CHAPTER – IV

PEACE IN THE TEACHINGS OF JESUS CHRIST

4.1. Introduction

The daily headlines of almost any newspaper details wars, crime, violence and hatred. In the midst of such confusion and strife, can it be that there is a place of quiet rest, peace and tranquility, safety, a true paradise here on earth? Such a place does indeed exist and, better still, is accessible to all. This place is in Christ and the one who created this peace is Jesus himself. In fact, Jesus is our peace. Into this squabbling, war-torn world, God sent His personal, visible representative of “peace on earth, good will toward men.”

In this Chapter, the researcher discusses the overview of the teachings of Jesus Christ on peace. Jesus was sent to the earth to establish peace between God and all mankind. The Holy Bible speaks of peace in active and positive terms and in relation to the society rather than individual. The word eirene is found from the lips mouth of Jesus Himself. He dismisses the women healed of her hemorrhage as well as the sinful women who bathed his feet with her tears with words, “go in peace.” Peace is the parting gift of Jesus. The risen Christ greeted his disciples with “Peace be with you.” Jesus asked in his early ministry “have salt in yourself, and be at peace one another” which meant that they eat together and by doing so keep the fellowship intact. He gave to his disciples a self-designation, “Child of peace.” It was the Jewish custom of that time to designate person in accordance with their behavior. His disciples’ behavior should entitle them to be called by others as children of peace. They have to serve as peace makers, which is
one of the beatitudes in the Sermon on the Mount. Jesus himself is described as “having made peace” through the blood on His cross, who is the mediator of peace (Col. 1:20).

It is a great irony of history that the cross, symbol of the ultimate triumph of peaceful means to peaceful ends, has been used as a standard in battle. Through the soldiers espousing Christianity have fought bravely in war, claiming Jesus’ cause or begging his help, but perhaps not following his example or furthering His kingdom. It is also ironic that differing views of Jesus’ teachings on peace and their implications for his followers have been a cause of division within the Church. Even in his own time people were confused about the nature of Jesus’ mission. Some perceived him as the leader of a nationalistic revolt, intending to overthrow the Romans by any means. Others saw him as a prophet in the tradition of Moses and Elijah, and they interpreted his works as miraculous signs, prefiguring the exaltation of Israel. Using recent biblical scholarship, this research seeks to clarify Jesus’ teachings on peace and their implications for those for those who desire to follow his ways to seek peace in this twenty-first century.

One of the most significant Biblical scriptures highlighting the meaning of peace in a Christian context found in the letter to the Ephesians, wherein Jesus is identified as our peace. Jesus Christ is the author of peace, the Prince of Peace. In this learning laboratory of mortality, we find that peace comes as we put Him first in our lives. Jesus Christ wanted to establish peace, also religious peace, peace between religious communities. We come to know that He lives, that Christ truly paid the price of our sins, our poor vision, and our weaknesses, by suffering personally for each one of them, and that He has become our Advocate with the Father through Christ’s atoning sacrifice, to enable us, lift us, save us, and redeem us. He alone can bring peace to us through the gift
of His Spirit. According to the Dorothy Woods’ ‘Peace Principles’, the peace that Jesus laid deep within us will quietly extend to every aspect of our life surrounding us with glowing happiness and a calm awareness of complete protection. The Lord does not want that anyone to be afraid of what we are looking at: He wants us should dispel all fear.\textsuperscript{14}\ The researcher brings the teachings of Jesus Christ on peace has been enlightened into three phases for the easy understanding. In the phase one it covers, Jesus’ establishment of peace, phase two Jesus’ embodiment of peace and at last phase his enactment of peace. Before understand these, the researcher brings out the purpose of Jesus’ mission and his peace in the subsequent paragraphs.

4.2. The Purpose of Jesus’ Mission

The purpose of Jesus’ mission is to establish peace on earth and also between man and God the Father through reconciliation by offering His life as a sacrifice for redeeming mankind from the scourge of sin. His parting gift was peace. He sent out messengers of peace to different parts of the world. By His promise of the prevalence of peace in the life after death He gave a hope of eternal peace and happiness to mankind. After the resurrection, He appeared many times before His disciples till the time of His ascension, greets them in the words of ‘peace be with you.’\textsuperscript{15}\ From beginning to end, Jesus’ mission was one of the peacemaking. Throughout his ministry he was constantly preaching and giving peace.\textsuperscript{16}\ As the supreme Peacemaker, Jesus sacrificed his life so we could experience peace both now and forever.

Peace is the distinctive feature of the mission of Christ to the world. In prophetic anticipation in the coming of Jesus, the Messiah was meant to inaugurate peace. He himself was the ‘Prince of Peace.’ At his birth the herald angels sang, ‘Peace on the earth
and good will to man.’ ‘Have peace one another’ was his constant injunction to man. He called ‘peacemakers sons of God.’ ‘Peace unto you’ was his common salutation. It was with this blessing of peace that he dismissed the sick after healing them.\(^{17}\) The mission manifesto of Jesus (Luke 4:14-16) delineates His priorities and program in bringing about ‘peace on earth.’\(^{18}\)

The researcher also believes this understanding is correct. Clearly, on this occasion, Jesus was presenting His mission as a model for His disciples’ mission. Many Christians have concluded, therefore, that what characterized Jesus' ministry must characterize the church’s ministry. However, the emphasis on Jesus' mission in John’s Gospel has been, primarily, that Jesus always carried out God's will in perfect obedience.\(^{19}\) As Jesus always operated in dependence on the Father with the Spirit’s enablement, so should His disciples.\(^{20}\) As He was a Son of God, so are His disciples sons of God.\(^{21}\) Since believers no longer belong to the world,\(^{22}\) it was necessary for Jesus to “send” His disciples back into the world to complete the mission. However, His disciples’ mission does not replace Jesus’ mission, He carries out His present mission through His followers.\(^{23}\) The purpose of Jesus’ mission never is end.

