CHAPTER- III

PEACE: THE BIBLICAL PERSPECTIVES

3.1. Introduction

This chapter explains the Biblical perspectives on peace. It covers the meaning of peace, perspective on peace in Old Testament (OT) and New Testament (NT), peace in Catholic writings and Church traditions are in detail. The word Biblical perspectives are in plural. Rightly so, because there are several perspectives on peace are corresponding to those on war. Both war and peace can have three dimensions, historical-political, cosmic-eschatological and interior spiritual. Spiritual peace is often born of, and grows through spiritual warfare against justice and sin. Eschatological war is envisaged with eagerness because it is the definitive elimination of whatever is hostile to authentic and lasting peace. As for historical-political war and peace, the biblical picture is somewhat complex. There are biblical periods, passages and perspectives that extol war and violence, conquest, massacre, loot, arson and total destruction of peoples and places. Some of these are presented as mandated by God. Other texts seek to wean people away from sword and slaughter and to educate them to peace. Only this last perspective, together with spiritual war and end-time cosmic conflict is to be found in the Christian Scriptures while the varieties of outlook indicated above are present in the Hebrew Bible. This assortment calls for concrete illusion and reflection. It is a great challenge for the Indian Church and the universal Church.¹

A careful study of the Christian scriptures shows that there is a comprehensive answer to the various issues related to peace at personal, local, national and international level. The Christian scriptures claims to be God’s divine revelation to man, this
revelation involves a progressive unfolding a total picture that answers many perplexing questions related to issues that concern peace in its various ramifications. The Christian scriptures reveal to us that the foundation of all true peace is a proper relationship with our God and the Creator. When God created man, he has His image and likeness containing peaceful nature. Man sinned and lost his peace, but God has remembered, reconciled through many ways then regained it thought his only son Jesus. Indeed, the spiritual foundation of Hebrew Christian scriptures is peace. God has created human being for peace with him others. Thus the spiritual greatness and genius of the Hebrew Christian scriptures is found in its awareness of the relationship among peace, righteousness, justice, salvation etc."

Peace is what mankind yearns for, be it religious or secular; a vision and promise, a concept at once mystical and practical, supernatural and political. The very nature of that concept-Peace bells throughout western theology and literature. A careful study of the Christian scriptures shows that there is a comprehensive answer to the various issues related to peace at all levels. The very purpose of the Christian religion is said to be peace. It is also the fundamental principle of Christianity. Peace is a condition of freedom from disturbance, whether outwardly, as of a nation from war or enemies, or inwardly, within the soul. Peace is the fundamental principle of Christianity. The biblical understanding of peace could be summarized in a two-fold meaning; firstly peace in the objective sense is salvation and freedom from war; secondly in the subjective meaning peace as serenity of the soul as a result of total victory over the evil and being reconciled with God. The Greek concept of peace, which means normally political aspect, is mingled with the OT idea of peace, which means victory over evil, and also
healing, justice, harmony, etc., which are guaranteed by Yahweh. In modern society, “peace” usually means a time without war or an inner sense of calm. In the Christian scriptures, peace means more than that.

3.2. Perspectives on Peace in the Old Testament

There are thirty-nine books in OT which are categorically divided into four, for the easy understanding based on its theme. They are Pentateuch, historical, poetical and prophetic books. All the occurrences of the word *shalom* or *slm* in the OT have been examined and they have been grouped together according to their use and concepts. The Hebrew word for peace is ‘*shalom,*’ means wholeness or well-being. So when people use the word ‘*shalom*’ to greet others or to say goodbye, they are wishing them the best, including good health and success.\(^8\)

However it is difficult to deal with all the occurrences, because of the word limit of this thesis. In the OT, attention to the concept of peace springs to importance at the same time as Messianic. Messianic is fundamentally a looking forward to an ideal, in the confidence that God will sometime renew all things, purge away evil and fulfill all human longings i.e., Peace. *Shalom in the* original Hebrew Christian scriptures, means the peace in which everything flourishes. This is a peace which envelops the whole of human life. It embraces life in its totality, inward and outward; personal, social, political, economic and environmental.\(^9\)

In Yahweh there is no division or duality. There is only one *bhava, raga, nada, thala* and *laya* in him. In the true sense he is the embodiment of *shalom*. Yahweh wanted to make his creatures to participate in his *shalom*. In his vision they should form a single family, he being the head of the household. Human beings were meant to be the crowns
of creation, who have lead all other creatures to a life of divine shalom.\textsuperscript{10} Division, enmity and aggression resulted from sin which thwarted the divine plan of creation. All these evil realities were brought into the world by human beings.

Peace is a gift from God and so the individual’s personal peace is not greatly stressed. The well-being and freedom from fear which result from God’s love are viewed primarily as they pertain to the community and its unity and harmony.\textsuperscript{11} The word, Shalom, denotes a wide range of meanings\textsuperscript{12} distributing itself concretely to physical health, psychological harmony and economical prosperity.

Peace is clearly associated with goodness and holiness in the OT.\textsuperscript{13} The Hebrew word is Shalom (both objective and substantive), meaning primarily, soundness, health, but coming also to signifies prosperity, well-being in general, all good in relation to both man and God. In early times, to a people harassed by foes peace was the primary blessing.\textsuperscript{14} The OT tells the story of one people, their origins, and their fortunes during their history and in particular what they thought about the events through which they lived.\textsuperscript{15} The English term ‘peace’ covers a wide range of related meanings in the OT. It stands for silence induced by mental conditions such as fear, grief and awe; it refers to mere abstinence from vocal utterance; but it primarily means the total well-being of a society.

\subsection*{3.2.1. Peace in Pentateuch}

Pentateuch means, the law or the teaching. This is composed of five books: Genesis, Exodus, Leviticus, Numbers and ending with Deuteronomy placed in the beginning section of the Christian scriptures. Genesis begins with an account of creation. During the creation we can notice the standard comment after every act of creation was
that it was ‘good’ and finally after the creation of Adam the first man it was ‘very good’ (Gen. 1: 31). The whole atmosphere is peace and trust from the individual up to the world. However, when man sinned, the peace between God and man and the peace between man and man and the peace between man and other living creatures was last. The peace offering reveals what we should do in order to be found in perfect peace in the presence of the Lord in the OT.16

The first time this lemma is found in the Christian scriptures is in the promise of God to Abraham: “As for yourself, you shall go to your fathers in peace; you shall be buried in a good old age” (Gen.15:15). Unlike his offspring who will be sojourners in a land not belonging to them, and who will be oppressed for four hundred years, Abraham will have a peaceful end, free from oppression.

In Genesis 28:21 the word clearly carries the meaning of “safety.” Thus, Jacob asks God to help him return to his father’s house in peace/safety. From the context, it is clear that he is asking from God to be protected from harm on his going and his coming back. Joseph’s brothers (because he was loved more by their father) could not speak with/to him shalom (37:4). It seems that they could not speak to him ‘peacefully’ or in a friendly manner.17 In contrast, when Joseph’s brothers came to him in Egypt, and were afraid because they were brought to his house and their money was back in their sacks, Joseph calms them: “…shalom to you do not be afraid”18 (43:23). The expression is clearly intended to comfort the disturbed brothers and help them regain their “peace.”

A more unusual use is found in Genesis 41:16. The larger context for this use is necessary for interpretation (41:15-16): And Pharaoh said to Joseph, “I have had a dream, and there is no one who can interpret it. I have heard it said of you that when you
hear a dream you can interpret it.” Joseph answered Pharaoh, “It is not in me; God will give Pharaoh a favorable answer.” From the context of this passage (which is given only partially above), Joseph seems to promise to Pharaoh that the answer (interpretation) which God will give to him will calm him down. In Genesis 41:8, it is clear that Pharaoh was troubled by the dream that he had, and which no one could interpret. Perhaps in this case the answer of shalom should be understood as bringing “inner peace” and “satisfaction.”

The Book of Exodus the second book of the Christian scripture. The name ‘Exodus’ is a transliteration of the Greek word meaning “a going out,” referring to the departure of Israel from Egypt under Moses. It records Israel’s birth as a nation. Within the protective “womb” of Egypt, the Jewish family of seventy rapidly multiplies. Central to the Book of Exodus is the concept of redemption. Israel was redeemed from bondage in Egypt and into a covenant relationship with God. In general, peace regained through the sacrifices OT, in the Book of Exodus, this is the first time mention of sacrifices that God gave to the Nation of Israel. There was a provision for approaching God and the law concerning alter the Christian scriptures says, “An altar of earth you shall make for me, and you shall sacrifice on it your burnt offerings and your peace offerings, your sheep and your oxen. In every place where I record my name I will come to you, and I will bless you” in any chosen place of worship was to have an altar on which to sacrifice the burnt and peace offering. This is the blessing of that true peace which lost in the Garden of Eden. Peace offerings were only partly consumed. The animals were offered to the Lord, and a part was consumed by the priests and apart by the one offering the sacrifice. The lesson of peace offering was to teach Israel that the coming Messiah was author of
the peace for believers. In the NT the Messiah, Jesus Christ has come…He is the promise peace giver… the Prince of Peace. The entire process of the peace offering emphasized in the Chapter 3 in the Book of Leviticus.

In specific, the root meaning of shalom is wholeness or well being and it can also be used in both religious and secular contexts. It is used as a farewell. “...Please let me go and return to my brethren who are in Egypt, and see whether they are still alive.” And Jethro said to Moses, “Go in peace.” Here Jethro allows Moses to return back to his brothers “in shalom” (safety). Further in Exodus 18 (verse 23) we also find shalom as conveying the meaning of “satisfaction,” and perhaps also “rest.” Jethro advises Moses not to wear himself and the people out by being the only judge. If he will share the load with others (and God so commands), Moses will be able to stand the strain and “the people will go home satisfied (NIV).” It seems from the context that the people will be more rested (they will not have to sit around the whole day to wait for their turn), and they will be satisfied because justice will be done in their case.

The Book of Leviticus the third book of the Christian scripture. It is the book of worship. Sacrifice, ritual, liturgy, instructions, washings, convocations, holy days, observances, conditions and warnings crowd this book. All of these physical exercises were given to teach spiritual truths. In other words, it is God’s guidebook for his newly redeemed people, showing them how to worship, serve, and to obey holy God. Fellowship with God through sacrifice and obedience show the awesome holiness of the God of Israel. The Israelites serve a holy God who requires them to be holy as well. To be holy means to be “set apart” or “separated.” They are to be separated from other nation unto God. This sanctification extends to the people of Israel, the priesthood, their
worship, their life in Canaan and their special vows. The main practices of their day to
day life in Canaan are in respect of our research are fellowship with God through
sacrifice and obedience. Fellowship with God through many types of offerings like burnt
offering, the grain offering, the sin offering, the trespass offering, the consecrations, and
the sacrifice of the peace offering. There are three kinds of peace offerings, cattle, lambs
and goats. There are fourteen commands to be observed to administer the peace offering.
In all animal offerings blood was shed and life taken; signifying that without the shedding
of blood there is no remission of sin.

“When his offering is a sacrifice of peace offering,
if he offers it of the herd, whether male or female,
he shall offer it without blemish before the Lord
and then shall offer from the sacrifice of the peace
offering an offering made by fire to the Lord.”

Further the law for administering peace offering has been clearly emphasized in
chapter 7 in Leviticus, “…the Lord has given authority to Aaron the priest and to his sons
from the children of Israel by the statute forever. This is the consecrated portion for
Aaron and his sons, from the offerings made by fire to the Lord, on the day when Moses
presented them to minister to the Lord as priests”. “This is the law of the sacrifice of
peace offerings which he shall offer to the Lord”. There are ten specific commands of
peace offerings (Lev. 7: 12). There are three kinds of peace offerings, they are
thanksgiving peace offering (Lev. 7: 1-15), vow peace offering (Lev. 7: 16-21) and
voluntary peace offering (Lev. 7: 16-21). These are the practice of the life of the Israelites
in the process of sanctification. The reward of obedience or the blessing of obedience,
God promised his people “I will give peace in the land, and you shall lie down, and none
will make you afraid; I will rid the land of evil beasts, and the sword will not go through
your land”.
In the book of Leviticus we find *shalom* only once (26:6). For the first time, we find here the promise of the Lord to give peace to his people in the Promised Land, but only if they obey his commandments. This is one of the promised blessings as response to obedience. In this context the term clearly refers to a place where the Israelis can dwell in safety. They do not have to be afraid of wild animals or the sword:

“And you shall eat your bread to the full and dwell in your land securely. I will give peace in the land, and you shall lie down, and none shall make you afraid. And I will remove harmful beasts from the land, and the sword shall not go through your land. You shall chase your enemies, and they shall fall before you by the sword. Five of you shall chase a hundred, and a hundred of you shall chase ten thousand, and your enemies shall fall before you by the sword.”

