šalāmu(m)* to be (become) in good condition, be intact, be in good health, stay well, be successful (AHw. 1143b; CAD Š/1, 208b).

**Accordingly the basic meaning of שְׁלוֹם is often taken to be completeness, intactness, see e.g. Eisenbeis loc. cit. 12; see further Westermann loc. cit. 200 who says that the primary meaning of the word can be characterised as the healthiness, or the completeness, or the intactness of a community; cf. also the quotation from Pedersen *Isr.* 1-2 in THAT 2: 922.**

—b) against this the meaning of the verb (in the qal) is described by Gerleman as to have satisfaction and to be contented, with the meaning of the sbst. as satisfaction and sufficiency. There are many interesting aspects to this interpretation that he has suggested, but even so it should not be accepted. Furthermore it makes the semantic field of the vb. and of the sbst. deviate too much from that of the closely comparable Akk. words.

—c) in what follows we are inclined to support the first suggestion above (a), and to recall a relevant sentence from von Rad from TWNT 2: 400 (which in general is followed by KBL): **seeing that שְׁלוֹם is a general idea with an extremely wide circle of associated meanings in almost all its occurrences, it has something of an enigmatic character.**

—d) for gaining a clear understanding of the idea of the word שְׁלוֹם the Sept. is fundamental; there (with only a few exceptions) it is rendered with the word εἰρηνη, on which see TWNT 2: 405, 407, and Schmitt ZAW 86 (1974) 140; “from this the other translations are excluded” (see H.H. Schmid *Frieden ohne Illusionen* 19; cf. also Vulg. *pax*).

#### D. The sbst. with its different meanings.

—1. **prosperity, success:** a) Lv 26:6 Nu 6:26 Dt 23:7 Is 48:18 60:17, 48:22 = 57:21 52:7 = Nah 2:1 שְׁלוֹם הָעֵיר Jr 29:7, מְחֻשְׁבוֹת שׁ, Jr 29:11 (rather as 7b).

—b) expressions: שְׁלוֹם אֵין Is 48:22 = 57:21; with דָּרַשׁ לְ שְׁלוֹם לְ Dt 23:7; to be concerned for someone’s success, welfare Jr 38:4; with הָיָה Jr 29:7, Is 48:18 (כִּנְהָר); with הָשִׁב Jr 29:11; with נָתַן Lv 26:6; with (לֵךְ) שִׂים Nu 6:26, Is 60:17; with שָׁמַע hif. (obj. שְׁלוֹם) Is 52:7 = Nah 2:1.

—2. **intactness:** a) with prepositions לְ and בְּ, meaning in intactness, intact; cf. Schmid loc. cit. 22: well-kept.

—b) with לְ for (in) intactness, well-kept: α) with verbs of motion: with לְ to reach a destination safely, cf. Gesenius-Kautzsch *Gramm.* §119r; Brockelmann *Heb. Syn.* §107a: with 1 בָּוֵא 12:18; with הָלַךְ, especially with impv. לָכֹ/לְכֵ/לָךְ Ex 4:18 Ju 18:6 1S 1:17 20:42 2K 5:19, cf. 1S 20:13; see Lande *Formelhafte Wendungen* 8f; with עָלָה Gn 44:17 1S 25:35; β) בְּשׁ, with בָּוֵא Ex 18:23 1K 22:27; with יָצָא Jr 43:12; with 1 הָלַךְ 2S 3:21-23 2S 15:9; with שׁוּב Gn 28:21 Jos 10:21 Ju 8:9 11:31 etc., cf. Lande loc. cit.; γ) as adverbial acc. (Gesenius-Kautzsch *Gramm.* §118q), עָבַר שׁ to pass on unscathed, in good health Is 41:3.

—b) with other verbs: שׁ הָיָה to remain intact 2S 17:3; שׁ בְּשׁ נִפְשִׁי he ransomed me in intactness (intact) Ps 55:19.

—c) expressions with sbst.: אָהֶלְךָ 'שׁ your tent is intact Jb 5:24; בְּתִיָּהֶם 'שׁ מִפֶּחַד their houses are safe from fear Jb 21:9.

—3. greeting formula, cf. Akk. *lū šalmāta* may you be well (Salonen *Die Gruss- und Höflichkeitsformeln in babylonisch-assyrischen Briefen*, StOr. 38 (1967) 31ff); also *lū šulmu ana muḥhika* health to you!, as well as similar formulaic expressions (see Salonen loc. cit. 73ff): a) שְׁלוֹם לְךָ may you have success!, or peace be with you! Ju 19:20 (for the first translation see Lande *Formelhafte Wendungen* 4); in THAT 2: 928 it is translated “may you have sufficient!”; cf. also Eisenbeis loc. cit. 120ff; the formula is expanded in 1S 25:6. Lande loc. cit. 4 suggests that for 2S 18:28 שְׁלוֹם alone is probably to be taken a greeting formula in the sense of calling to someone, “Hail!”, “Hello!”; see Hertzberg *Sam.*<sup>2</sup> 293; also ZüB.