4.3. Jesus – Establishment of Peace

Peace establishment on the foundation of truth never be end or will last forever and ever. It is a well known truth. The Holy Bible teaches that God is deeply interested in peace. In order to establish peace or communion between sinful human beings and Himself, as well as to fashion them into a fraternal community, God determined to intervene in human history in a way both new and definitive. For He sent His Son, clothed in our flesh in order that through this Son He might snatch men from the power
of darkness and of Satan (cf. Col. 1: 13; Acts 10: 38) and that in this Son He might reconcile the world to Himself (cf. 2 Cor. 5: 19). From Genesis to Revelation, the prophets and apostles constantly urge God’s children to seek peace. In other words we can say the establishment of peace starts from the creation itself. According to the Dictionary of the Council, ‘that earthly peace which arises from love of neighbor symbolizes and results from the peace of Christ who comes forth from God the Father. For by His cross the incarnate Son, the Prince of Peace, reconciled all men with God. By thus restoring the unity of all men in one people and one body, He slew hatred in His own flesh. After being lifted on high by His resurrection, He poured the Spirit of love into heart of men’. 

What is the peace of Christ? What is this peace which Christ comes to give? Immediately there flashes on the screen of our minds the scene of that first Christmas. We see the shepherds on the hillside guarding their flocks.

“Then suddenly there appeared with the angel an army of the troops of heaven - a heavenly knighthood – praising God and saying, Glory of God in the highest (heaven), and on earth peace among men with whom He is well-pleased – men of good will, of His favor.”

With haste we go with the shepherds, and we find Mary and Joseph, and the infant lying in the manger.

“A Child is born to us, and a Son is given to us and the government is upon His shoulder: and His Name shall be Called Wonderful, Counselor, God the Mighty, the Father Of the World to come, the Prince of Peace”. God is the God of Peace, and His Son, the Prince of Peace. As He is prospect looked forward from His crib to the days of His earthly life, so we in retrospect look back to His thirty three and a half years amongst us. He has come, Zachary prophesied,
Time and again His sacred lips would speak those most consoling words, “Go in Peace.”

His first greeting to His assembled disciples after His resurrection was “Peace be to you!” According to the ancient apostolic Church history, in the first century itself, Apostle Peter testified by God

>“Then Peter replied, I see very clearly that the Jews are not God’s only favorites! In every nation He has those who worship Him and do good deeds and are acceptable to Him. I am sure you have heard about the Good News for the people of Israel; That there is peace with God through Jesus, the Messiah, who is Lord of all creation. This message had spread all through Judea, beginning with John the Baptist in Galilee.”

Here in these scriptures, it is very clear that God is no respecter of person (v.34). The sense is: ‘God has no favorites.’ Divine election does not imply partiality; God’s grace extends to Gentiles as freely as to Jews. To us this is a truism, but it was a revolutionary thought to Peter. Here, “God sent his word to the children of Israel, preaching peace through Jesus Christ.”

At the Last Supper, as the shadows of His earthly life were deepening, He revealed to His closest followers the secrets of His Sacred and peace giving Heart, “Peace I leave with you; my peace I give to you; not as the world gives, do I give to you. Let not your heart be troubled, nor let it be afraid.” And at the conclusion of that beautiful discourse He summed up the purpose He had in mind in the many thoughts He had communicated to them, “These things I have spoken to you that in me you may have peace.”

What is the peace of Christ? This peace which He comes to give? God is the God of peace because He Love itself, and He wishes to make all partakers of His love.
“For I know the thoughts that I think towards you,” said the Lord, 
“thoughts of peace and not of affliction.”  

Here, from Jeremiah’s letter wrote to the captives in Babylon instructing them to move ahead with their lives and to pray for the heathen nation that enslaved them. Life cannot grind to a halt during troubled times. In an unpleasant distressing situation, we must adjust and keep moving. One may find it difficult to pray for those in authority if they are evil, but that is when our prayers are most needed (1 Tim. 2:1,2). When one enter times of trouble or sudden change, pray diligently and move ahead doing whatever he who can rather giving up because of fear and uncertainty. At last they encouraged by a leader who stirs them to move ahead, someone who believes we can do the task who has given and who will be with us all the way. God is that kind of leader. He knows that future, and his plans for us are good and full of hope. As long God, who knows the future, provides our agenda and goes with us as we fulfill his mission, we can have boundless hope. This does not mean that we will be spared pain, suffering, or hardship but that God will see us through to a glorious conclusion.  

Apostle Paul says, “For God is a God of peace, not of disorder.” “…be at peace, and the God of peace and love be with you.” Further, “May the Lord of peace himself give you everlasting peace in every place.” There are three establishment of peace that God offers to us through Christ. According to St. Augustine, peace is the tranquility of order. It is that serenity and quite calm that is of the very nature of perfect order i.e Peace with God, Peace with our fellowman; Peace within our own heart. The life of Christian blessedness is a life of peace, not only for us but for others. It starts with the proclamation of peace and goodwill among men on the eve of the arrival of Jesus Christ, who is the ‘Prince of Peace.’ The purpose of Christ’s mission is the
establishment of peace on earth and also between man and God the Father through reconciliation by offering His life as a sacrifice for redeeming mankind from the scourge of sin. His parting gift was peace. He sent out messengers of peace to different parts of the world.

After the resurrection, Jesus appeared many times before His disciples till the time of His ascension, greets them in the words of ‘peace be with you.’ The Church the same promise of peace to her followers and carried on the message through the worship of peace. In all the Christian Churches both the priest and congregation greet each other several times with the blessing of peace. In Christmas celebration, the birth anniversary of Jesus Christ is celebrated all over the world as a day of peace and goodwill among people. The three dimensions of peace are inseparably joined by God’s design. As one author expressed it, “Peace with God, peace with each other and peace with us come in the same package.” The Scriptures speaks of different kinds of peace, for establishment of peace in this world, all believers must possess these to be a peacemaker, ultimately to be called the children of God. Through His Scriptures God intends, and has made provision for us to have His peace and to maintain it in our lives. Therefore, if we want to experience internal peace, we must seek harmonious relationship with God and the those around us. Hence, the researcher brings out the establishment of peace in the following sequence of headings.