It seems from this context that *shalom* does not necessarily means absence of war, but rather that even if there is war (sword), it will not happen “in the land,” but perhaps outside on the way of routing scared enemies. The land will have safety, because the obedient people of God will be so much stronger. Another valid interpretation would understand the *shalom* in the land as being the ideal, while in the case when that is not possible and there is war, the sword (war) will be heavily in favor of Israel. The person which disobeys God (thus breaking God’s covenant) fools himself if he thinks that there will be *shalom* (safety/peace) for him.

Despite the fact that the exact term *shalom* is found only once in Leviticus, it is worth mentioning the importance of the so called “peace/communion offerings.” The term is closely connected to the root *slm* and it is important to recognize that these offerings may give us “insight in what is required to establish peace with God.” Thus Porter points out that the first emphasis in the Old Testament for the term peace “focuses on the sacrificial law as a means of making peace with God. Peaceful relations between humans, important as they may be, are not nearly as important as peace with God.” The lesson for the
people of Israel and for us is to make us aware about the “costliness of peace. Peace is not simply an empty wish; it is the result of a process that, in this instance, exacts the high cost of life.”  

_Shalom_ is the climax of the priestly benediction in Numbers 6:24-26, summing up, it would seem, the best one can expect from God. An important occurrence of this term is in the blessing of Aaron in Numbers 6:24-26. Here the concept of _shalom_ is clearly connected to the blessing of God, his presence and grace. The person on whom God looks with favor, is protected and blessed, and he can enjoy the peace of God. Aaron should bless the people of Israel and put the name of God on them: _The LORD blesses you and keeps you; The LORD makes his face to shine upon you and be gracious to you; The LORD lifts up his countenance upon you and gives you peace (shalom)._

God promised peace to the people of Israel as part of his agreements with them. Israel's priests were to include the blessing of peace as part of their duties.  

The most theologically charged use in the Pentateuch is found in Numbers 25:12. Here the Lord makes a “covenant of peace” with the priest Phineas because of his zeal in killing two sinners who defiled Israel. It seems that in this context the covenant should be understood as “promissory.” This is the “promissory covenant of God given to his restored people as an eternal blessing and salvation.”

The lost man has no peace nor can he ever find peace. He might find a degree of contentment, but never true lasting peace in his heart. The reason is that man's peace is based on his environment, his situation, the things he has, his security, whether things are going right for him, etc. He might not be actively fighting, as during a truce or peace treaty...but he has not peace. Inside there is confusion. Life is not satisfying. Man was
made to be in communion with God, and when he is separated from God by his sin there is only confusion, emptiness, a frustration of always seeking contentment and peace and never being able to find it. There is but one solution. Believe on the Lord Jesus Christ. Accept him as your Savior, asks God to forgive your sins and make you reconciled to Him.

In the book of Deuteronomy most of the uses are in the context of real or possible conflict with other nations which we can read in the scriptures:

“So I sent messengers from the wilderness of Kedemoth to Sihon king of Heshbon with words of peace, saying, ‘Let me pass through your land, I will travel only on the highway; I will not turn aside to the right or to the left.’” 37

In chapter 2, that is the open country round Kedemoth to Sihon king of Heshbon with the words of peace. Whether to Edomite or Amorite, the first message is one of peace. 38 Further in chapter 20, the second message of peace as follows:

“When you approach a city to fight against it, you shall offer it terms of peace. If it agrees to make peace with you and open to you, then all the people who are found in it shall become your forced labor and shall serve you”. 39

Here in this scriptures Jehovah’s proclamation of peace and good will on the one hand, and the inevitable judgment of wickedness on the other. If the people will turn to the Lord they are to be spared, and ultimately received among his people; but where sin is in eradicable they are to be destroyed. In this and the following verses we see two contrary principles at work on proclamation of peace. 40

In chapter 20, God lays down some “rules of engagement” for the people of Israel concerning the cities that are far away from the ‘promised land.’ Terms of peace should be offered to the cities before any siege. Only if this offer of shalom is not accepted, the Israelites are allowed to besiege the city and punish the adult males. Because the Ammonites and the Moabites were not helpful to the Israelites on their way from the land
of Egypt, the Israelites should not “seek their peace (shalom) or prosperity.” Peace is clearly associated with goodness and holiness in OT. There was to be no peace for the Moabites who sought to tempt Israel (Deut. 23:6).

3.2.2. Peace in Historical Books

The historical books beginning with Joshua and ending with Esther belong to the second section of the Christian scriptures called the historical books. In these books we find the same meanings for shalom as established in the use of the term in the Pentateuch. Thus we find treaties of peace made with people (Joshua 9:15), and the state of shalom that is supposed to follow after war. The expression “to go in peace/safety” or to be “safe” is also found, and the term continues to be used as a greeting. A few uses are worth analyzing in more detail. In Judges 6 after the angel of the Lord appeared to Gideon, he realizes that it was the Lord (vv. 22-24) and is understandably afraid: But the LORD said to him, “Peace be to you. Do not fear; you shall not die.” Then Gideon built an altar there to the LORD and called it, the Lord is Peace.

Here, we can see in the period of Judges, in the days of Medianite oppression, Gideon experiences God as peace. “Peace be with you”, is what the Angel of Yahweh said to him; “have no fear”. Gideon built an altar there to Yahweh and called it, “Yahweh-Peace” (Jg. 6: 14-24). Here, Gideon builds an altar in Ophrah and call it “The Lord is Peace,” not “The Lord give peace…brings peace…makes peace…” but “The Lord is Peace.” The message of the Lord in this context seems to be more than a simple greeting; (cf. Judges 19:20) it is intended to calm and help Gideon to regain his inner peace. As a response to this appearance of the Lord, he builds an altar which is simply named: Yahweh/Jehovah Shalom. This is the first time in the Old Testament that the
concept of *Shalom* is so closely associated with the name of the LORD. Interestingly enough, the LORD asks Gideon to do a series of things that will/should disturb not only the peace of the people around him and the enemies of Israel, but also his own peace. He is asked to destroy the altar of Baal and also to fight against the Midianites. Both of these requests endanger his life. They are situations in which he most certainly needed the peace of the LORD and peace with the LORD. The altar stands as a witness of a Lord who can give peace to his servants, even if their ministry will cause strife and opposition.

In a dramatic incident, when Ahimaaz comes to bring news to David about the battle against Absalom and his troops, he calls to the kings and says only one word: *shalom*. After that he bows down and gives the positive message that God “has delivered up the men who lifted their hands” (NIV) against King David. However, even though there seems to be *shalom* on the outside (the conflict is over), there does not seem to be *shalom* inside David until he finds out about his son Absalom. The kings ask twice if there is *shalom* with/to Absalom (1 Samuel 18:29 and 32). And when he finds out that his son is dead the king is shaken and weeps (v. 33). Even though there was peace (absence of strife) in Israel, there was clearly a lack of *shalom* (inner peace) in the heart of David because of the death of his son. Since his son was not safe (he had no *shalom*), the king was not satisfied himself.

There are passages in the Christian scriptures that disapprove of bloodshed, and there are prophetic texts that demand and foretell an end to wars. David is glad that Abigail’s intervention prevented him from killing and exacting revenge (1 Sam. 25:31-35). God declares David disqualified to build a temple to home the Ark of the Covenant because David was a man of war and had shed blood (1 Chr. 28:2-3).
3.2.3. Peace in Poetical Books

The poetic books beginning with Job and ending with Song of Solomon belong to the third section of the Christian scriptures called the poetic books. In the Book of Psalms we have the following important associations of the concept of *shalom*. The term *shalom* is found in greater numbers (27 times) than in any of the other poetical books. There are only 3 occurrences in Proverbs and 4 in Job. Despite obvious opposition, the godly that trust in the Lord are filled with joy, and they can sleep in *shalom*. Further in the following verse, when many are arrayed against the psalmist, the one who can deliver and bring *shalom* is God.

Thus, there is safety and tranquility in the home and heart of such a person. The connection between the Lord and *shalom* is also evident in Ps. 29:11, where this is found as a result of the Lord’s blessing. “The Lord will give strength unto his people; the Lord will bless His people with peace”. The word of the Lord will thrust the people to the level or to the position where god wants to place them and give them His place. God wants them to have peace. It is their god-given right. They must believe it. Peace is their peoples; this is a promise from God.

In the wisdom literature we find the concept of *shalom* associated clearly with righteousness and with wisdom. Thus in the book of Job, Eliphaz (one of the wise) says that the wicked’s *shalom* (peace and tranquility) is only temporary, and will be taken away (5:20-21): ‘The wicked man writhes in pain all his days, thorough all the years that are laid Up for the ruthless. Dreadful sounds are in his ears; in prosperity his destroyer shall come upon him’. The KJV translate *shalom* here as “prosperity,” but the LXX translates: “…just when he seems to be at peace, his overthrow will come.” Of course,
the connection between righteousness and shalom is contested by Job who sees the wicked as living on with their houses having shalom from fear (being safe from fear). The association with fear (Hebrew pachad) is also found in the discourse of Bildad. He recognizes that “dominion and fear” are with God who is the one that can bring/make shalom (peace) in His high places that is in heaven.

The Book of Proverbs associates the concept of shalom with wisdom and obedience to the more experienced and wise. In this context shalom is associated with long life. The young student is also encouraged to desire and plan for shalom so that he/she may have joy (12:20). The following verse makes the connection between wisdom and peace obvious (3:17): Her [wisdom’s] ways are ways of pleasantness, and all her ways/paths are shalom. It seems that in this book the concept of shalom is again larger that peace (absence of strife/war); it includes prosperity, a long life, and tranquility. It is associated with the “good/blessed life.” In Psalm 34:15 (English v. 14), the father/sage urges his children to turn away from evil and do good. Part of this doing well is the search and pursuit of shalom.

Thus, we see that there is something that can be done for shalom. While it is God who grants it, there must also be an active seeking on the one who desires it. God pays attention to those who call on him. Whether God offers escape from trouble or help in times of trouble, they can be certain that they always hear and act on behalf of those who love him. “Depart from evil and do good, seek peace and pursue it” (Psalm 34:14). God had promised long life to the godly in Israel as a reward for righteous behavior (cf. Exod. 20:12; Deut. 5:33). Therefore the psalmist urged truthful speech, good deeds, and peaceful conduct. Somehow people think that peace should come to them with no effort.
But David explained that they have to seek and pursue peace. A person who wants peace cannot be argumentative and contentious. Because peaceful relationship comes from individual’s efforts at peacemaking work hard at living in peace with others each day.\textsuperscript{56}

While there will always be enemies who will not “speak \textit{shalom},”\textsuperscript{57} the psalmist can be comforted by the fact that the Lord delights “in the \textit{shalom}” of his servant.\textsuperscript{58} In this context, the term \textit{shalom} again seems to be much broader than the English “peace.” It must refer to the general well-being\textsuperscript{59} of the person who puts his trust in God. It is a great comfort to know that the Lord delights in the well-being of his servants. In Psalm 37, which can be classified as a wisdom/didactic psalm, there is a clear connection between the meek and upright with \textit{shalom}. Just as the Lord delights in the \textit{shalom} of his servants, hence the meek delights in “abundant peace.” While the connection between an upright life and \textit{shalom} is more explicit in the prophets, these verses (11 and 37) also support this (ESV): ‘\textit{But the meek shall inherit the land and delight themselves in abundant peace...Mark the blameless and behold the upright, for there is a future for the man of peace}’.

In the OT, God is seen as a God of justice. This God of justice is not like the stern figure over our courts of law with a sword in one hand and balancing scales in the other. Justice, in Biblical terms, means that God is faithful to the promises He has made to humankind, even despite the unfaithfulness of human beings. In turn, God expects just conduct from His people, faithfulness to Him and His way.\textsuperscript{60} The connection is even more unmistakable in Psalm 72 where the psalmist seems to refer prophetically to the Messianic king. Where righteousness and its fruits are present, even the nature will participate in the \textit{shalom} (prosperity). This royal psalm 72 is one of two psalms that
attribute authorship to Solomon in the superscription (cf. Ps. 127). It describes his reign but anticipates the rule of his successor, Jesus Christ, on earth in the future. The psalmist prayed for the prosperity of the Lord's anointed, ultimately Israel’s Messiah. Isaac Watts wrote the hymn “Jesus Shall Reign” after meditating on this psalm.