—b) for the greeting together with the so-called “disclosure formula” see Lande loc. cit. 4f; KBL 974b: לְךָ אֶל-תִּירָא שְׁלוֹם Ju 6:23; similarly Da 10:19; pl. Gn 43:23; with לְשָׁלוֹם לְדַבֵּר to greet in a friendly way Gn 37:4, see Westermann *Gen.* 3:21 :: THAT 2: 928: to speak in someone’s favour.

—c) on לְשָׁלוֹם לְשֹׂאֵל see below 4b.

—4. personal safety, **welfare, state of health**: a) אֶסְתֵּר 'שׁ Est 2:11, אַחִיךָ and שְׁשׁוֹן Gn 37:14, in reply to the question לוֹ הֲשָׁלוֹם is he well?, the answer is שְׁלוֹם Gn 29:6; אַתָּה הֲשָׁלוֹם are you well? 2S 20:9, הֲשָׁלוֹם is everything all right? 2K 5:21 cf. 9:22a, מָה הֲשָׁלוֹם how can things be well? 2K 9:22b; (הֲ) לְאִבְשָׁלוֹם 2S 18:29, 32.

—b) יִהְיֶה-לִּי 'שׁ I shall be all right Dt 29:18, בְּשָׁלוֹמָה יִהְיֶה לְכֶם שְׁלוֹם when it (the land) prospers, you will prosper Jr 29:7; פִּקֵּר אֶת-אֲחִיךָ לְשֹׂאֵל to see if your brother is well, to see about your brother’s state of health 1S 17:18; שֹׂאֵל לְשָׁלוֹם הַמִּלְחָמָה to ask how the war was going 2S 11:7, cf. Hertzberg *Sam.*<sup>2</sup> 250; שֹׂאֵל לוֹ 'שׁ to enquire about someone’s welfare, which then comes to mean to greet someone; for the instances of this → שֹׂאֵל qal 1d; see further Gerleman ZAW 85 (1973) 8; THAT 2: 928; Eisenbeis loc. cit. 103; שֹׂאֵל שְׁלוֹם יְרוּשָׁלַיִם to request well-being (prosperity) for Jerusalem Ps 122:6 (→ שֹׂאֵל<sup>c</sup>, or see 7aa).

—5a. peace in a public sense, also as the opposite to war: a) with בֵּין וּבֵין Ju 4:17 1S 7:14 :: חָרַב Jr 4:10, קָרָא 'שׁ with לְ Ju 21:13; with לְ + אָל to offer peace to Dt 20:10 (THAT 2: 929: שְׁלוֹם = a peace agreement); עָנָה שְׁלוֹם אֶת- to enter into a peace agreement Dt 20:11; לְ עָשָׂה 'שׁ to grant peace to, maintain a friendly relationship with Jos 9:15 Is 27:5; שְׁלַח מַלְאָכִים דְּבָרֵי 'שׁ to send messengers with terms for peace Dt 2:26; שְׁשׁוֹן וְאִין 'שׁ unmitigated terror (ZüB); NRSV: terror and no peace; REB and NEB: fear without relief Jr 30:5; שְׁשׁוֹן מִכָּל-עֲבָרָיו 'שׁ peace on all sides 1K 5:4 (→ עֲבָרָיו 1); שְׁשׁוֹן דְּמֵי-מִלְחָמָה בְּשָׁלוֹם to perpetrate a military slaughter in a time of peace; NRSV: to retaliate in time of peace for blood that had been shed in war; NEB and REB: to break the peace by bloody acts of war; 1K 2:5, see Noth *Könige* 3:30f; בּוֹא שְׁלוֹם to come to peaceful terms, or to enter into a peaceful rest Is 57:2, cf. Eisenbeis loc. cit. 163f; דְּבַר שְׁלוֹם לְגוֹיִם to speak peace to the nations, meaning to establish peace

by sending messages to the nations Zech 9:10, see Rudolph *Hg.-Zch.-Mal.* 177; דִּבֵּר לְשָׁלוֹם speaking peaceably Est 10:3; לְמַלְחָמָה :: לְשָׁלוֹם to come out with peaceful intent :: to come out for an aggressive purpose 1K 20:18; שָׁלוֹם :: מְלַחְמָה I am for peace, they are for war Ps 120:7 Qoh 3:8.