4.3.1. Peace with God

Establishing peace with God is first essential if we want peace in our relationship. Sharing the good News that we have peace with God in Christ is the central mission task of gospel bearers. Both the O.T. and the NT affairs that all peace is of God. Peace is an essential quality of God. The condition of peace is the presence of God. The
condition of peace is the presence of God. Peace with God is God’s will for humanity. Peace with God does not come automatically, since all of us have sinned and alienated ourselves from him. It has been established through Jesus Christ.

“Therefore, since we have been justified through faith, we can have real peace with God through our Lord Jesus Christ, the Messiah, the Anointed one.”

This is a positional blessing for us in Christ and not a subjective feeling. This is the state of being at peace with God. The believer has been reconciled to God forever. This is different the peace of God which is the peace of mind and the sense of tranquility which God gives to us in the midst of fear and anxiety. Our God is the God of peace. Peace with God, peace of God, and the God of peace are great truths that can be experienced and enjoyed by all those who are justified by faith. This is a tremendous truth to be celebrated in our daily life as we live in a peace-less world. In this scripture, it is very clear that the real peace with God through the Lord Jesus Christ, when we have been justified through faith. It may differ from peaceful feelings such as calmness and tranquility. Real peace with God means that we have been reconciled with Him. There is no more hostility between us, no sin blocking our relationship with Him. Peace with God is possible only because Jesus paid the price of our sins through his death on the cross. Christ is our peace in restoring the right order between sinful man and Creator, by reconciling the sinner with his offended God. As our redeemer, He, the second Adam, atoned for the original sin of the head of the human race.

“When we were enemies we were reconciled to God by the death of His Son”

Here, the scripture reflects the ‘ministry of reconciliation’ how the Son of God, Jesus, brings back to himself (reconciles us) by blotting out our sins and making us
righteous. We are no longer God’s enemies, or strangers or foreigners to him, when we trust in Christ. Because we have been reconciled in God, we have the privilege of encouraging others to do the same and thus we are those who have the ‘ministry of reconciliation’ or peacemakers of the world. Jesus is atoning Victim for our sins. “He is a propitiation for our sins, not for ours only but also for those of the whole world”

The sinner cannot be at peace because his soul is at war with God. Mortal sin, we remember, is the worst evil in the world, but let us not forgets that the second greatest evil is venial sin. Christ is our peace in taking away our sins and the sins of the world. We are His peacemakers when by our prayers and sacrifices we help in bringing to the peace of Christ. Further the researcher brings out the act of peace with our fellow man.

4.3.2. Peace with Our Fellow Man

In addition to giving us peace with God, Jesus’ sacrifice on the cross opened the way for you to enjoy peace with other fellow man. This peace, which is often referred to as ‘unity,’ is not simply the absence of conflict and strife. Unity is the presence of genuine harmony, understanding, and goodwill. God commands us to do all we can to ‘live at peace with everyone,’ whether or not they are Christians. This kind of peace is the result of obedience to the second great commandment, ‘Love your neighbor as yourself’. One of the titles of the Christ himself is ‘prince of peace’. Yet there is a sense in which peace also belongs to the beginning; it was the original condition of man. C.F. Evans writes, concerning the Old Testament teaching: ‘Peace is the normal and proper condition of men in relationship with one another. Christ is our peace in re-establishing the proper order among men. This second kind of peace Christ left to the world by including men in the Mystical Body of Christ, and this is a two-fold way:
First, Christ removes all barriers between nations and made them one. ‘You the Gentiles,’ says Apostle Paul,60 “were at the time without Christ, excluded as aliens from the community of Israel, but now in Christ Jesus you, who were once afar off, have been brought near through the blood of Christ. For He Himself is our peace, he it is who has made both one, and has broken down the intervening wall. Therefore, we are now no longer strangers and foreigners, but we are members of the household of God.” Hence the peace of Christ does away with all barriers of race or nation or class of society. All have been made one. “For He is our peace and has broken down the intervening wall.”

Secondly, Christ is our peace in establishing right order among all men, because we have all been called into one body—the body of Christ. “For in one Spirit we are all baptized into one body. Now we are the body of the Christ, member for member”.61“For just as in Body of Christ. If it be possible, as far as in you lies, be at peace with all men”.62 Now I beseech you, brethren, by the name of our Lord Jesus Christ, that there is no dissention among you, but that you are perfectly united in one mind and in one judgment”.63

“Therefore, as the elect of God, holy and beloved, put on, therefore, tender mercies, kindness, humility, meekness, longsuffering; bearing with one another, and forgiving one another, if anyone has a complaint against another; even as Christ forgave you, so you also must do. But above all these things put on love, which is the bond of perfection. And may the peace of Christ rule in our hearts, to which also you were called in one body; and be thankful.”64

In these scriptures Apostle Paul offers a strategy to help us live for God day by day as to peace with our fellow man.

- Imitate Christ’s compassionate, forgiving attitude (3:12, 13)
- Let love guide your life (3:14)
- Let the peace of God rule your heart (3:15)
- Always be thankful (3:15)
- Keep God’s word in you at all times (3:16)


- Live as Jesus Christ’s representative (3:17).  

Here, in the third strategy clearly reflects that Christ is our peace in establishing right order among all men as it rules in our heart.

### 4.3.3. Peace within Our Own Heart

The third establishment of peace which Christ brings us is peace within our own hearts. He offers to set up there a tranquility of order over the conflicting and disturbing affections of our heart. 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. This truth is revealed throughout Scripture:

> “You will keep in perfect peace him whose mind is steadfast, because he trusts in you;”
> “The fruits of righteousness will be peace; the effect of righteousness will be quietness and confidence forever,” and “If only you had paid attention to my commands, your peace would have like a river, Your righteousness like the waves of the sea.”

These scriptures show why it is impossible to experience internal peace if one fail to pursue peace with God and peace with others. Internal peace comes from obeying what God commands.

> “And this is his command; to believe in the name of his Son, Jesus Christ, and to love one another as he commanded us.”