The psalm is quoted nowhere in the NT as referring to Jesus, but certainly it describes the elements that will make up the promised kingdom when Jesus returns. Solomon wrote of the blessings that God bestows through His anointed ruler. Because the Lord had appointed the king and because he ruled righteously, Solomon expected his reign to be far-reaching. He asked God to bless his reign with peace and prosperity because he protects the oppressed. The psalm begins with a prayer for the messianic kingship of David’s dynasty (vv. 1-2) and ends on an ascription of praise to the universal kingship of the Lord (vv. 18-19). The petition alternates between a prayer for the king, a prayer for the prosperity and justice associated with the rule, and a prayer for the extent of the rule. And this shalom will be abundant: (Psalm 72:2-3, 7): ‘He will judge your people in righteousness, your afflicted ones with justice. The mountains will bring ‘shalom’ to the people, the hills the fruits of righteousness. In his days may the righteous flourish, and shalom abound, till the moon be no more!’.

Just as in the Pentateuch disobedience and breaking of the covenant drive away ‘shalom’ and bring God’s displeasure, so does (more specifically) sin: “There is no soundness in my flesh because of your indignation; there is no ‘shalom’ in my flesh because of my sin.” In this context, the idea of health (ESV) and well-being is dominant. When sin disrupts the relationship with God, there can be no shalom. The connection between righteousness and shalom is beautifully continued and presented in Psalm 85. Here in Psalm 85, a
prayer for deliverance and an expression of hope in the power of God, indicates the intimate connection of shalom with other vibrant expressions of Israel’s faith: ‘Steadfast love’ (hesed) and ‘faithfulness’ (emeth) will meet ‘justice’ (sedeq) and peace (shalom) will kiss each other Ps. 85:10).\(^6\) In the midst of God’s anger and displeasure with people (who need to be revived), an appeal is made to the Lord’s chesed (steadfast love) for salvation. This salvation is then connected with shalom and with righteousness (vv. 7-10). While the sinful people do not deserve God’s shalom, those who fear the Lord can hope in the presence of His glory, a presence that brings righteousness and shalom together: ‘Let me hear what God the LORD will speak, for he will speak peace to his people, to his saints; but let them not turn back to folly…. Steadfast love and faithfulness meet; righteousness and peace kiss each other.’

In the Songs of Ascent (Psalms 120-134) the peaceful psalmist (man of shalom) is surrounded by those who hate peace (Psalm 120), Shalom is not just for the individual, but for all creation. This is well illustrated in Psalm 122, where “peace” and “Jerusalem” belong together, so he urges prayer for the peace of Jerusalem (Psalm 122:6-7), and wishes the peace of Israel (Psalms 125\(^6\) and 128). The last occurrence of shalom in the Psalter (147:14) gives again the due credit to God for as who “makes peace” and satisfy with “the finest of the wheat.” Again, in this last reference there is a strong connection between shalom and prosperity.

3.2.4. Peace in Prophetic Books

The prophetic books beginning with Isaiah and ending with Malachi belong to a section of the Christian scriptures called the Prophetic Books. These books record God’s messages to the people of Israel and Judah in the form of speeches or sermons, visions,
and life experiences of prophets who were probably written between about 700 B.C and 430 B.C. Some of the messages are of judgment and warning, while others focus on forgiveness and renewal. The history of the Christian scriptures attests to God’s continuous attempt to re-establish the primeval harmony of creation, and the reign of shalom in the universe. Unfortunately the divine endeavors did not meet with success. Still Yahweh continued his attempts, especially through the prophets. These spokespersons of God foretold about the advent of a golden age in which the life of paradise will be re-established. The following prophetic scriptures can give clear ideas of a new creation in which shalom of God reigns on earth.

In ancient Hebrew thought, peace (shalom) was not only the absence of war but well-being if not prosperity. A famous passages which appears twice in the Christian scriptures (Is. 2:2-4; Mic. 4:1-3) describes all nations going to Jerusalem to learn the divine law, beating their swords into plowshares and their spears into pruning hooks, abandoning their swords, and learning war no more. Micah adds that every man would sit under his vine and fig tree, an ideal picture of a small landholder in a tiny state between rival superpowers. In expectation of a better future the ideal Davidic king is called ‘Prince of Peace’, and his government is described as having boundless domination and peace (Is. 9:6-7). This shalom is fulfilled in the work of Jesus Christ is what the apostles called good news.

In the OT, attention to the concept of peace springs to importance at the same time as Messianic. It is fundamentally a looking forward to an ideal, in the confidence that God will sometime renew all things, purge away evil and fulfill all human longings. The prophetic movement, Messianic and the longing for peace are all indissolubly tied
together, for the function of the prophets was to explain to Israel the nature and purpose of the threat which faced them: the external, hostile threat was Yahweh’s means of correcting them, purging them, and bringing them back to a condition in which they could truly serve him. Thus, from its first appearance in Hosea, peace has an important theological and religious dimension. As the threat of Assyria against Israel developed, Hosea glimpsed the peace of the desert underneath the storm-clouds. He looked back to an ideal of untroubled and unbroken fidelity of the young bridge to her spouse in the honeymoon period of the desert wanderings, when the marriage-alliance was fresh and unsullied by Israel’s unfaithfulness. This unbroken joy was to be a model for the total peace when the alliance was renewed, a peace which would extend to all creation, working together in harmony:

“When that day comes I shall make a treaty for them With the wild animals, with the birds of heaven and the creeping things of the earth; I shall break bow and sword and warfare, and banish them from the country, and I will let them sleep secure”. 69

This peace is more than a deliverance from war, a release from strife; it is a positive alliance and binding together between God and man and all creation. In the imagery of the animals one may glimpse an allusion even further back, beyond the desert idyll, to the state of sinless harmony of the Garden of Eden before the fall. Not merely war, but all the aggression and competitiveness consequent on the fall, is to be transcended. 70

At about the same time, in the southern kingdom of Judah, where the tradition of the Davidic line of kings was so much more important, Isaiah is promising that this state of peace and harmony lamp, of panther with goat – in each case normally predator and prey – is the symbol of an agreement of the whole creation. 71 But the real significance of it does not remain in doubt, for this peace and saving justice flow from the spirit of
Yahweh filling the ‘spring from the root of Jesse’; it is founded on man’s acceptance of and co-operation with the gift of God. Peace founded on the spirit of Yahweh is not dead or ‘negative peace’. It is a positive force, stimulating those who enter into it to spread God’s kingship.

Unless the peace is founded on true peace with God, it is counterfeit transitory and worthless:

“If only you had listened to my commandments!
Your peace would have been like a river
And you’re saving justice like the waves of the sea” (Is. 48:18). 72

Isaiah and Jeremiah are the prophets who used this term (shalom) the most. In the prophets Porter finds the second Old Testament emphasis for this term.73 It is found in the earliest prophets and shows that despite the fact that God provided sacrifices for the obtainment of peace, “the people had no peace, either in the land or with God.”74 There is a need for a Redeemer to embody peace and to bring this peace to the people of God. This is found in the coming of the Prince of Peace (sar shalom) of Isaiah 9:6-7. The prophet envisages a golden age or ramrajya where the people live as the members of God’s family.75 They enjoy equal rights and privileges. Justice and righteousness will reign during the rule of Messiah. He will radically alter the existing disparities, injustices and evils such as oppression and exploitation of the marginalized from the society. The prophet is announcing the birth of this ‘Prince of Peace’. During his reign there will be harmony, peace and welfare throughout the country. His authority will never be threatened, and he will rule for eternity. This text gives articulation to the dream of Yahweh at the creation of the cosmos. According to the interpretation of the Christian scholars, this vision was realized in Jesus Christ,76 and continues in the Messianic hymn from chapter 11. In chapter 9 the ‘Prince of Peace’ both resembles God and is also
depicted in human terms; “he will grow in power, sit upon the throne of David and establish an eternal kingdom (Is. 9:7)”.77

*Shalom* is only possible where it is seen to be all embracing, both individual and corporate. Prophet Isaiah describes how *shalom* is only possible where it is seen to be all embracing, both individual and corporate during the ‘Day of the Lord’ in Chapter 2 and Chapter 11 about the ‘Restoration of the Messiah’s Kingdom’. “The wolf also shall dwell with the lamb, The Leopard shall lie down with the young goat, The calf and the young lion and the fatling together, And a little child shall lead them” (Is. 11:6). It indicates such a golden age is yet to come, a time of peace when children can play with formerly dangerous animals. Not all of this was fulfilled at Christ’s first coming. For example, nature has not returned to its intended balance and harmony. Such perfect tranquility is possible only when Christ reigns over the earth.78

In Isaiah 32:17 “*The fruit of righteousness will be peace; The effect of righteousness will be quietness and confidence forever.*” Prophets couple the theme of peace with the faithfulness to the covenant and violence with the sinfulness of Israel and identify injustice as a grievous cause for violence inflicted on Israel. They perceived especially the destruction of the temple and exile as natural consequences of the sins of Israelites. However, *shalom* was the desired state of harmony and communion between the two covenant partners-God and his people. Yahweh forgives the sins, renews his covenant (Is. 54:10) and restores peace. It reflects as “*Though the mountains be shaken and the hills be removed, Yet my unfailing love for you will not be shaken nor my covenant of peace be removed,*” *Says the LORD, who has compassion on you*” (Is. 54:10).
Young interpreted it as a reference to the theological covenant of grace. Another scholar claimed that the ‘covenant of peace’ was an ancient Near Eastern motif in primeval myth. Yahweh would renovate the earth because He has compassion on His people; He desires to bless them. “How was it possible for God to enter into the Sinai Covenant with his people? They had to be delivered from Egypt by ‘Moses, My servant’ (e.g., Num. 12:7). How is it possible for God to enter into a (new) covenant of peace with Israel and all the nations of the world? It is possible through the deliverance brought about by the self-sacrifice of ‘My Servant,’ who is the expression of the eternal love of God.” “Just as the Noahic settlement was formalized into a perpetual covenant, so the work of the Servant leads to a covenant pledging peace in perpetuity.” Throughout this passage more than just the deliverance of Israel from the exile is in view. More than the deliverance of Israel from sin is in view. The deliverance of all humanity from sin by the Servant is in view. However, Israel is the primary focus of the prophecy. Prophets envisioned such a peace with the coming of the Messiah (cf. Is. 57:19; Jer. 33:6; Ez. 34:25; 37:26; Mich. 5:1ff.) who will overcome all the enemies (Is. 9:3; Jer. 30:8), and establish permanent peace (Is. 2:4-6).

In the prophets we find again just as in Psalms a strong relationship between righteousness and shalom. Isaiah 48:18 is explicit in the observation that “peace and righteousness flow by observing Yahweh’s commands and can be seen as blessing.” Notice again the desire of God that his people enjoy peace: “Oh that you had paid attention to my commandments! Then your peace would have been like a river, and your righteousness like the waves of the sea (ESV).” The prophets clearly proclaim the need of
a new “world order,” a new kingdom where the shalom rules and righteousness is restored: “I will make shalom (peace) your governor and righteousness your ruler.”

In the OT, God is seen as a God of justice. This God of justice is not like the stern figure over our courts of law with a sword in one hand and balancing scales in the other. Justice, in Biblical terms, means that God is faithful to the promises He has made to humankind, even despite the unfaithfulness of human beings. In turn, God expects just conduct from His people, faithfulness to Him and His ways. The close association of justice and peace is clearly seen in the prophetical books. In a situation of oppression and injustice the people say “peace, peace, when there is no peace” (Jer. 6: 9-16 and Mica. 3: 1-12). Isaiah points out that justice and peace belong together, and true worship is not possible where the weak and powerless are exploited (Is. 58). Amos urged in the strongest terms that the way of injustice leads only to darkness and sorrow (Amos 5: 1-27). In proclaiming God's way of justice, the prophets exposed false peace.

In looking further at the tribe of Levi, we find in Mala. 2:1-8 that God had made a covenant with the tribe of Levi - a covenant of life and peace!

“You will know that I have sent you this admonition so that my covenant with Levi may continue, says the Lord Almighty: ‘My covenant was with him, a covenant of LIFE and PEACE, and I gave them to him; this called for reverence and he revered me and stood in awe of my name. True instruction was in his mouth and nothing false was found on his lips. He walked with me in PEACE’ and uprightness, and turned many from sin.”

There are several important concepts in this passage. The first is that God's covenant with the tribe of Levi was one of life and peace. This supports God's command in Numbers that the Levites were not to go to war, but it goes beyond it. The Levites were to be active in the promotion of life and peace. The second concept is that this covenant of peace with Levi would continue. The researcher believes that here God is saying that this covenant
of peace is to continue through the priesthood of Believers. Through Christ, the Church became a royal priesthood. The Christian no longer has to go through a priest to contact God and to receive forgiveness of sins.86

In the book of Daniel the word ‘peace’ is reflected in two occasions, one in the manner of greetings next as king’s wise decree to all the people, nations, and languages that dwelt in all the earth by using the similar words “Peace be multiplied to you”. In the first occasion, king Nebuchadnezzar promoted Daniel’s friends named Shadrach, Meshach, and Abed-Nego in the province of Babylon and proclaimed the following greetings as:

“To all the peoples, nations and languages that dwell in all the earth:
Peace be multiplied to you. I thought it is good to declare the signs and wonders that the Most High God has worked for me.”87

In the next occasion when God shut the mouths of the lions to save Daniel, then King Darius a wise decree to all the people, nations, and languages that dwelt in all the earth:

“Peace be multiplied to you, I make a decree,
That in every dominion of my kingdom men tremble
and fear before the God of Daniel: for HE is the living God, and steadfast forever, and His kingdom that which shall not be destroyed, and His dominion shall endure to the end.”88

So Daniel because of his faith and trust in the living God was never put shame but prospered not only in the reign of Darius, but also in the reign of Cyrus, the Persian.