—β) שָׁלוֹם in a comprehensive sense, meaning a good, healthy state, which is close to the sense of salvation or peace, as in 7: שָׁפַת שָׁלוֹם to ordain peace, bestow prosperity Is 26:12, see Wildberger *Jes.* 984; וְשָׁלוֹם וְצֶדֶק וְנֶשְׁקוּ Ps 85:11; וְהָיָה אֶרֶץ שָׁלוֹם the effect of righteousness will be peace Is 32:17; אֶרֶץ שָׁלוֹם a peaceful land Jr 12:5; נֹהַל שָׁלוֹם meadowland of peace Is 32:18, pl. Jr 25:37; שָׁלוֹם אָמֵן enduring peace Jr 14:13, cf. וְאָמֵן שָׁלוֹם Jr 33:6; בְּשָׁלוֹם in peace Is 55:12 (parallel with בְּשִׁמְחָה); לְשָׁלוֹם אֵין־קֵץ Is 9:6; שֵׁר־שָׁלוֹם prince of peace Is 9:5, see Wildberger *Jes.* 383f; cf. *Alt Kl. Schr.* 2:219: the official responsible for welfare :: THAT 2: 930: the prince of repayment (reprisal), or the prince of tribute.

—γ) particular expressions: וְהָיָה זֶה שָׁלוֹם and he shall be the man of peace, or the lord of peace Mi 5:4 (→ HAL 253b; HALOT 264b: 11 זֶה), cf. Rudolph *Mi.-Nah.-Hab.-Zef.* 88, 91: and he will be the one who brings salvation, cf. Wolff *Mi.* 101, 119: and he will achieve peace; see also Eisenbeis loc. cit. 178, and Saracino *ZAW* 95 (1983) 263-269 :: THAT 2: 930: an act of retaliation.

—5b. peace in a private sense: α) דִּבֵּר שָׁלוֹם אֶת־ to speak with someone peaceably Jr 9:7; הִלַּךְ מֵאֵת בְּשָׁלוֹם to separate from one another contentedly, depart in peace Gn 26:31; הִלַּךְ בְּשָׁלוֹם וּבְבִמְיֻשׁוֹר to walk in peace and honesty Mal 2:6; הוֹצִיא שָׁלוֹם to have an offer of peace issued Song 8:10; on this see Gerleman *Ru.-HL.* 219, 221; עֲצַת שָׁלוֹם peaceful advice Zech 6:13; בְּשָׁלוֹם in peace Jb 15:21.

—β) people to whom a commitment has been made, or alternatively to live in peace, in friendship, cf. Eisenbeis loc. cit. 156f: אֲנֹשׁ שְׁלוֹמִי Jr 20:10, אֲנָשֵׁי שְׁלָמְךָ Jr 38:22 Ob :7, cf. אֲנָשֵׁי בְרִיתְךָ your allies, your colleagues Ob :7.

—γ) of the dying, who pass away בְּשָׁלוֹם in peace: with אָסַף nif. 2K 22:20/2C 34:28; with בּוֹא Gn 15:15; with יָרַד hif. 1K 2:6 (obj. שִׁיבְתוּ); with מוֹת Jr 34:5.

—δ) the meaning of the expression אִישׁ שָׁלוֹם Ps 37:37 is not clear; literally a man of peace, so Pesh. *gabrā dašlāmā* a peaceable man; and so Sept. ἀνθρώπου εὐρηστικῶς; Vulg. iuxta Sept. *homini pacifico* :: Vulg. iuxta Hebr. *quia erit ad extremum viri pax*; cf. Kraus *Ps.* 438: because for such a man at the end there will be peace :: THAT 2: 930: the end for such a man is requital.

—6. שָׁלוֹם peace in a weakened meaning: **friendliness**: אָסַף שְׁלוֹמוֹ מֵאֵת he removed his good will away from him Jr 16:5; לֹא־שָׁלוֹם unfriendliness Ps 35:20, with דִּבְרֵי שָׁלוֹם pi, cf. Kraus *Ps.* 425: they do not speak for peace; דְּבָרֵי שָׁלוֹם עִם those who speak as friends with Ps 28:3; דְּבָרֵי שָׁלוֹם וְאָמֵן friendly and trustworthy words (ZüB); NRSV and NEB: letters wishing (REB: to ensure) peace and security Est 9:30 :: Bardtke *Est.* 397: words of salvation and truth; בְּשָׁלוֹם voluntarily Ju 11:13; with שׁוּב hif. to give back land peaceably (NRSV and REB), so with ZüB, also Hertzberg *Jos.-Ru.-Ru.* 211; NEB: in peace.