The three dimension of peace are inseparably joined by God design. As one author expressed it, “Peace with God, peace with our fellow man and peace within our own heart come in the same package.” Therefore, if any one wants to experience peace of Christ, he/she must seek harmonious relationship with God and those around us.
4.4. Jesus – Embodiment of Peace

In the true sense God is the embodiment of shalom. Yahweh wants 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 crown of creation, which have to lead all other creatures to a life of divine shalom. Hence, Christ was sent to earth to make peace between Yahweh and all people. This peace comes from forgiveness, and God's people are to carry this message of peace and forgiveness to others. Jesus makes peace with God possible, and makes it possible for the world's people to live together in peace. The inner spiritual peace that comes to those who belong to Christ Jesus is described as being beyond human understanding, but this peace powerfully affects the way people think and feel. This kind of peace is not the kind that the world can give, but is connected to spiritual things rather than material well-being. The good news about Jesus is described as the good news of peace. And those who make peace will be blessed by God and will be called God's children.

As we consider Jesus’ teachings, several directives become clear. Jesus commands his followers to love unconditionally. He reduced the law from Ten Commandments to two: consuming love of God and compassionate love of neighbor. This teaching is displayed centrally in all three Synoptic Gospels, and John describes Jesus’ “new commandment” as the appeal to love others as Jesus has loved his disciples. By the mark of sacrificial love will Jesus’ followers be recognized. This love is authentic; it is not a means to care for each other’s needs as though caring for their own. They are to give freely, expecting nothing in return, for that is the character of unconditional love.
Here, in Jesus’ teachings several directives, the researcher brings the last one ‘Jesus’ call to his followers to the peacemakers’. The Beatitudes says that people are truly blessed when they live by the way of the kingdom, not by the ways of the world: the poor (or poor in spirit) will possess the kingdom, the mourners will be comforted, the meek will inherit the earth, those who hunger and thirst for righteousness will be fully satisfied, the merciful will obtain mercy, the pure in heart will see God, and the peacemakers will be called the children of God. Those who live in this way may be persecuted and may meet the fate of the prophets of Old Testament. Jesus’ followers in every age will be salt for a world grown tasteless and light in a world suffering an eclipse of vision.

Being a peacemaker involves at least two things: a commitment to peaceable responses to otherwise volatile situations and a commitment to working for peace proactively. On the specific side, Jesus commands his followers to put away their swords. On the proactive side, Jesus calls us to be peacemakers, not just any hostile. This means forgiving others as we have been forgiven. It means loving our neighbors as ourselves, and loving with the same quality of love as the one who gave his life for others. To follow Jesus is to be called to become peacemaker.

4.4.1. Jesus’ Compassion

Compassion for all creatures is the true religion. Compassion and love are matters of all religions. The moment we see others suffering like we do, things begin to change. Looking and listening deeply helps clear misconceptions and create the understanding that makes you compassionate and peaceful. During Jesus’ earthly ministries we can see many examples, how He had compassionate with the people, looked and listened to them, resulted many signs and wonders. Religion is the support, the nature, the basis of all life.
It is the offspring of compassion. Establish contentment and the equilibrium is established. Compassion and contentment are two very valuable words, because the whole life of the seeker can be contained in them. Contentment within and compassion without must be balanced. Be always satisfied within one’s own self and ever-compassionate towards others, never contentment based on others, nor compassion for one’s owns self. Contentment towards oneself, and compassion towards others: give happiness and peace, whether others receive it from you or not. The words compassion and contentment are priceless; only change their direction and they become dangerous. If we are satisfied with our own lot we enjoy infinite peace and tranquility in life; we become wholly fulfilled. If we can be compassionate and sympathetic towards others, we shall wipe out poverty and misery. Kindness and compassion develop into a sense of service to others that fills us with prayer and worship, because it then becomes the path that leads to godliness.\textsuperscript{90} It was fully reflected in Jesus’ life and ministry.

For Luke, the life of Jesus was the manifestation of God’s tender mercy or compassion on his people (Luke 1: 79). Through such a compassion the Samaritan who sees and has compassion moves from passer-by to neighbor (Luke 10: 33); and through compassion the father and errant son are reconciled (Luke 15: 20). Compassion is mercy in action; and Christians who have received the mercy of God are to see others who do them harm or injury not as enemy but as neighbors who have equal claim to God’s mercy.\textsuperscript{91}

Further, the principle of compassion lies at the heart of all religious, ethical and spiritual traditions, calling us always to treat all others as we wish to be treated ourselves. Compassion impels us to work tirelessly to alleviate the suffering of our fellow creatures,
to dethrone ourselves from the centre of our world and put another there, and to honor the inviolable sanctity of every single human being, treating everybody, without exception, with absolute justice, equity and respect. Christ Jesus impels us to seek compassion and to make peace. As he wept over Jerusalem he must surely weep over our world which continues not to recognize the things that make for peace. He declared that the peacemakers are blessed.\(^\text{92}\) We have to seek peace and make peace in this world which so lacks peace – compassion wholeness - completeness.

Those who follow Jesus Christ are called to seek peace and to make peace. What was Jesus talking about? What were the things that the people were missing? What was Jerusalem missing? Specifically, what are the things that make for peace?\(^\text{93}\)

At last, turning to Jesus, a first noteworthy characteristic we see is his compassion. He was a deeply feeling person. The gospels give strong evidence that his response to actual situations was set in motion by his attentiveness and strong emotion.\(^\text{94}\) Examples come readily to anyone who studies the gospels of the Holy Bible they can remember in their mind: the son of the widow of Naim, the death of Lazarus, the response to the hungry crowd that had followed Jesus for three days. The reader can taught to leave emotion at the door when addressing social issues, and to proceed by strict, intellectual analysis. Taking a cue from Jesus’ compassion, more critical of this cultural bias. Jesus, on the other hand, opened his heart to suffering, irrespective of the social or political or economic position of the sufferers. The entire thrust of his life was love, an effective love that flowed from the depths of his heart. The supreme example of His compassion is found on the cross, “Father forgive them for they do not know what
they are doing”.\(^{95}\) On the cross we find the climax of Jesus’ compassion and walking the way of peace.\(^{96}\) Through His prayer of forgiveness witnessed it.