In conclusion, from a brief survey of the term “shalom”, the researcher is clear that the term is not simply referring to absence of strife and war, but it has a broader meaning. The most essential peace in the OT is that between man and God, and that is not possible without sacrifices and obedience to his rule. God is the only one who can confer shalom (peace, wellness and prosperity) on his people and who even delights to do that. But for that to happen, human beings must live in submission and trust to Yhwh
shalom, and they must actively pursue it. Throughout their history the people of Israel have failed to live in such a way as to delight God and to enjoy his shalom. However, hope remains in the coming eternal kingdom of the ‘Prince of Peace’ who will unite in his kingdom of shalom and righteousness. There can be no shalom without righteousness; the two must be clubbed with each other.

3.3. Perspective on Peace in the New Testament

The New Testament (NT) which was written on birth of Jesus Christ, His life, His ministry, His crucifixion, contains His teachings and the teachings of His main disciples. The primary and basic idea of the Biblical word “peace” is eirene in the NT. The most frequent Greek term for “peace” is eirene occurs about 100 times in the NT. Now a brief discussion on the subject of peace in the Biblical and the Christianity before tracing the divine remedy for man’s loss of peace and desperate need for it: Peace in the NT written in Greek is completeness, soundness and wholeness. It is a favorite Biblical greeting. It is found at the beginning or end of most of the NT letters. It is a common word among the Semites. Even dismissal is expressed by the word. It means cessation from war; friendship between companions as well as friendship with God through a covenant. Contentment or anything working towards safety, welfare, and happiness is included in the concept. The noun eirene occurs in the NT 92 times in every NT writings except 1John. The word is eirene was the Greek goddess of peace “Irene,” our pronunciation of that very word when we say that a person is irenic, meaning peaceful or conciliatory. So Eirene is a potent word in the NT. The angels used it to announce the birth of Jesus: “Glory to God in the highest, and on earth eirene among those whom he favors.” (Luke 2:14) and it is virtually equivalent to the gospel message
(Acts 10:36). The word is also used as a standard greeting in most NT letters. For example: “Grace to you and ‘eirene’ from God our Father and the Lord Jesus Christ.” (Rom. 1:7). It is also the heart of a blessing which we use to-day in worship (Phil. 4:7).

The various meanings of eirene in the NT can be divided into four groups: firstly, it is used to describe the flourishing condition of the church and its salvation. Secondly, it is used to describe peace in a community brought about through the conversion of individuals and linked through the Holy Spirit. Thirdly, the kingdom of God itself and the inner disposition of those who keep the Covenant in love and grace, and fourthly, it describes reconciliation with God that is both the gift of God and the fruit of that gift, what theologians call justification. Through reconciling with God, Christ brings unity, the healing of division, the end of the Old Covenant and the creation of a new humanity which in short is called “peace.”

The NT word “peace” is multidimensional and they do not describe it in Christian sense. They offer short treaties of ‘faith’ (Hebrews 11), ‘love’ (1 Cor. 13), the ‘law’ (Rom. 7), but give no parallel treatment of peace. However, it takes on a new flavor as a term which is now defined by what God has done for human beings through Jesus Christ. In many a passage the gospel, the good news, is precisely the message of peace. Yet a reading of the NT yields the impression that peace is sometimes at issue even when the word itself does not appear. The concept is central to the gospel message articulated in the NT and so the Christian movement understood its mission as extending to the rest of the world what it had received, namely, God’s offer of peace. The term also has links with mercy or grace. In the Gospels of peace is spoken in relation to Jesus. Peace comes through union with Jesus Christ and surpasses all human thought it cannot
be affected by human ingenuity. It reigns in the hearts of Christians, who are joined in the peace of the one body of Christ. In the material use of the NT we find peace as a feeling of rest, as a state of reconciliation with God, and as eschatological salvation.

The NT contains some surprising texts, as well. Why do we call Jesus "Prince of Peace" when he said, “Do not think that I have come to bring eirene on earth; I have not come to bring eirene, but a sword” (Matt.10:34). Indeed, “peace” sounds strangely militant in a few New Testament texts: “The God of eirene will shortly crush Satan under your feet (Romans 16:20).” And in Ephesians 6:13-15 the “gospel of eirene” is part of the whole armor of God, with which one is enabled to “withstand in the evil day.” Peace in the community also appears in the NT. There are four occurrences of the verb ‘have peace” or “live in peace” (eireneuo) appear as parenesis, as exhortations to live in peace with one another (Mark 9:50; Rom. 12:18; 2 Cor. 13:11; 1 Thess. 5:13). Also twice the adjective “peaceful” (eirenikas) is used, (Heb. 12:11 and Jas. 3:17). Matthew 5:9 speaks of the peacemakers (eirenopoioi) in reference to God’s own children, and Col. 1:20 refers to Christ as the Son who made through the blood of his cross.

3.3.1. Peace in the Synoptic Gospels

In the Synoptic Gospels, Jesus’ ministry is remembered as a ministry of teaching, preaching, and healing (Matt. 4:23). In the texts dealing with healing, the traditional biblical understanding of peace as wholeness can be seen, Jesus’ form of dismissal, “Go in peace,” is often coupled with the statement, “Your faith has saved you” (Mark 5:34; Luke 7:50; 8:48), an indication that physical healing is a component of wholeness before God. “God in peace” is a congratulatory description of that wholeness. “Let what is now in force for you in this moment continue!” is a formula that signifies both present reality
and future possibility; a relational wholeness before God exists now and can exist in the future. Luke 7:47-50 includes God’s forgiveness as an ingredient in this peace. Therefore, when Jesus’ disciples are sent out in mission to proclaim the nearness of God’s reign, they are told to announce God’s peace to those who receive them (Luke 10:5; Matt. 10:13).  

Luke in his own language reflects peace in different shades of meaning for the term. In the infancy narratives peace is virtually indenitified with that salvation which is to characterize the New Age (Luke. 1:79; 2:14) and it will be inaugurated by the resurrection (Luke. 24:36). The seemingly ritualized dismissals by Jesus of those healed, “Go in peace, your faith has saved you” (Luke. 7:50; 8:48), combined the religious emphasis on the presence of God’s saving power and the return of well-being with the normal biblical wish for a safe journey. Luke shows understandings of peace in religious contexts such as security from theft (Luke. 11:21), the averting of war (Luke. 14:32), respite from persecution (Acts 9:31), the reconciliation of clashing parties (Acts 7:26) and the solution of conflict within the Christian community (Acts 15:33). 

The theme of peace and unity also occupied an important part in the Sermon on the Mount. He said, “Blessed are the peacemakers, for they will be called sons of God” (Matt. 5:9). Peacemakers, provide a powerful testimony to those who observe their efforts. The world is so contaminated by conflict that even the ungodly will eventually recognize that God himself is working in and through those who make peace. Later in this sermon, Jesus again urged His followers to seek peace and unity. Knowing that God will sternly judge anyone who condemns or has anger toward his brother (Matt. 5:21-22), Jesus gave this command: “Therefore, if you are offering your gift at the altar and there
remember that your brother has something against you, leave your gift there in front of the altar. First go and be reconciled to your brother; then come and offer your gift” (vv. 23-24). Peace and unity are so important that Jesus commands us to seek peace.  

The birth of Jesus gives glory of God and fullness of the life to those whom God has favored. The translation ‘on whom his favor rests’ still causes some surprise to those long accustomed to the earlier ‘peace on earth to men of good will’. Luke and Matthew both make extensive use of the concept of peace, but in different senses: with Luke, it is primarily the qualifying the relationship between God and man. John the Baptist’s work as prophet will be ‘to guide our feet into the way of peace’ (Lk.1:79); and as soon as Jesus is born the angels praised God with the words as:

“The second hymn, the work of the archangel Gabriel, is introduced by the words ‘Glory to God in the highest heaven, and on earth peace to those he favors’.”

This angelic hymn encapsulate the very purpose of the incarnation of the Son of God. Through his coming to earth, God gets his glory, and the human beings attain their ‘shalom’ and for this Christ has to take upon himself human miseries, sufferings, frustrations and pains. As in the benediction in the Gospel of Luke the incarnation is in close association with the presence of peace. However, here peace has less of an ethical dimension and more of the comprehensive nuance of the Hebrew ‘shalom’, the fullness of salvation. The final use of peace in the infancy narratives is a fitting conclusion to the triptych of saying on peace. At the conclusion of the narratives surrounding the birth of Jesus is presented in the temple before Simeon and Anna, a pair from the ranks of the ‘anawin’, much like the couple with which the narrative begins (Luke. 2:22-38). On seeing the child Simeon says: “Lord, now You are letting Your servant depart in peace, According to Your word” (Luke. 2: 29). In Simeon’s prayer we see the close association
of peace with salvation. Simeon then represents one of those “on whom God’s favor rests,” and now he can commit himself to God in peace. The *shalom* which God grants in the coming of Jesus conquers even the barrier which death erects to the realization of God’s love.\textsuperscript{106} Even while at the solemn entry into Jerusalem, so significant as the moment at which Messiah enters into his possession, the whole group of disciples joyfully cry out ‘Peace in Heaven,’ the refusal of Pharisees to accept their ovation brings Jesus to lament for Jerusalem: “If only you, too, had understood today the message of peace” (Luke. 19:38-42). As its Gospel of peace it primarily envisages peace with God - acceptance of his favor - as the angels, the *Benedictus* and the chant at the entry into Jerusalem indicate (Luke. 19:38).

Matthew on the other hand starts out from quite a different problematic, and has a largely different view of peace. Luke’s vision of peace could be described as vertical but Matthew’s is definitely horizontal.\textsuperscript{107} In ancient Israel it was believed that truth should be proclaimed from mountain heights. Setting forth ways in which the gospel goes beyond the law, the ‘Prince of Peace’ “went up on the mountain” (Matt. 5:1), promising the happiness of God’s children to those for whom peacemaking is vocation. The ultimate in god like character is set forth in the climatic Beatitude: “*Blessed are the peacemakers, for they shall be called sons of God*” (Matt. 5:9).\textsuperscript{108} The Gospel proclaims that peace is a gift of God, rooted in the justification which God has given to his people through the death and resurrection of his son, Jesus Christ. It became the individuals in their baptism. From the very beginning this was not only a matter of a personal, but also inner peace with God. To be a child of God means to be a member of his entire family of a community
which transcends the barrier of race, culture and national boundaries. These are from God, who had reconciled his people with him and to one another (Eph. 2).\textsuperscript{109}

Thereby these earth-bound realities are elevated to the heavenly sphere. They become salvific, cross assumes the face of crown, and suffering becomes the synonym of glory. This is the good news of the incarnation. It is virtually equivalent to the gospel in Acts 10:36: “You know the message which he sent to the people of Israel, preaching \textit{eirene} by Jesus Christ.” It becomes part of the standard greeting of most letters in the New Testament. For example: Grace to you and \textit{eirene} from God our Father and the Lord Jesus Christ (Romans 1:7). It is the heart of a blessing which we use to this day in worship: And the \textit{eirene} of God, which surpasses all understanding, will guard your hearts and your minds in Christ Jesus (Philippians 4:7).\textsuperscript{110}

\subsection*{3.3.2. Peace in the Gospel of John}

When we turn the Gospel of John we come to a later stage in the church’s memory of Jesus’ ministry, at the end of the first century. At the conclusion of the Gospel the risen Jesus leaves his disciples a legacy: “\textit{Peace be with you}” (20:19). This is a reminder that Jesus refused the role of popular Messiah (6:15), defined in terms of power (6:30-32). The disciples had misunderstood his kingship of peace in John (12:16) because He did not fulfilled their expectations. But the risen Lord had returns to give them the legacy of peace and to send them as He has been sent by His Father (20:21). The resurrection account shows Jesus in divine glory but they also show Him in human solidarity offering peace to his disciples. Peace is the theme of the risen Lord’s first appearance to the apostolic community (20:19-23).\textsuperscript{111} The fearful disciples had gathered is closed door except Thomas. They had tried to escape by locking themselves in a place
secured against outside threats to escaped prison. The event took place on the first day of the week. Jesus came and stood in the midst, and said to them “Peace be with you.” This is one of the examples, in Jesus’ each and every appearance after his resurrection till his ascension he appeared with the greetings of peace as he is the possessor of the peace.