—7. **deliverance, salvation:** ad) **דְּבַר שְׁלוֹם** to announce deliverance Ps 85:9 (sbj. יהוה); **עָנָה שְׁלוֹם פְּרָעָה** to proclaim deliverance for Pharaoh; NRSV: to give Pharaoh a favourable answer; REB: to give an answer which will reassure Pharaoh; NEB: to answer for Pharaoh's welfare Gn 41:16 (sbj. אֱלֹהִים), see Westermann *Gen.* 3:82; **שָׂאל שְׁלוֹם יְרוּשָׁלַיִם** to plead for the deliverance of Jerusalem Ps 122:6, → 5 שאל<sup>c</sup>, and see above 4b.

—β) **שְׁלוֹם** with different verbs Is 26:3 57:19 Jr 8:15 14:19 33:9 Ezk 7:25 Hag 2:9 Ps 72:3.

—γ) **מֵעַם יְהוָה** 'שְׁ deliverance (NRSV: peace; REB and NEB: prosperity) from Yahweh 1K 2:33; **לְרַחֵק וּלְקָרוֹב** 'שְׁ 'שְׁ peace (meaning peacefulness) for far and near Is 57:19, cf. Westermann *Jes.* 263; **שְׁלוֹם** parallel with **עַז** Ps 29:11; **רָע :: שְׁלוֹם** weal :: woe Is 45:7, on which see Haag in Ziegler *Fschr.* 2: 179-185; **לְשָׁלוֹם מֵרָע** for me bitterness means deliverance Is 38:17, see Wildberger *Jes.* 1440, 1445.

—b) collocations with other sbst.: **מוֹסַר שְׁלוֹמֵנוּ** a beating for our salvation Is 53:5; **בְּרִיתִי שְׁלוֹם** my covenant bringing salvation (KBL) or my covenant as salvation (Noth *Nu.* 170), with **נָתַן** Nu 25:12; **מִשְׁפַּט שְׁ** saving judgement, NRSV: judgements that make for peace Zech 8:16; **מַחְשְׁבוֹת שְׁ** thoughts of salvation Jr 29:11, see already above 1a; **וְהַשְׁלוֹם** life and welfare Mal 2:5; **רַב שְׁלוֹם** abundant salvation Ps 37:11 72:7; see also 3 above on **שְׁלוֹם** in a greeting formula; on **זָרַע** **הַשְׁלוֹם** Zech 8:12 see below 9 cj. c.

—8. **שְׁלוֹם** in the meaning peace, or salvation: a) as promised by the so-called false prophets, cf. Eisenbeis loc. cit. 164ff: Jr 6:14 8:11 23:17 Ezk 13:10, 16 Mi 3:5.

—b) instances in various contexts: Jr 28:9 Ps 119:165 147:14.

—c) as the name of an altar Ju 6:24 **יְהוָה שְׁלוֹם**: α) Yahweh is peace, so Hertzberg *Jos.-Ri.-Ru.* 183; TOB; β) Yahweh is salvation, so ZüB; Eisenbeis loc. cit. 125-127; γ) the name, which is constructed with **יְהוָה**, is perhaps a development from an older form *ēl šalôm* or *ba'al šalôm*, so Schmidt *Erfolg* 33.

—d) collocations with other sbst.: **בְּרִית שְׁלוֹם** covenant of peace (deliverance) Ezk 34:25 37:26; **בְּרִית שְׁלוֹמִי** my covenant of salvation (peace) Is 54:10 :: THAT 2: 929: covenant (agreement) for repayment, obligation to substitute.

—9. cj.: a) Is 33:7 pr. **מִלְאֲכֵי שְׁלוֹם** prop. II **שְׁלָם**, see Wildberger *Jes.* 1294, 1298f :: e.g. ZüB; TOB follows MT.

—b) Jr 13:19 pr. **הַגָּלַת שְׁלָמִים** prop. with Vrss. as in Am 1:6 **גָּלוּת שְׁלָמָה** (BHS) :: Rudolph *Jer.*<sup>3</sup> 92 following MT “carried away completely”, understanding **שְׁלָמִים** as “in a complete manner”, a modal acc., dependent on **הַגָּלַת**; NRSV: wholly taken into exile; REB and NEB: swept clean away; see Bergsträsser *Heb. Gr.* 2: §30 1.