### 4.4.2. Jesus: Prince of Peace

The prophet Isaiah envisions a golden age or *ramarajya* where the people lived as the member of God’s family.\(^{97}\) 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 evil 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.\(^{98}\)

The prophet Isaiah was a man with a mission. The Lord had shown him a glimpse of His glorious throne and placed a call on his life. As a prophet, he spoke God’s words. For the most part, these were words of confrontation, exhortation, and warning – words that made him extremely unpopular. But even when he faced opposition Isaiah continued to stand up for the truth. The Lord had called him to warn the people of their headlong rush into disaster. The Book of Isaiah records these prophetic words of warning, but it also records Isaiah’s words of promise and hope. One day, a Messiah would come who would save, comfort, and bless His people.\(^{99}\) Isaiah’s words highlight the coming of a ‘*Messiah,*’ a great event to benefit all mankind. Not least among the benefits to follow the *Messiah*’s appearance will be genuine, lasting peace, as reflected in the prophet’s encouraging words so well known and often sung in The *Messiah*:
“For unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace”.

When the Messiah did appear on the earth in the person of Jesus Christ (“Christ” being the Greek-derived term for Messiah), He taught and practiced the way of peace as no one before or after Him. Yet Christ’s first coming did not leave this present world a legacy of perpetual peace.

At the time of Jesus’ birth, a chorus of heavenly angels announced, “Glory to God in the highest, and on the earth peace, goodwill toward men!” To understand more clearly the Greek is correctly translated, “Glory to God in the highest, and on the earth peace among men of God’s good pleasure.” The meaning is clear to the ones “chosen on his good pleasure” there is the promise of “eternal peace,” “bountiful peace,” and the “time of peace.” And there are people of goodwill whose only purpose is God’s good pleasure. They are one who through whom the affairs of persons and nations are fashioned to the end that peace may cover the earth as the waters cover the sea. The angelic hymn is not merely a sentiment to be used on greeting cards; it is enunciation of the principle by which God rules the world. It is not merely a Christmas carol; it is a Christmas revelation. It is not merely a pastoral symphony; it is the governmental policy.

Jesus Christ is our peace, the gospel of Christ is the gospel of peace, Christ is the “Prince of Peace” and His coming brings with him the eschatological peace and only through him can we find the “peace of God which surpasses all understanding, will guard our heart and minds through Jesus Christ.” Those who make peace will be called children of God. But what is this peace exactly? It is certainly more than not having to listen to heavy metal music if we don't like it. It is more than watching a
beautiful sunset from our verandah on a still evening. Those things are peaceful, but the peace we are talking about goes much deeper and further. We are talking about the peace of God. This peace has certain connections that make it the peace we have to have. It will be the mark of the kingdom which dawns through the birth of Christ. Easily we may realize the power of these words in our situation. In short Jesus Christ is the real and holistic peace. Much of the world can only dream of peace, and only the Messiah could make that dream a reality. “The way of peace they have not known” is Isaiah’s divinely inspired assessment of man’s typical behavior.\(^{110}\) This sobering statement is echoed by the words of the prophet Jeremiah; “It is not in man who walks to direct his own steps.”\(^{111}\)

History verifies this assessment of human conduct throughout the ages. Left to our own devices, people seem utterly incapable of keeping the peace. The past century witnessed innumerable bloodstained episodes of strife and war, and the 21\(^{st}\) is continuing that trend. The world has rejected the peace God so freely offered.\(^{112}\) The question raises, how have human beings put aside peace? They have rejected Jesus Christ and His message, disregarding the way to reconciliation, respect and cooperation He taught and exemplified. But help is on the way. God will keep His promise by sending the prince of peace to the earth second time to at last inaugurate the long-hoped-for utopia as the scripture says “so Christ was offered once to bear the sins of many. To those who eagerly wait for Him He will appear a second time, apart from sin, for salvation.”\(^{113}\)

So, peace surely coming, but the world at large will have to wait a little longer to experience it. Yet not everyone has to linger on a waiting list to find peace. Some are
called to embrace peace now, well ahead of the rest of humankind, as the emissaries of God’s way of life. To those who accept this special calling, Jesus Christ promises: “Peace I leave with you, My peace I give you; (but) not as the world gives do I give you…”\textsuperscript{114}

The real peace Christ offers is genuine and “surpasses all understanding, will guard your hearts and minds through Jesus Christ.”\textsuperscript{115} In general terms, the real peace is not the absence of war, but the presence of the “Prince of Peace”-Christ the Lord.\textsuperscript{116}

Christ offers, on an individual basis, an once-in-a-lifetime opportunity to embrace peace today rather waiting for the universal calm and accord that will dawn when God intervenes in world events. Yet living a life in which peace is foremost in our minds isn’t easy. In a chaotic age engulfed in turmoil and strife, finding the pathway to peace requires skill and initiative and has to be pursued in humility. It can, however, be achieved.

\textbf{4.4.3. Jesus: Pathway to Peace}

Of the ‘Prince of Peace,’ the apostle Paul wrote, “And He came and preached peace to you who were afar off and to those who were near”\textsuperscript{117}. Our Savior included all who were willing to pursue peace. No one is barred from emulating Him as a messenger of peace. Making peace is an art, and we have Christ’s example and His teaching to guide us. The lesson for us is that we must built strong bonds and heal relationship where they have been bruised and broken. A personal touch from us is of paramount importance. Someone out there needs us-requires our example as a peacemaker-just as the world at large needs the Messiah. Of course, this prophecy will find ultimate fulfillment in the age to come. Yet the Prince of Peace will work in us today if we embrace Him and His
teachings. We should remember His promise, “Peace I leave with you”. If we take Jesus Christ up on that promise and accept His invitation to be a messenger of peace.

Surprising to some, Jesus Christ did not come 2000 years ago to establish pervasive peace for one and all. The promise of peace for the world in general is for a time yet future when the Prince of Peace Himself will force an end to war according to the scripture, “He shall rule them with a rod of iron; They shall be dashed to pieces like the potter’s vessels”.\textsuperscript{118} Beginning at that time Christ will teach the way of peace to one and all-assisted by converted individuals already trained as messengers of peace according to the scripture, “And have made us kings and priests to our God; And we shall reign on the earth.”\textsuperscript{119}

In short we can say, the pathway to peace is to believe the promises of God that he has given through trust in the life and work of Jesus Christ. It brings peace with God to the individual but also puts him at peace with others. Societies that have truly embraced Jesus’ teachings on peace have been affected in mass by this truth, have not only provided a good place for themselves to live but have also shown love on those who have not chosen this pathway of peace.