Elsewhere in John’s Gospel the word “peace” occurs only twice, and both times it stands in juxtaposition to “the world.” Both references are in farewell discourses, a literary form unique to John’s Gospel. With these words, John’s Jesus prepares his disciples for the time to come. Further, it is disconcerting that a man facing the torture of crucifixion could speak so emphatically about peace and victory (14:27; 16:33).

“Peace I leave with you, my peace I give unto you:
Not as the world gives, give I unto you.
Let not your heart be troubled, neither let it be afraid.”

Here, Jesus is the source of true peace and he promises to His disciples as He leaves the true peace with them, His last, His best, His dying legacy – peace; not the kind the world gives. According to Kenneth Barker, it is a common Hebrew Greetings, which Jesus uses here in an unusual way. The term speaks, in effect, of the salvation that Christ’s redemptive work will achieve for his disciple’s total well-being and inner rest of spirit, in fellowship with God. All true peace in his gift, which the repetition emphasizes, “I do not give... as the world gives.” Men have peace societies, temples, and plans, but simultaneously arm for war every time. They killed the “prince of peace” and ignore Him still, so they will have no peace until He comes to reign again. The detailed explanation has said in Chapter IV. In its greetings of peace the world can only express a longing of wish. But Jesus’ peace is real and present.
Here, Jesus commanded and promised his disciples about Christian persecutions. In N.T. it is the 40th prophecy in John the Gospel. Jesus has told to his disciples these things so that in Christ they may have perfect peace and confidence. In the world they have tribulation and trials and distress and frustration, but be of good cheer, take courage, be confident, certain, undaunted, for Jesus had overcome the world, deprived it of power to harm and conquered it for us.

3.3.3. Peace in the Historical Book

In the Book of Acts the word “peace” designates the resolution of a private conflict (Acts 7:26) and a political one (Acts 12:20), it refers to the absence of fighting and war (as in Luke 11:21 and 14:32). In Acts at the end of historical book when Paul was before Governor Felix:

“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, we acknowledge this in every way and everywhere, most excellent Felix, with all thankfulness.”

Here, Tertullus describes the Governor Felix as a guarantor of peace, in terminology suggestive of the Augustan imperial design. Tertullus was a special orator called to present the religious leaders’ case before the Roman governor. He made three accusations against Paul: First, he was a troublemaker, stirring up riots among the Jews around the world; second, he was the ringleader of an unrecognized religious sect, which was against Roman law; and thirdly he had tried to desecrate the temple. The religious leaders hoped that these accusations would persuade Felix to execute Paul in order to keep the peace in
Palestine. Further one more illustration, the development of the Church prospers in Palestine in peace:

> “Then the Churches throughout all Judea, Galilee, and Samaria had peace and edified. And walking in the fear of the Lord and in the comfort of the Holy Spirit, they were multiplied.”

After Saul, the zealous persecutor, was converted, the Church enjoyed a brief time of peace. According to Dake’s Annotated Reference Bible, there are five blessings of the Church after the conversion of Saul into Paul. One of the first and chief blessing, the rest or peace – no more persecution throughout all Judea, Galilee and Samaria.  

Christians are sent on their way “in peace” (Acts 15:33; 16:36), a traditional Hebraic usage. In Acts 10:36, alluding to Is. 52:7, describe Jesus as bearer of a message of peace that God has sent to Israel. Acts 13:26 further indentifies this good news as “the message of salvation.” In Acts, “peace” thus carries the full range of meaning evident elsewhere in the NT from cessation of hostility between human beings to reconciliation between God and humanity salvation itself. What God has initiated comes to fruition in the lives of people. The Messiah of peace brings peace to people, and they in turn practice peace among themselves.

In Acts chapter 10 which is described as the ‘Pentecost of the gentiles,’ recounts the conversion and gift of the spirit to Cornelius as the opening scene of the dramatic spread of the gospel to the gentile world. Prior to the baptism of Cornelius, Luke recounts a speech of Peter which incorporates much of the missionary theology of the early community. Peter begins by describing God as the one ‘who does not show favoritism, but accepts those from every nation who fear him and do what is right’ (Acts 10:34) and then goes on to give a kerugmatik summary of the life of Jesus (Acts 10:37-43), in a
manner similar to other places in Acts (e.g. Acts 3:12-16; 5:30-32). Here, however, the summary is introduced by an even shorter epitome (Acts 10:36): “You know the word which he sent to Israel, preaching the good news of peace (euangelizomenos eirene) through Jesus Christ”. The subsequent narration of the life, death and resurrection of Jesus are thus called the good news of peace.124

3.4. Peace in Pauline Writings

The term “peace” occurs, in fact, 43 times in the thirteen letters traditionally attributed to Paul. The concept of peace would seem, then, to have a central place in the theology of Paul.125

About half of the 92 occurrences of “peace” in the NT are in the Pauline letters. 42 occurrences are in the Pauline corpus. In none of these texts is peace something attained only after this life is over. At least 13 peace passages are texts of parenesis (pastoral encouragement and admonition) dealing directly with Christian behavior practicable in the present. Some texts speak of peace among people in terms of general social tranquility (as shalom). A preponderance of passages speaks of the peace that human beings have before God because of the work of Christ, a peace that may be extended to relationships among people. About 15 passages assume no such distinction: The peace that God gives inaugurates peace among people. Several passages speak of peace as a gift and blessing from God, while one (Gal. 5: 22) sees peace as a fruit of the Spirit (cf. Jas. 2: 14-18).

In Pauline writings, inner peace comes from God and is a gift of God. Peace is an essential characteristic of his being and it is from that being that we receive peace. Now may the Lord of peace himself give you peace at all times in all ways (2 Thess. 3: 16).
This does not refer only to inner peace. The Hebrew Scriptures are no less clear in their affirmation that *Pax*, peace with neighbors, peace within the borders and at the borders, is a gift of God and so of course is *Shalom*.\textsuperscript{126} Several times in Paul’s writings he refers to ‘the peace of God’ or ‘the peace from God.’ The concept of peace seems, then, to have a central place in the theology of Paul. For Paul, God is the God of Peace and Paul’s letters invariably begin with a salutation extending the peace of the God to his readers.\textsuperscript{127}

In the letter to Romans, Paul strikingly contrasts the ‘Prince of Peace’ with *Pax Romana*. The NT word for peace is *eironeia*, which has given us such English words as irenic, irenics, and ironical, as well as the name *Eirene*. *Eirene* was the Greek Goddess of peace, to whom the Romans gave the name *Pax*. In art she was represented as a youthful female, her left hand cradling a cornucopia, her right hand holding out an olive branch. *Eirene* was worshiped in Athens and in Rome. Vespasian built a magnificent temple dedicated to her. In the NT world Greek was the lingua franca, and Paul uses it in all his letters. To the citizens dwelling in the capital of an empire that worshiped Mars (Gk. *Ares*) as well as *Eirene*, Paul quotes the prophetic insight, “the way of peace they do not know” (Rom. 3:17, quoting Isa. 59:8).\textsuperscript{128} To a city that celebrated military triumphs with riotous festivals, Paul pointed out the “The kingdom of God does not food and drink, but righteousness and peace (*eirene*) and joy in the Holy Spirit” (Rom. 14:17). The Romans sought peace by mastering the world, grinding down all “lesser breeds,” with legions tramping the streets where Jesus lived. The Roman Christians, Paul writes, “Let us then pursue what makes for *eirene* and for mutual building up” (Rom. 14:19).\textsuperscript{129}

According to W. Foerster, “Peace, then, embraces the salvation of the whole person, and in Christ this is already present as the power of God”\textsuperscript{130} J.L. McKenzie agrees with him...
when he says: Peace comes through union with Jesus Christ and surpasses all human thought; it cannot be affected by human ingenuity (Phil 4:7). It reigns in the hearts of Christians, who are joined in the peace of the one body of Christ (Col 3:15). Peace is the fruit of spiritual-mindedness (Rom 8:6); in this verse peace is coupled with life, of which it is the fullness. Paul’s phrase, “the God of peace” (Rom 16:20); 1 Thess. 5:33f) is equivalent to “saving God,” as peace in the New Testament becomes very nearly synonymous with salvation.\footnote{131}

According to Dorothy Woods peace is one of the fruits of spirit and should be added in Gal. 5:22. When Jehovah Shalom, the Lord which is our peace, manifests Himself in our life the torment of worry and misery will dissipate from our thought and we will find refuge in the cradle of His arms. The Lord does not want us to be afraid of what is going on around us. He wants us to look up to Him. God, being multifaceted, reveals Himself as one that will see to His Word: the one that will provide for us, the one that will protect us, and the one that will fight for us. This is why Jesus is revealed to us as the ‘Prince of Peace’, so that we may allow Him to speak to the problems of our lives and walk us through Him.\footnote{132} “The gospel of peace” is a phrase expressing the continuity between Jesus’ preaching (Eph. 2:17; Acts 10:36) and Christian preaching after Easter (Eph. 6:15). And a specific kind of activity marked those who became Jesus’ spokespeople in the world; they held the office of “the ministry of reconciliation” (2 Cor. 5:18).\footnote{133} In the following lines the researcher intent to take a close look into these letters and attempt to set forth more fully about the Pauline teachings about peace. It can subdivide into five headings for our easy understanding as Paul’s greeting formula, idea of peace, reconciliation, prescription and peace as a task.
3.4.1. Pauline Greeting Formula

The use of “peace” as a word of greeting implies a desire for the addressee’s well-being in the widest sense. Such usage was common in ancient Semitic culture. In Paul’s greetings, peace (eirene) joins grace (charis) in a brief summary of the apostle’s Christian message to the churches he had founded. Paul’s typical greeting of grace and peace (Rom 1:7, 1 Cor. 1:3, 2 Cor. 1:2, etc.) includes the benediction sharing of God’s love, the present well-being which that love provides, and the hope of eschatological fulfillment. It may begin with what is the most frequent use of the term “peace” in the letters, the formula of greeting which occurs at the very beginning of each. It is regularly “grace and peace to you” as well as “grace, mercy and peace” (in 1-2 Timothy), and these words are usually followed by the fuller phrase “from God our Father and the Lord Jesus Christ.” This form of salutation is unknown previous to the NT, and it appears to be a creation of the early Church, perhaps of Paul himself. The customary Greek form of address in a letter can be found in Acts 23:26.

In the greeting formula, “peace” is the result of “grace” out of his unconditional love, God has brought about our salvation, which restores us to a state of wholeness, or “peace.” However, the NT’s reference to a holy kiss (en philemati hagio) and kiss of love (en philemati agapes) transformed the character of the act beyond a greeting as ‘Greet one another with a holy kiss.’ Such a kiss is mentioned four times in Paul’s idea in his letters Rom.16:16, ICor.16:20, II Cor. 13:12 and I Thess. 5:26. Therefore, because he has conferred it, he is the “God of peace,” and the Gospel preaching is “the good news of peace.” In Pauline writings continued this beautiful greeting of the risen Jesus is always seen. At the beginning of those letters we can read in the NT, “Grace and peace
from God our Father and the Jesus Christ” (Rom. 1:7; 1Cor. 1:3; 2 Cor. 1:2; Gal. 1:3; Eph. 1:2; Phil. 1:2; 1 Thess. 1:1; 2 Thess. 1:2; 1 Tim. 1:2; 2 Tim. 1:2; Tit. 1:4; Phlm. 1:3). Receiving the peace of Jesus meant more than personal well-being. The good news is that God has brought us salvation that is peace through the death and resurrection of his Son.

3.4.2. Pauline Idea of Peace

In the NT the Greek verb to ‘call’ appears about 150 times, and in most cases of God calling human beings. In the OT God called Moses, Samuel and the prophets; in the NT Jesus called the twelve and latter Saul of Tarsus. Even today, although we are neither prophets nor apostles, he still calls us into his service. It is a wonderful fact that God cares about us enough to call us personally and individually. In consequence, God is ‘he who called us’; and we are the ‘called according to his purpose.’ The question before us is this: what, according to Scripture, does God call us to? What is our divine vocation? In answer to this question about ‘vocation,’ we have to make a similar distinction to the one we made with regard to ‘guidance,’ namely between our ‘general calling’ and our ‘particular callings’. Every ones ‘general calling’ is that of all Gods’ people, and is therefore the same.