—c) Zech 8:12 pr. **זָרַע הַשְׁלוֹם** prop. either **אֶזְרָעָה שְׁ** or **הַזְרַע שְׁ** or **זָרַעָה שְׁ**, see BHS :: Rudolph *Hg.-Zch.-Mal.* 141 and especially 143, following MT: there is a sowing of well-being there.

—d) Ps 55:21 pr. **בְּשִׁלְמוֹ** prop. **בְּשִׁלְמוֹ** (BHS) or **בְּשִׁלְמוֹ** (KBL).

—e) Ps 69:23 pr. **לְשִׁלְמוֹתֵי** prop. **וְשִׁלְמוֹתֵי** (KBL; Kraus *Ps.* 640, 641; cf. BHS).



—10. for the denominative vb. from שלם → שָׁלוֹם hif. 3.

The sbst. is an element in the following personal names: ,שְׁלֹמָה, אֲבִישָׁלוֹם, אֲבִישָׁלוֹם(ו); on these see Stamm *Fschr.* 45-57 and 67, with note 40.

שָׁלוֹם, שְׁלֹמִים; n.m.; שלם, Bauer-Leander *Heb.* 480t; SamP. version in Gn 46:24 Nu 26:49 *šillom* in place of MT שָׁלוֹם, Sept. Σελλουμ, Σελωμ, Σελλημ, Σαλουμ, Σαλωμ, Σαλεμ; Josephus Σάλλουμος, Σέλλημος (*Schalit Namenwb.* 105); Heb. inscr. *šlm* (*šallum* or *šillēm*?) Lachish 3:20 (see Donner-Röllig *Inschriften* text 193:20; Gibson *Syrian Semitic Inscr.* 1: 38; DJD 2: 298b; for Tell Arad 35:3, 44:1 see Pardee UF 10 (1978) 335; for Elephantine *šl(w)m* see Kornfeld *Onomastica* 73; also common on seals, on which see the comprehensive citations in Weippert ZDPV 95 (1979) 175<sup>7</sup>; for Ph. and Punic see Benz *Names* 180, 417; the personal name is found either a) as a short form corresponding to the fuller forms attested as שְׁלֹמִיָּהוּ and מְשָׁלְמִיָּהוּ(ו), on which see Noth *Personennamen* 38, 62, 174; or b) it is an independent descriptive name; neither of these alternatives necessarily excludes the other; both explanations allow the possibility of giving the word an active or a passive connotation, meaning either the one who is the replacement, or the one who is replaced, so Stamm *Fschr.* 74f.

—1. a king of Israel (752/51-751/50 B.C.) 2K 15:10.13-15.

—2. a king of Judah (609/08 B.C.) Jr 22:11 1C 3:15 (= 2 יהוֹאָחָז).

—3. the husband of the prophetess 2 חֲלִדָּה 22:14 2C 34:22.

—4. 1 שָׁלוֹם(ו) 9:17, 19, 31 Ezr 2:42 Neh 7:45, ? = 1 מְשָׁלְמִיָּהוּ 26:14 =

מְשָׁלְמִיָּהוּ = 9:21 מְשָׁלְמִיָּהוּ = 14, 9, 2, 26:1 Neh 12:25, on which see Rudolph *Esr.-Neh.* 195; Zorell *Lexicon* 854a, 483a.

—5-14. 1C 5:38f and Ezr 7:2; 1C 2:40f; Jr 32:7; 35:4; 1C 4:25; 7:13; 2C 28:12; Ezr 10:24; 10:42; Neh 3:12. †

שָׁלוֹם and Hos 9:7 שְׁלָם: שְׁלָם, Bauer-Leander *Heb.* 480v; ? Ph. *šlm* payment (Donner-Röllig *Inschriften* text 3:2), see Donner-Röllig *Inschriften* 2: p. 5: a verbal sbst. derived from the piel stem (?): pl. שְׁלוֹמִים; on the pl. see Michel *Grundl.* 1: 88: the pl. signifies an accomplishment consisting of several individual actions.

—1. **retaliation, vengeance** Is 34:8 (שְׁנַת שְׁלוֹמִים), Hos 9:7 (יְמֵי הַשְׁלָם).

—2. **compensation, payment** Mi 7:3 (insert שֹׁפֵט and rd. וְהַשְׁפִּיט שֹׁפֵט בְּשָׁלוֹם and for a fee the judge gives a judgement; cf. BHS. †

Koehler, L., Baumgartner, W., Richardson, M. E. J., & Stamm, J. J. (1994–2000). *The Hebrew and Aramaic lexicon of the Old Testament* (electronic ed., pp. 1506–1511). Leiden: E.J. Brill.