4.4.4. Jesus: Kingdom of Peace

The Lord would extend peace (Heb. \textit{shalom}) to Israel as a constantly flowing river. He would bring glory from the nations to her, glory that she had sought in the wrong ways in the past, and Israel would enjoy preferential treatment from Him.\textsuperscript{120} In the words of Isaiah: God is going to

\textit{“Behold, I extend peace flowing over her like a river,  
And the glory of the nations like an overflowing steam.”}\textsuperscript{121}
God is going to send his peace to his people Israel as a regularly flowing like river. The message concerning the renewal of the covenant of peace blossoms into the promise of the universal and everlasting peace; and coming of the day of the salvation is frequently linked with the ‘Prince of Peace,’ who as God’s Anointed (Is. 61: 1ff), is the bringer and founder of the ‘Kingdom of Peace’.  

Peace was central to the eschatological expectations of the Old Testament prophets. The messianic child would be a “Prince of Peace”. He was expected to come in peace, to end warfare and to proclaim peace throughout the land. He will reunite families; he would decimate Israel’s enemies in order to bring lasting peace to Jerusalem (city of peace). With his first coming, Jesus fulfilled some of these expectations. Through his caring ministry, his miraculous works, his gift of salvation, his offer of acceptance and community to outsiders, Jesus gave his foretaste of that eschatological well-being. Yet instead of reuniting families, he divided them. Instead of destroying Israel’s national enemies, he rejected the revolutionary options, preached non-violence and suffered a violent death at the hands of enemies he loved and forgave. Jesus planted the seeds of the “Kingdom of Peace.” Its harvest awaits his second coming.

Jesus Christ is generally recognized as one who has promoted and lived peace and who has brought much peace to the world. When Jesus Christ lived on this earth, he came teaching about the Kingdom – the Kingdom of God. This was a Kingdom that did not divide alone religious, ethnic, or sectarian lines. It was the kingdom of God. Steeped in scriptures, Jesus knew His mission. His message was that of kingdom of God. He began his ministry with the proclamation that:
What is the gospel of the kingdom of God? These first words spoken by Jesus in Mark give the core of his teaching that the long-awaited Messiah has come to break the power of sin and begin God’s personal reign on earth. Most of people who heard this message were oppressed poor, and without hope Jesus’ words were good news because they offered freedom, justice, hope and peace. The name ‘Melchizedek’ means king of righteousness. The name ‘Salem’ means king of peace. The ideal king rules in righteousness, which means peace. God acts from the above to change people’s condition here on earth. Only when God’s Spirit is among us can we achieve true peace. In other words the peace of God’s reign, the work of righteousness will be peace, and the effect of righteousness, quietness and assurance forever.

The kingdom of God is spiritual in its domain and compassionate in its character, and the John insight into the implications of this orientation is profound. The reason Jesus’ followers do not fight to further his kingdom is that the kingdom is heavenly in its origin and eternal in its scope. Jesus’ reign is a reign of truth and cannot be furthered by human force or violent measures. Against a backdrop of religious nationalism, Jesus taught the radical notion that the God of love and peace expects God’s children also to act in loving and peaceful ways. In other words, concern for righteousness is transferred from the domains of nation and law to the arena of human relationships. To love God is to love others as well, and this requires renouncing violence and adopting peaceable means to individual and corporate goals. As we consider Jesus’ teachings, several directives become clear. Further the researcher brings out last phase of Jesus’ teaching on peace titled, ‘Enactment of peace in His works and words’.
4.5. Jesus – Enactment of Peace in His Works and Words

In the Biblical Scriptural search, here, the researcher reflects the enactment of peace in the teachings of Jesus Christ into three phases for the easy understanding. In the first phase before the birth of Jesus Christ, secondly during his earthly ministry followed by in his post resurrection. According to John R. Donahue, only Luke describes the enactment of Jesus’ work as the gospel of peace and he speaks explicitly of peace more frequently than Mark, Matthew and John combined. Consideration of those places in the gospel where he speaks of peace as well as attention to certain related motifs will enable us to sound the depths of Luke’s good news of peace. It will also suggest ways in which this good news can be again heard. No matter how unique a message, no author creates a unique language to communicate it, so that in speaking of peace Luke draws on a rich storehouse of nuances and associations.137

The Gospel of love and peace has to be proclaimed with courage and reverence. The Gospel has a word from God, and an offer of peace which is people’s urgent need today. It is heralding the ‘prince of peace,’ in and through whom alone the true peace is realized. ‘Peace’ is a comprehensive and valued gift from God, and the promised and climaxing bliss in Messianic times. In the New Testament (NT) the word has reference to the peace which is the gift of Christ. It is used many times to express the truths of the mission, character and gospel of Christ. The purpose of Christ’s coming into the world was to bring spiritual peace with God.138

4.5.1. Before Birth

According to Albert Randall: The need for peace and the hope of peace were always there, “awaiting the right voice to bring them to awareness”. Indeed, the spiritual
foundation of the Hebrew Bible is peace; ‘the reality which lies at its core is a God who created human for peace. Thus the spiritual greatness and genius of the Hebrew Bible is found its awareness of the relationship among peace, righteousness, justice, salvation and God."\textsuperscript{139} The Hebrew term \textit{shalom} does not simply mean lack of enmity. The Akkadian root \textit{salamu} denotes “to be hale, whole, and complete”.\textsuperscript{140} The Hebrew word indicates the same meaning of wholeness, well being. It refers to every sphere of human life. Thus it can be signify wholeness in physical, intellectual, moral, psychological, spiritual, social, cultural and cultic spheres.\textsuperscript{141}

During the period of the Judges, in the days of Medianite oppression, Gideon experienced God as peace. ‘Peace be with you”, is what Angel of Yahweh said to him; ‘have no fear”. Gideon built an alter there to Yahweh and called it “Yahweh-Peace” (Judg. 6:14-24). There are passages in the Bible that disapprove of bloodshed, and there are prophetic texts that demand and foretell and end to wars. David is glad that Abigail’s intervention prevented him from killing and exacting revenge (1 Sam. 25:31-35). God disqualified David from building a temple to house the Ark of the Covenant because David was a man of war and had shed blood (1 Chr. 28:2-3). Isaiah proclaims that in the final day nations:

> “Will hammer their swords into ploughshares and their spears into sickles. Nation will not lift sword against nation, no longer will they learn how to make war” (Is. 2:4).\textsuperscript{142}

The history of the Bible 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 God 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 below cited scriptures are speak of
anew creation in which the *shalom* of God reigns on earth before Jesus Christ’ birth. Jesus’ coming into this world, the super natural entering into the natural, the transcendent becoming the imminent, the omnipotent becoming the vulnerable, for the reconciliation between God and human, needed a powerful manifestation.