Further, God’s ‘general calling’ is into sevenfold as he calls all of us to Christ, to have fellowship, freedom, peace, holiness, witness, suffering and glory. In details we can reflect into the following manner. Called to have fellowship with Jesus Christ, called to freedom, called to peace, called to holiness, called to witness, called to suffering and and called to glory. Thus the call of God is not for this life only but also to spend eternity with him in the new universe. Here God's sevenfold general calling is for
freedom, peace, holiness, witness, suffering and glory. More simply, it is a call to belong to Christ in time and eternity, to love one another in the peace of his new community, to serve witness and suffer in the world. This is the fundamental meaning of ‘Christian vocation.’ It is the same for all of us, and we are exhorted to live a life that is worthy of it.152

In particular as we are ‘called for peace,’ “Let the peace of the Christ rule in your hearts, since as members of one body you were called to peace” (Col. 3: 15). The reference to the ‘one body’ gives us the clue to Paul’s meaning. He is not here referring to peace of mind, heart or conscience, but to the peace (‘shalom’) of reconciliation with each other in the kingdom community of Christ. Our calling is to belong not only to Christ but also to the people of Christ153 and forgiveness is the key to peace. Paul’s idea of peace in Colossians 3:13 reflect that to forgive means that people have to make a decision to walk in forgiveness daily. Each and every day people make choices; people choose what to wear, what to do, what to eat and where to go; the list goes on and on. It is the same with forgiveness too; people make the choice to forgive154 because it is the key to peace. At last Paul’s idea of peace is “Praying without ceasing” (1 Thess. 5:17). Prayer is the medium of peace. It is a means of communication of the created with the creator. Through prayer, love is expressed. Each day should be devoted to peace.155

Thus the humble formula of Paul’s letters already contains what is essential to his understanding of peace. But the idea is developed in two principal ways. The state of peace which we enjoy thanks to God’s grace can be seen in relationship to God, on the one hand, and to our fellow human beings, on the other. The first of these relationships is developed in Romans, the second in Ephesians. If the latter is not the work of Paul
himself, as many scholars today believe, then we may conclude that, while the Apostle
did not explicitly draw out this implication of his thought, a disciple undertook to do so.

3.4.3. Pauline Reconciliation with God and Others

The word “reconcile” means “to bring together again.” A distraught husband
wants to be reconciled to his wife who has left him; a worried mother longs to be
reconciled to a wayward daughter; and the lost sinner to be reconciled to God. Sin is the
great separator in this world. It has been dividing people since the very beginning of
human history. When Adam and Eve sinned, they were separated from God. They had
sinned against God’s will, and there could be no harmony to reconcile the sinner by
themselves, but a God of holiness must see to it that sin is judged. God solved the
problem by sending His Son to be the sacrifice for our sins, thereby revealing His love
and meeting the demands of His righteousness. It was truly a re-conciliation (see Col.
2:13-14).156 The Book of Romans, there are ten scriptures quoted on peace which gives
more importance to the reconciliation with God. Similarly, the Book of Ephesians, there
are 6 scriptures on peace which gives more importance to the reconciliation with others.
Below are some of them which are explained in the subsequent paragraphs.

In Romans Paul shows how all human being are sinned who “fall short of God’s
glory” (Rom. 3:23). In this respect there is no distinction between Jew and Gentile: all are
“enemies” of God, exposed to his “wrath,” unable through any efforts of their own to
become “righteous.” In chapter 5 Paul begins to speak of the effects of this righteousness,
which is God’s free gift. Therefore, as we have been justified through faith, we have
peace in relationship to God through our Lord Jesus Christ (Rom. 5:1), through whom we
have also obtained access, in faith, to this grace in which we stand, and we boast in hope of God’s glory.”

The peace which we enjoy as a result of justification is far more than a freedom from anxiety, an inner “peace of mind.” The change that has taken place is not simply a change in how we feel; it is a change in the reality of our relationship to God. Before Christ died and rose, this relationship was one of strife. On our side, Paul can speak of hostility; he says we were ‘enemies’ of God (Rom. 5:10). It cannot be said God was an enemy to us, but Paul does speak of his “wrath” towards us. The wrath of God is a metaphor which expresses that entire order of existence in which sin placed us in opposition to him and his designs.

The coming of peace then signals a whole new ordering of our relationship to God. The hostility has been banished and, on God’s side, his “wrath has been changed into “grace.” Christ is the channel through whom we have both “peace” and “access to this grace in which we stand.” Paul also refers to this removal of God’s wrath and our hostility as “reconciliation.” If, while we were enemies, we were reconciled to God through the death his Son, it is much more, now that we are reconciled, that we shall be saved (daily delivered from sin’s dominion) through his resurrection life. This passage makes it clear that God alone through Christ is the author of peace and that this peace consists in a restoration of humanity’s rightful relation to God.

The word “peace” takes on additional nuances when appears with other significant terms: peace and love, peace and righteousness, peace and honor, peace and mutual up building. These combinations offer possibilities for more precise definitions of peace. For example, peace and honor are eschatological rewards in Rom. 2:10, while in
Rom. 14:17 peace and mutual up building are present pursuits in the Christian community. God has established peace not merely with sinners or the godless, but with God’s enemies: “While we were enemies, we were reconciled to God through the death of his son” Rom. 5:10. In a parallel text, 2 Cor. 5:18-21, Paul defines Christian ministry as a ministry of reconciliation, identical with the ministry of justification which is shown in 2 Cor. 3:9. Though this ministry those who had been enemies of God call other enemies into a new reconciled relationship with God, a relationship offered to them purely as a gift, as a sign of God’s love Rom. 5:8. In Eph. 6:15, this ministry, that Christian proclamation is the gospel of peace.

In Ephesians, Reconciliation with others is spoken of as banishment of hostility thus peace making peace. Paul takes a further step to prove that hostility was not only between God and humanity, but also between Jew and Gentile. Thus he addresses the question of establishing peace within the human race, and asserts that this reconciliation also flows from the redemptive work of Christ. The scriptures reflect (Eph. 1:2) Grace and peace to you from God our Father and the Lord Jesus Christ. Jesus Christ is our peace (Eph. 2:14). He made peace (v.15), and He preached peace (v.17). As the Judge, He could have come to declare war. But in His grace, He came with the message of peace. Jew and Gentiles are at peace with each other in Christ, and both have open access to God. This reminds us of the rent veil at the time of Christ’s death. Reconciliation is complete. Jesus Christ purpose was to create in himself one new man out of the two, thus making peace.

According to scripture (Eph. 2:17) ‘Jesus came and preached peace to the people who were far away and peace to those who were near’. Here Paul’s means the Jews were
near to God because they already knew of Him through the Scriptures and worshiped Him in their religious ceremonies. The Gentiles were far off because they knew little or nothing about God. Because both group could be saved by hearing the ‘Gospel of peace.’ God has given to us the ministry of reconciliation. The believers are his ambassadors of peace and their feet should be shod with the preparation of the ‘Gospel of peace’ (Eph. 6:15). Ends with the scripture, ‘Peace be to the brethren, and love joined with faith, from God the Father and the Lord Jesus Christ, the Messiah, the Anointed One (Eph. 6:23).

Paul who clearly explains the link between Christ’s saving work and peace. As Leon-Dufour writes; Being “our peace,” Christ has made peace; He has reconciled the two peoples, uniting into one sole body (Eph 2:14-22). He had “reconciled all creatures through Him, whether on the earth or in the heavens, making peace through the blood of His cross” (Col 1:20). It is, then, because “we are gathered together in one same body” that “the peace of Christ reigns in our hearts” (Col 3:15), thanks to the Spirit who weaves between us one solid bond (Eph 4:3). Every believer, once justified, is in peace through Jesus Christ with God (Rom 5:1), the God of love and peace (2 Cor. 13:11), who sanctifies him “completely” (1 Thess. 5:23).

Fundamentally, the teaching of Romans; all of humanity was hostile to God, but Christ has effected a reconciliation, giving us peace and “access.” Before this however, Ephesians speaks of another enmity and another reconciliation:“He is our peace, for he has made both one and demolished the dividing wall, the enmity, in his flesh…that in himself he might make the two into one new person, making peace” Eph. 2:14-15. Here the reconciliation between two groups of human beings, Jews and Gentiles, who had
previously been divided by a wall of hostility, but are now, thanks to Christ, at peace. The source of this peace with one another is the peace which we all have with God, and both alike have been won by Christ. We cannot be reconciled with God without at the same time being reconciled with each other. This fundamental healing of all relationships within the human family is a gift. It is not something that we do, but something that has already been done for us. Christ is our peace.164

3.4.4. Pauline Prescription for Peace

According to Wayne S. Walker in these verses, we have Paul’s prescription for peace. First, there is a negative note, “Be anxious for nothing.”165 A medical expert proves us that stress produced by anxiety is one of the greatest mental health problems in our nation. People worry about losing their jobs, their investments, and their health. These are all legitimate concerns, but there is a difference between concern that produces the proper preparation and provision on the one hand, and anxiety or worry on the other. It often may be a fine line, but Christians need to stay on the side of not being anxious. Paul learned how to be content (Phil. 4:11-13). He also encouraged others to be content (1 Tim. 6:6-8). But how can we learn to be content? We need to remember that God has promised, “... ‘I will never leave you nor forsake you.’ So we may boldly say: ‘The Lord is my helper; I will not fear. What can man do to me?’” (Heb. 13:5-6).

Secondly, there is a positive note, “But in everything by prayer and supplication, with thanksgiving, let your requests be made known to God” (Phil. 4:6). Notice the contrast in this verse. “Be anxious in nothing, but in everything by prayer and supplication....” Paul is saying that God’s antidote to worry is prayer. “Oh, what peace we often forfeit, Oh, what needless pain we bear all because we do not carry everything
to God in prayer.” While there are technical differences between prayer and supplication, the two are obviously related (1 Tim. 2:1). But Paul adds the phrase, “With thanks giving.” It has been my experience that too many of our prayers begin with a cursory word of “thanks for all the blessings both physical and spiritual,” and then launch in to “give us this; please do that; let us have something else.” It is true that one purpose of prayer is to make our requests known, but we need to express more thanks. Remember the ten lepers (Lk. 17:11-19)? "In everything give thanks; for this is the will of God in Christ Jesus for you" (1 Thess. 5:18). At the same time, we certainly can let our requests be made known to God. “Cast your burden on the LORD, and He shall sustain you; He shall never permit the righteous to be moved” (Ps. 55:22). And the reason why we cast all our cares on Him is “for He cares for you”(1 Pet. 5:7).Thus, we need to cleanse our minds from all anxiety and put our trust completely in the Lord to take provide for us.

Thirdly, then, there is the result. “And the peace of God, which surpasses all understanding, will guard your hearts and minds through Christ Jesus.” The peace that comes from being in a right relationship with God so that we can be anxious for nothing but cast all our cares on Him is not the peace of this world. Rather, it comes only from God through Christ. Jesus said, “Peace I leave with you. My peace I give to you; not as the world gives do I give to you...” (Jn. 14:27). This peace surpasses understanding. Like the love of Christ, it “passes knowledge” (Eph. 3:19). This does not mean that we cannot understand it period, that it is something better felt than told. In fact, Paul says that we may “know the love of Christ which passes knowledge” and surpasses mere human understanding and knowledge, and can be known only by those who have the understanding and knowledge of Christ. And this peace will guard or keep our minds.
3.4.5. Pauline Peace as a Task

This perspective dominates Pauline thought that little is said explicitly about peace as something, yet to be done, as a task for us to accomplish. The victory is won; what remains is simply the mopping-up operations. Yet there are two lines of thought in Paul that may be extended to show that the task of marking peace is implicit in his teaching. One of these is the tension between the “already” and the “not yet.” We have already been justified and reconciled; our peace with God and with one another has already been established. But these gifts are now realized only inchoative; they have not yet in their final state. The reality of sin is still active in our lives to prevent their final blossoming. For Paul “salvation” represents the final achievement, and this is always spoken of in the future; at present we are saved only “in hope.” So our peace, while already possessed, requires our efforts to become fully realized.

The other strand of Pauline thought that points to peace as a task is his treatment of the “ministry of reconciliation.” We have already referred to the passage in 2 Corinthians where Paul’s says that “God reconciled us to himself in Christ” (2 Cor. 5:8). We may now observe that he goes on to add, “and gave us the ministry of reconciliation… entrusting to us the word of reconciliation. We beg you on Christ’s behalf; be reconciled to God!” It is clear this text that reconciliation and therefore peace in the Pauline sense is both something already done, and something yet to be done. The minister of Christ must carry on the proclamation of peace which the Lord himself announced to the “far away” and the “nearby.” He or she must proclaim the good news that we have been reconciled, and yet tell all who listen, “be reconciled.” Peace, like other aspects of the kingdom of God, share fully in the tension between the “already” and
the “not yet,” the Christian paradox. The task of the peacemaking is that of trying to reduce the gap between the “not yet” and the “already.”¹⁶⁷

In Paul’s letters, it is very clear that the peace that God has established in Christ has implications for how Christians live in the world. Paul’s letters in clued sections of parenesis, in which he indicates how the good news of God’s peace is expressed or applied in believers’ daily life. Rom. 12:18 and 1 Cor. 7:12-17. For example, make clear that peace is the Christian’s practical posture toward those outside the Christian community as well. Paul’s students were taught this well, as it reflects in 2 Tim. 2:22 testifies: Christian is to make peace their aim, along with justice, faith, and love.¹⁶⁸

3.5. Peace in the Catholic Writings

The Catholic writings or Catholic Epistles comprise seven books in NT (James to Jude). There are four authors namely James, Peter, John and Jude. James and Jude both of them were the leaders of early church and half-brothers of Jesus Christ. Peter and John both were also early church leaders and apostles of Jesus Christ. It deals with fruits of good and righteousness, one must seek and pursue it, the culture of kiss of love, the knowledge of God, God’s commandments, common greetings and ends with a unique benedictions.