4.5.1.1. The Prophetic Vision of Peace

This one of the best known scripture in OT which stands for the end of the warfare among the nations and the beginning of an era of untroubled peace for every human being.\(^{143}\)

>“And He will judge between many peoples And render decisions for mighty, distant nations. Then they will hammer their swords into plowshares And their spears into pruning hooks; Nation will not lift up sword against nation, And never again will they train for war. Each of the will sit under his vine And under his fig tree, With no one to make them afraid, For the mouth of the Lord of hosts has spoken.”\(^{144}\)

This means that the Lord will serve as the global Judge, deciding disputes between many strong nations far removed from Israel geographically. They will never again engage in warfare or train for battle. The figure of people sitting under their vines and fig trees describes them at rest, enjoying the fruits of their labors and God's blessings of peace. They will not fear. “While the people of God who are the church have experienced peace in their hearts, it is difficult to limit this prediction only to Christians. The prophecy is national and even universal in scope and looks forward to a time when the nations will come so fully under the benign influence of God's Word that war will be no more.”\(^{145}\) Through these words it is very clear one can achieve this peace only through the work of Yahweh. His reign on earth will inaugurate an imperial peace that transforms the conditions of life for nations and individuals.
4.5.1.2. The Way of Peace

Zechariah’s prophetic song, known as the ‘Benedictus’ (the Latin word for ‘Praise be’) is similar to Mary’s in its general sentiments and Jewish character. Like hers is used Jewish language based on the OT to express how God is worthy of praise because he has now acted in accordance with his promises to deliver his people through the coming of a descendant of David. Zechariah is thus represented as knowing about the impending birth of the Messiah. He refers back to the promises made to Abraham (Gn. 22:16-18; 26:3). The covenant is understood to mean that God will make it possible for his people to serve him by living holy righteous lives. (Ps. 105:9-11).146

“To give light to those who sit in darkness and the shadow of death, to guide our feet into the way of peace”.147

Zechariah praised God with his first after months of silence. He prophesied the coming of a Savior who would redeem his people and he predicted that his son John would prepare the Messiah’s way. All the OT prophecies were coming true – no wonder Zacharias praised God! The Messiah would come in Zacharias’s lifetime, and his son had been chosen to pave the way.148 Here Zechariah’s prophetic song changes its form and becomes an address to the newly born child; he will act as a prophet and prepare the way of the Lord (cf. Is. 40:3; Mal. 3:1) by assuring the people of forgiveness of sins. Further, on seeing the child Simeon says:

“Lord, now You are letting Your servant depart in peace, according to Your word”.149

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{150} It stands as the last enactment of peace before his birth.

4.5.2. During Earthly Ministry

Jesus’ enactment of peace in his works and words mainly covers His teachings during earthly ministry which entirely in the four gospels of the Holy Bible. The four gospel accounts (Matthew, Mark, Luke and John) are brimming with variations on this peace theme.\textsuperscript{151} It is his second part of enactment of peace. The Biblical understanding of peace comes primarily from the life and ministry of Jesus Christ where we can see His works and words. His earthly ministry was and is peacemaking. The Gospel of Luke records Jesus’ first act of public ministry after his baptism. In his hometown of Nazareth, Jesus stood up in the synagogue on the Sabbath and read from the book of Isaiah:

“The Spirit of the Lord is upon me, because he has anointed me to preach
good news to the poor. He has sent me to proclaim release to the captives,
and recovering of sight to the blind, to set at liberty those who are oppressed,
to proclaim the acceptable year of the Lord.”\textsuperscript{152}

Those who seek to follow Jesus Christ must come to grips with his teachings on peace. Peace does mean well-being, even salvation. It means being with God, particularly in the New Testament. It is used in greetings both rabbinical literature and in the New Testament to wish well-being. In the New Testament usages, various layers of meanings can be found including,

\textit{Peace as a feeling of rest, Peace as reconciliation, Peace as salvation, and Peace as Salvatore relations among people.}\textsuperscript{153}

During the Jesus’ earthly ministries through faith in Jesus one receives peace through the Spirit. It’s as simple as that. For those early Christians, receiving the peace of Jesus meant more than personal well-being. Jesus’ own included Jesus ways of peacemaking. To be children of God meant a peacemaking way of life, as the Matthew’s
beatitude stated clearly. Peacemaking meant forgiveness and love of enemies in the spirit of the gospel. Only God’s word can bring peace and comfort to our heart. He promises a different peace than the world offers—a peace of mind and heart which is reflected in his teachings. As the researcher consider Jesus’ teachings, several directives become clear. Here, the researcher enlightens mainly six scriptures from the Gospels for the enactment of peace in works and words.