3.5.1. “Peace”- Fruits of Good and Righteousness

“But the wisdom that comes from heaven is first of all pure; Then peace loving, considerate, submissive, Full of mercy and good fruit, impartial and sincere”¹⁶⁹, and “Now the fruit of righteousness is sown in peace by those who make peace.”¹⁷⁰

James B. Adamson emphasized that is, in contrast, the wisdom God gives has several characteristics. It is pure, meaning free of the defilements mentioned. It is peaceable, namely, peace loving, peace-practicing, and peace-yielding. It is gentle or considerate of
others. It is unwaveringly single-minded in its devotion to God rather than double-minded. It is, finally, without hypocrisy, namely, true to appearances. Thus ‘purity’ is not just one quality among others but the key to them all.171

Further in James 3:18 how to preserve the peace to reap a harvest the fruit of righteousness is explained. Donald W. Burdick reflected that the People committed to preserving peace must teach the Word of God peacefully to reap a harvest of righteousness (cf. 1:20). That good fruit will not come if teachers sow it in words and ways that inflame and antagonize people (cf. 1 Tim. 5:1-2; 2 Tim. 2:14, 24-26). “To ‘raise a harvest of righteousness’ demands a certain kind of climate. A crop of righteousness cannot be produced in the climate of bitterness and self-seeking. Righteousness will grow only in a climate of peace.”172 “Winsome speech comes from a wise spirit. A controlled tongue is possible only with cultured thought. A mouth filled with praise results from a mind filled with purity and peace.”

3.5.2. “Peace” – Must seek and pursue it

“He who would love life; and see good days, Let him refrain his tongue from evil, And his lips from speaking guile; Let him turn away from evil and do well; Let him seek peace and pursue it.”173

There are eight references reflects God’s commands to his people to seek peace and pursue it. God promises to bless those who do so (see Ps. 37:37; Prov. 12: 20; Matt. 5:9 and James 3:18).174 Peter turns the believer’s relationship in the world and appeals for an attitude of submission as Christ like way to harmony and true freedom. Too often we see peace as merely the absence of conflict, and we think of peacemaking as a passive role. But an effective peacemaker actively pursues peace. He or she builds good
relationship through knowing and pursuing peace which requires a lot of commitment. The peacemaker anticipates problems and deals with them before they occur. When conflicts arise, he or she brings them into the open and deals with them before they grow unmanageable. Making peace is a harder work than waging a war, as it results in life and happiness.175

3.5.3. “Peace”- The Culture of Kiss of Love

“Greet one another with a kiss of love. Peace to you all who are in Christ Jesus.”176

In Peter’s culture of kiss was a common way to express affection publicly (cf. Rom. 16:16; 1 Cor. 16:20; 2 Cor. 13:12; 1 Thess. 5:26). It still is today in many parts of the world. “In the ancient world kisses were normally exchanged among family members (parents and children; brothers and sisters; servants and masters) and at times between rulers and their clients. The erotic kiss is not stressed here. The familial kiss probably forms the background to the NT practice, for all fellow-Christians were considered brothers and sisters. This affectionate kissing was normally on the cheeks, forehead, or hands. We can assume such to be the practice here. . . . In calling it the ‘kiss of love’ Peter not only brings out the meaning of kiss (‘kiss’, philema in Greek, comes from phileo, a verb indicating familial and friendly as opposed to erotic love), but also expresses the proper relationship among the members of the Christian community. The word used here is “agape” and it’s totally Christian (1:22; 4:8).177 “Peace” expresses the common Jewish blessing “Shalom.” This epistle opens and closes with a prayer for peace (Phil.1:2). “What a wonderful way to end a letter that announced the coming of a fiery trial!”178
3.5.4. “Peace”- The Knowledge of God

“Grace and peace be multiplied to you
In the knowledge of God and of Jesus our Lord.”179

The knowledge of God through Jesus Christ is the keys to grace and peace. There is a play on words here. The usual Greek greeting (chaire – cheers!) is replaced by the profoundly Christian prayer for blessing by God’s grace (charis). In addition, the customary Jewish greeting of shalom (peace) is added to show that in Christ we inherit the blessings promised under both Old and New covenant. Through the knowledge stresses here the means by which grace and peace can abound in the believer’s life. In the early Church there were false teachers who exalted knowledge as being superior to faith, so they were called Gnostics, (from the Gk. gnosis, ‘knowledge’). In reply, orthodox writers stressed the importance for Christians to acquire ‘epignosis’ (‘full knowledge’ the word used here) in order to combat this heresy. Such true knowledge is never mere speculation, as was the Gnostics. It springs from a personal relationship with and experience of God through Jesus our Lord.180

Salvation is also a major theme of 1 Peter. 1:2. the first half of Peter's benediction on his readers is identical with the one he gave in his first epistle (1 Pet. 1:2). Grace and peace were the typical greetings the Greeks and Jews used respectively. This probably suggests that Peter wrote this epistle to a mixed audience of Christians, as he did his former letter. Both grace and peace come to us through the full knowledge (Gk. ‘epignosei’) of God and of Jesus (again equal, cf. v. 1). The Greeks, and especially the Gnostics, prided themselves on their knowledge, but Peter noted that knowledge of God and Jesus was the key to grace and peace (cf. 3:18). These blessings become ours as we get to know God intimately by reading His Word and abiding in Him. The false teachers
could offer nothing better than this. . . . As used in 2 Peter, ‘epignosis’ (full knowledge) designates the fundamental Christian knowledge received in conversion, whereas gnosis is knowledge which can be acquired and developed in the course of Christian life. In our day we are rightly warned about the danger of a sterile faith, of a ‘head’ knowledge that never touches the heart. But we need equally to be careful of a ‘heart’ knowledge that never touches the head! Too many Christians know too little about their faith; we are therefore often unprepared to explain how our 'God' differs from the ‘God’ of Mormonism or of the Jehovah’s Witnesses."

“Therefore, beloved, looking forward to these things, Be diligent to be found by Him in peace, without spot and blameless;…’.”

“These things” probably refers to all of what Peter just finished saying in verses 10-13 rather than to the new world in which righteousness dwells (v. 13; cf. the “these things” in v. 11). Peter again urged his readers to “diligent” action (cf. 1:5, 10). He wanted us to be at peace with God, and the implication is that he expected his readers to be alive when the Lord comes. “Spotless” means without defect or defilement (as in a spotless sacrifice, cf. 2:13; 1 Pet. 1:19), and “blameless” means without justifiable cause for reproach. The false teachers were with stains and blemishes (2:13), but believers need to be spotless and blameless.

3.5.5. “Peace” – God’s Commandments

“Grace, mercy, and peace will be with you from God the Father and from the Lord Jesus Christ, the son of the Father, in truth and love”. John is addressing to ‘the chosen lady and her children’ to walk according to God’s commandments. There is a controversy as to whether this means an ‘individual lady’ or whether it is a symbolic way of referring to a church. If the latter, the children would be members of the congregation. John wanted his readers to appreciate the
importance of guarding God’s truth and practicing love for one another. These two things are the basis for grace, mercy, and peace. “Grace” is God’s unmerited favor, “mercy” is compassion, and “peace” is harmony and inner tranquility. “The succession’ grace, mercy, peace’ marks the order from the first notion of God to the final satisfaction of man.”

These qualities flourish where truth and love prevail. “When divorced from truth, love is little more than sentimentality or humanism. If I truly care about my brothers, then I will want them to know, and live according to, God's truth.” “Where ‘truth and love’ coexist harmoniously, we have a well-balanced Christian character (cf. Eph. 4.15).”

John's description of Jesus Christ as the Son of God the Father is reminiscent of his emphasis on Jesus' full deity both in his first epistle and in his Gospel. The addition of mercy to grace and peace in the greeting is usually in the NT. All alike need grace, mercy and peace.

Further the author John indirectly quotes, how the God’s commandments manipulate the peace in human life.

“And whatever we ask we receive from Him, because…His Commandments; …love one another, as He gave us commandments. Now he who keeps His Commandments ... And by this we know that He abides in us, by the Spirit whom He has given us”. Through Christ, one can also experience genuine peace within oneself. Internal peace is a sense of wholeness, contentment, tranquility, order, rest and security. Although nearly everyone longs for this kind of peace, it eludes most people. Genuine internal peace cannot be obtained directly it is a gift that God gives only to those who believe in his Son and obey His commands. In other words, internal peace is a by-product of righteousness.
3.5.6. “Peace”- A Common Greeting

“I had many things to write, but I do not wish to write
to you with pen and ink; But I hope to see you shortly,
and we shall speak face to face. Peace to you. Our friends
greet to you. Greet the friends by name”.\(^{193}\)

Peace was a common word of greeting both on meeting and leaving friends. It is
particularly appropriate in a situation where Diotrephes was stirring up strife. It is a letter
prayer that God’s peace will surround them. Peace is not, as with us, a negative term
meaning the absence of war and conflict, but rather a positive term invoking the blessing
of God. John passes on greetings from the friends who were with him and asks Gaius to
greet the friends, which was evidently precise enough for Gaius to know who were
meant. By name makes it personal. Thought the elder does not list the names of all his
friends who were with Gaius he wanted each of them to know that the greeting is
personal. Each is to be singled out by name.\(^{194}\) John concluded as he did to explain the
brevity of this epistle and his hope to visit Gaius soon. This conclusion is very similar to
the one in 2 John (vv. 12-13; cf. John 20:30). The use of "friends" to describe believers is
unusual. John evidently wished to draw attention to the basic quality of friendship that
exists among believers.

3.5.7. “Peace”- A Unique Benediction

“May mercy and peace and love be multiplied to you”.\(^{195}\)

In this scripture God gives the warning of history to the ungodly people and also
describes about the common salvation. The purpose of writing this epistle God’s holistic
concern was in regard to their people’s common salvation. Jude addresses his letter to the
believers who are “Called” and “Sanctified” and “Preserved”, and wishes for them the
three fold blessing of mercy, peace and love. Mercy, peace and love is a unique
benediction in the NT and more fulsome than in others letters. It could be link with the harmony of Jude verse 1. God’s call brings mercy, his love surrounds his people and his keeping power brings peace or it could be read as Trinitarian formula, God the Father brings mercy, the Son effects peace and the Spirit gives love.\textsuperscript{196}

Further, we need God's mercy in view of our exceedingly sinful condition. We need His peace in view of the subtle and stimulating temptations that surround us on every hand. And we need His love to sustain and encourage us in our spiritual warfare. Jude's readers needed all this help in view of the false teachers' influence, which he proceeded to discuss. “They are not self-acquired Christian virtues, but the gifts of God, which, the author prays, may be abundantly bestowed upon his readers. Nevertheless, by a divine alchemy, the gifts of God are transformed into human Characteristics”\textsuperscript{197}. Jude emphasizes the important relationship between correct doctrine and the true faith. The truth of the Christian scriptures must not be compromised because it gives the people the real facts about Jesus and the salvation.

3.6. Peace in the Prophetic Book

The Book of Revelation is considered as the prophetical or apocalyptic book and the last one of the NT books. It has often been said to be the most obscure book. The author resorts regularly to expression and categories of thought that seem strange, even disconcerting, to western readers. For this reason a delineation of the book’s literary character is particularly useful. It has been influenced, in varying degrees, by three literary forms: (a) apocalyptic, (b) prophetic and (c) epistolary.\textsuperscript{198} In NT eschatology there is little details of the future, except in the Apocalypse of John (Revelation). Instead there are general statements about the ultimate triumph of good, when “God shall be all in all.”
Meanwhile the kingdom of God is “righteousness and peace and joy in the Holy Spirit” (Rom. 14:17).  

The author of the Apocalypse has also left the peacemaker a vivid image of peace: Jerusalem as the vision of peace and of peace itself as the renewal of creation. This is appropriate, for the goal of the peacemaker is the new city created in heaven, one that consigns the Rome’s of human power to oblivion and that transforms the earthly Jerusalem, the paradigm of human institutions, into the new kingdom. Its final descent is also a revelation, for it comes to people not through their own efforts, or even in spite of their own frustrations, but as a completely free gift of God to those who seek the kingdom, who are open to grace, and who attempt to live it in this life.  

This is the most war-oriented and intimidating book in the Christian scriptures. Numerous passages speak of war and conflict: the wars of the Dragon (Chap. 12 and 13); of the foul spirits (Chap. 16); of the kings and the Beast (Chap. 17); and two battles of the end (Chap. 19 and 20). These eschatological visions are marked by powerful images of combat and violence. “They dominated so powerfully that the Lamb, the Suffering Servant, the Prince of Peace, seems overshadowed by the Warrior Messiah of God’s harem (holy war of extermination) against evil. Although Revelation ends with vision of eschatological peace, the metaphorical or, for some, real) violence and destruction preceding the New Jerusalem is as spine-chilling as the Hebrew Christian scriptures’ harem.”  

“John, to the seven churches in the province of Asia: 
Grace to you and peace from Him who is and who was and who is to come, and from the seven Spirits who before his throne”.  

“Grace and peace” adapts a standard ancient greeting; ‘the standard Greek greeting was “greetings” (’chairein’) a Greek terms related to “grace” (‘charis’); Jewish
people greeted one another with “peace,” and Jewish letters often began, “Greetings and peace.” Paul adapts this standard greeting, a well-wishing, into a Christian prayer: “The grace and peace of God and Jesus be with you.” Placing the Father and Jesus on equal footing as providers of grace and peace elevated Jesus above the role given to any mere human in most of Judaism. “Father” was also a title for God in Judaism (usually “our Father”).

According to Myron Horst to build a theology of peace, the Mennonites take several key NT passages such as "Blessed are the peacemakers" (Matt. 5:9), "Seek peace and pursue it" (I Pet. 3:11), "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you" (Matt. 5:44), and define them as referring to all areas of life there are several important concepts in this passage. The first is that God's covenant with the tribe of Levi was one of life and peace. The Levites were to be active in the promotion of life and peace. They believe that here God is saying that this covenant of peace is to continue to the priesthood of Believers, the Christian. Through Christ, the Church became a royal priesthood. The Christian no longer has to go through a priest to contact God and to receive forgiveness for sins. Further in verse 6 “…and has made us kings and priest to His God and Father…” (Rev. 1:6). It says that Jesus has made us to be a kingdom and priests to His God and Father. The Christian, just like the Levite is have a ministry of life and peace, explaining the way to eternal life and peace with God, and turn many back from sin.

In Revelation 6:4, John the beloved apostle explains how the rider on the fiery red horse “…and power was given to him that sat thereon to take peace from the earth.” We
are not going to have peace – permanent peace – until the Prince of Peace comes. The Scriptures explains as:

“And another horse came out, a fiery red, went out. And it was granted to the one, who sat on it to take peace from the earth, And that people should kill one another; And there was given to him a great sword” (Rev. 6:4).

The red horse probably symbolizes bloodshed and war. The rider of this horse removes peace from the earth and begins war. There do not seem to me to be sufficient similarities between this red horse rider and the one in Zechariah 1:8 to identify them as the same individual. The one in Zechariah is probably the Angel of the Lord. If we observe the Olivet Discourse parallelism, the time when peace ends is probably before the middle of the Tribulation (cf. Matt. 24:6-7a; Mark 13:7-8a; Luke 21:9-10). This is, therefore, not a reference to the termination of peace with Israel that Antichrist will effect, which will signal the middle of the Tribulation and the beginning of the Great Tribulation (cf. Matt. 24:15). The large sword (Gk. ‘machaira megale’) represents authority to slay people. War on the earth will follow the manifestation of Antichrist. The warfare in view here seems to be part of what Ezekiel described in Ezekiel 38 and 39 as the battle of Gog and Magog.

Revelation 20:7-10 after the thousand years of imprisonment, Satan will be released for a short while. During his parole, he will again unite some of the nations and take them to war against God's people. But this rebellion will be summarily ended when God sends fire out of heaven to destroy them. Because he is spirit and cannot die, the Devil will then be sentenced to eternal torment in the Lake of Fire. Finally, God and man will be rid of their chief enemy, and peace will flourish for all eternity! Efraim Goldstein reflected in his Publications - December 1997, Newsletter titled on A Study on
Biblical Concepts of Peace in NT quoted that about his second coming, how the people will be in peace. “And I heard a loud voice from heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people. God Himself will be with them and be their God.” And God will wipe away every tear from their eyes; there shall be no more death, nor sorrow, nor crying. There shall be no more pain, for the former things have passed away” (Revelation 21:3-4). In revelation the “New Jerusalem” is an all-embracing concept and cannot be reduced to purely inner spiritual values (Revelation 21: 1-5). Only the total well-being of all can express God's will and purpose of Shalom. The peaceable kingdom is already present and yet Christian wait it, crying ‘Maranatha, Come!’ to the ‘Prince of Peace’ (Rev 22:20). Therefore, Christian belongs to and they long for peace.

3.7. Conclusion

The Christian scriptures have a definite message for the modern world which is invaded by the fundamentalist and fanatic ideologies of division, enmities intolerance and hatred. It challenges us with the vision of the God of shalom who has created us as beings and children of shalom. They are destined to live as brothers and sisters of God’s household, emanating the fragrance of shalom everywhere. Such a task demands from us a self-emptying process. Only true agathis can enjoy authentic shalom, as well as proclaim it to others, so that a new heaven and new earth may be created here. The Christian scriptures says that God is the author of peace. God provides salvation through the cross. He made peace by the shedding of His blood. The war that exists between the human being and God can be over quickly, and the peace treaty is signed in the blood of His Son Jesus Christ, that is called peace with God.
According to Billy Graham’s word, there are three kinds of peace described in the Christian scriptures. First, peace with God, “Therefore, being justified by faith, one have peace with God through the Lord Jesus Christ”. 212 “Having made peace through the blood of his cross…” 213 There is a peace that can have immediately – Peace with God. The second peace spoken in the Christian scriptures is peace of God. Everyone who knows the Lord Jesus Christ can go through any problem, and face death, and still have the peace of God in his heart. The peace of God, which passes all understanding, shall keep their hearts and minds through Christ Jesus. 214 God’s peace can be in our heart. Further, let the peace of God to be ruled in human heart. 215 The third peace the Christian scriptures mention is future peace. The Christian scripture promises that there will be a time when the whole world is going to have peace. We are not going to have peace – permanent peace – until the ‘Prince of Peace’ comes. 216

The peace perspectives of Christian scriptures in general are summed up in the prayer Jesus taught to His disciples. The Our Father is a way of peace and commitment to its practice. Invoking the God of peace, Creator of the world, as our Father/Mother amounts to embracing humankind as dear family and everyone as a brother or sister to be cherished and served. The prayer invites us to welcome the Reign of God and become part of it. It urges us to cling to the Father’s will and do it for ‘in his will is our peace.’ The path to that peace is a fair, loving sharing of the earth and its blessings, as well as generous forgiving of whatever hurt this process might cause. In brief, the way of peace and peace itself consist in seeking first God and his Reign, and the justice and righteousness of that Reign. To live the Our Father is to live His Peace. 217 That is their challenge as Indian Christians.
In the concluding lines, the researcher reflects that the scripture teaches us that God has a definite plan for each period of history, for every nation, and for every individual. The Scripture discloses God’s plan for the return of Christ when His kingdom shall be established, as we have already seen. Peace with God and the peace of God in a man’s heart and the joy of fellowship with Christ have in themselves a beneficial effect upon the body and mind and will lead to the development and preservation of physical and mental Power. One of these days the sky is going to break open and the Lord Jesus Christ will come back. He will setup his reign upon this planet and his people are going to have peace and social justice. What a wonderful time that is going to be! Think of it: no fighting, no violence, no war, no hatred and no enmity. It will be all at peace.
Endnotes


6 Ibid, p.17.

7 Ibid, p. 15.

8 The Holy Bible: Is. 9: 6.


13 H. Wayne Pipkin, “Peacemaking and the Doctrine of Trinity,” Institute for Baptist Studies, Ruschlikon, Switzerland, 1989, p. 34.


18 Note the NIV: “It’s all right… Don’t be afraid.”


20 The Holy Bible: Exod. 20: 24.


22 Literally: b-shalom (in/with peace).


25 The Holy Bible: Lev. 3: 1 & 3.

26 Ibid, Lev. 7: 34 & 35.

27 Ibid, Lev. 7: 11.
Notice the close proximity of the noun *betach* (safety, confidence, trust). The translation of the verses is from ESV, and the rendering of *shalom* is underlined.

The Holy Bible: Lev. 26: 5b-8.

But see the contrast between *shalom* and war in Ecclesiastes 3:8, “… [there is] a time for war, and a time for *shalom.*”

The Holy Bible: Deut. 29:18; Ps. 119: 6.


Ibid.

Ibid.


The Holy Bible: Deut 2: 26-27.


The Holy Bible: Deut. 20: 10-11.


H. Wayne Pipkin, “*Peacemaking and the Doctrine of Trinity,*” Institute for Baptist Studies, Ruschlikon, Switzerland,1989, p. 34.
For this usage (as a contrast to war/conflict) see Judges 4:17, 8:9, 11:31, 21:13. For peace between nations (as absence of war) see 2 Sam. 17:3.

The Holy Bible: Jud. 18: 6; 1 Sam. 20: 13, 21, 42; 2 Sam. 3: 21-23, 15: 9, 27 Etc.

The greeting is associated with welfare/wellness/health. Sometimes it can simply be translated: “are you all right?” See Judges 18:15, 19:20; 1 Sam. 1:17, 10:4, 17:18, 25:5-6; Esther 2:11 etc.

In Hebrew it is YHWH Shalom. That peace comes from the Lord is also supported by 1 Kings 2:33, Ps. 122:6 etc.


The Holy Bible: 2 Samuel 18: 28-33. The NIV translates: “All is well.”


The Holy Bible: Ps. 55:18.

The Holy Bible: Ps. 29: 11.


The Holy Bible: Job 21:9: “Their homes are safe and free from fear; the rod of God is not upon them (ESV),” See also the same dilemma in Psalm 73:3. The psalmist temporarily stumbles when he sees the ‘shalom’ of the wicked.


57 The Holy Bible: Ps. 35: 20.

58 Ibld, Ps. 35: 27.

59 Note the following translations of *shalom* in this context: welfare (ESV), prosperity (KJV), well-being (NIV).

60 The Holy Bible: Ps. 72: 1-7.


65 The Holy Bible: Ps. 72:2-3, 7.


67 Here the connection between the righteous and *shalom* is also clearly made.


69 The Holy Bible: Hos. 2: 20.


Ibid.


Taken from Life Application Study Bible (NKJV), Tyndale House Publishers, Wheaton, Illinois, 1993, p. 1195.


84 Ibid.

85 The Holy Bible: Mala. 2: 4-6.


90 Old Testament in Hebrew and New Testament in Greek language


Ibid, p. 91.


112 The Holy Bible: John 20: 19.


114 The Holy Bible: Jn. 14: 27.


117 The Holy Bible: Jn. 16: 33.


127 The Bible: Rom. 1:7; 1Cor. 1:3; 2 Cor. 1:2; Gal. 1:3; Phil. 1:2; 1 Thess. 1:1; Phlm. 3


129 Ibid, p. 49.


138 Ibid, p.171.

139 The Holy Bible: Rom. 15: 33, 2 Cor. 13: 11, Phil. 4: 9, 1 Thess. 4: 2 – 3.

140 Ibid, Eph. 6: 5.


143 The Holy Bible: Gal. 5: 8.

144 Ibid, Rom. 8:28; Heb. 9:15.

145 Ibid, 1 Cor. 1: 9.


147 Ibid, Col. 3: 15.
Ibid, 1 Cor. 1: 2.

Ibid, Rom. 1: 7; 1 Thess. 4: 7; 2 Tim. 1: 9.


Ibid, Heb. 3: 1; Phil. 3: 14; Rom 8: 17.

Ibid, Eph. 4: 1.


Ibid, p. 64.


The Holy Bible: Phil. 4: 6.

The Holy Bible: 2 Cor. 5: 18-20.


The Holy Bible: Jam. 3: 17.

Ibid, Jam. 3: 18.


185 The Holy Bible: 2 John 3.


The Holy Bible: 3 John 13-14.


The Holy Bible: Jude 2.


The Holy Bible: Rev. 1: 4.


The Holy Bible: Phil. 2: 6-8.


The Holy Bible: 1 Cor. 14: 33.

Ibid, Rom. 5: 1.


Ibid, Phil. 4: 6-7.

Ibid, Col. 3: 15.