4.5.2.1. Blessed are the Peacemakers

The sermon of Jesus is recorded in two places in the Gospels, in Matthew 5: 1-7: 27 and Luke 6: 20-49. When we compare the two versions, we find that Matthew has included much more materials especially on the law in his Sermon the mount than Luke has in his Sermon on the plain. Probably both have doctored the original, sermon to give his community emphases they needed. The Sermon on the Mount unfolds a wealth of treasures of knowledge. The Lord Jesus Christ opened His mouth and broke the seals from the mysteries which were hidden from the foundations of the world and brought forth the fullness of the gospel. Seven is the symbol of fullness throughout Scriptures. Seven is the symbol of perfection. When the number seven is seen in Scripture, it draws attention to a climax. In this series we have come to the seventh beatitude which is the climax of the beatitudes. Jesus told his listeners, about the seven beatitudes which is truly describes the character of the Christians according to this research. Here, in Jesus’ teachings several directives, the researcher brings the last one ‘Jesus’ call to his followers to the ‘peacemakers’. Being a ‘peacemaker’ is a characteristic of a Christian life to receive Christ’s blessings. To become a ‘peacemaker’ is the evidence of maturity in a Christian. Early Christians understood the cost of discipleship and true discipleship
is no cheaper today. It still involves a cross. In the light of these teachings we see more clearly what Jesus means when he calls his followers to the ‘peacemakers.’

> “Blessed are the peacemakers, for they shall be called the son of God,”

It is only use of ‘peacemaker’ in the New Testament. The other reference is to those who disinterestedly come between two contending parties and try to make peace. These God calls the sons because they are like Him. Here, as in other Greek literature, we have peace used as the opposite of war. Sometimes the ‘peacemaker’ is the ruler who establishes peace in the world. Here the human author Matthews blessing may eschatological but it recommends an active role of promoting peace. It is stronger than Paul’s recommendation in his list of moral teachings to the Romans, “If possible, so far as it depends upon you, live peaceably with all”.

What did Jesus mean when he said, “Blessed are the peacemakers”? What is, or should be, the distinctive characteristics of Christian peacemaking? As one way of answering this question, we will consider four characteristics of Jesus the peacemaker. The researcher has chosen four characteristics from among others because they speak so clearly to our situation today. By “peace” I mean that environment or situation in which all parties involved genuinely want one another’s welfare. This definition can be applied to interpersonal relationships among nations.

‘Peacemakers’ likewise replicate the work of the ‘Prince of Peace.’ Jesus, through His life and ministry, made peace between God and man, and between man and man. Isaiah predicted this of Messiah, who proclaims peace, who brings glad tidings of good things, who proclaims salvation. True disciples of Jesus make peace as they herald the gospel that brings people into a peaceful relationship with God and with one
another. People who seek to make peace behave as true “sons of God.” God called Israel His “son”\textsuperscript{162}, and He charged the Israelites with bringing their Gentile neighbors into a peaceful relationship with Himself.\textsuperscript{163} Whereas Israel failed largely in her calling, the Son of God, Messiah, succeeded completely. Those who follow Christ faithfully will demonstrate concern for the peace of humanity by leading people to Him.\textsuperscript{164}

Being a peacemaker involves at least two things: a commitment to peaceable responses to otherwise volatile situations and a commitment to working for peace proactively. On the specific side, Jesus commands his followers to put away their swords.\textsuperscript{165} On the proactive side, Jesus calls us to be peacemakers, not just any hostile. This means forgiving others as we have been forgiven.\textsuperscript{166} It means loving our neighbors as ourselves, and loving with the same quality of love as the one who gave his life for others. To follow Jesus is to be called to become peacemaker.\textsuperscript{167}

The famous coach Knute once said, “One man practicing sportsmanship is far better than a hundred teaching it.”\textsuperscript{168} Elie and Mattias practiced more than sportsmanship; they practiced “peacemanship.” In Chuck’s devotional book, More Energy for Your Day, there is a fitting segment about today’s peacemakers: Peacemakers receive high marks from God as Jesus’ enactment of peace in his words ‘Blessed are the peacemakers, for they will be called sons of God’. If Jesus were preaching in one of our pulpits today, we wonder if He might say something else like \textit{Blessed are the negotiators, Blessed are the mediators or Blessed are the reconcilers.}

Peacemakers come in many form – government negotiators, court-appointed mediators, marriage counselors, union management arbitrators, church leaders. Some of the peacemakers in the world are mothers. It is not the title or the role that makes one
a peacemakers, obviously, but rather the motivation and the skill. Those who work for peace, using peaceful methods, often release new energy for good into relationship. Even Jesus Christ, the greatest peacemaker of all, as he said ‘Love your enemies’.

4.5.2.2. Love Your Enemies

The Sermon on the Mount deplores the spirit of retaliation. Jesus enactment about loving enemies recorded in his teachings both ‘the Sermon on the Mount’ and ‘the Sermon on the Plain’; it is more importance to give justice and mercy than to receive it. In these by loving and praying for our enemies, we can overcome evil with good. The Pharisees interpreted Leviticus 19:18 as teaching that they should love only those who love in return, and Ps. 139:19-22 and 140:9-11 as meaning that they should hate their enemies. But Jesus says we are ‘to love our enemies’ is a call to do what is necessary. He proclaimed it in his time as a way to establish peace in the face of a threatening military catastrophe. Those who follow this way will be called “sons of God” (Matt. 5: 45) indeed, which already introduced to the Sermon on the Mount peacemakers are called “sons of God” (Matt. 5: 9). If we love our enemies and treat them well, we will truly show that Jesus is Lord of our life. This is possible only for those who give themselves fully to God, because only he can deliver people from natural selfishness. As a peacemaker, we must trust the Holy Spirit to help us show love to those for whom we may not feel love. In the Sermon on the Mount, Jesus said to his disciples:

“You have heard that it was said, ‘You shall love your neighbor
And hate your enemy.’ But I say to you ‘Love your enemies and pray for those persecute you.”

Jesus’ says, “Love your enemies,” is a call to do what is necessary. He proclaimed it in his time as a way to establish peace in the face of a threatening military
catastrophe. Those who follow this way will be called “sons of God” indeed; already in the introduction to the Sermon on the Mount peacemakers are called “sons of God”.

Jesus answered the popular teaching by going back to the Old Testament that commanded love for enemies. \(^ {175}\) “Love” (Gr. *agape*) here probably includes emotion, as well as action, in view of Jesus’ previous emphasis on motives. “To love one’s enemies, though it must result in doing them good, \(^ {176}\) and praying for them, \(^ {177}\) cannot justly be restricted to activities devoid of any concern, sentiment, or emotion. Like the English verb ‘to love,’ *agape* ranges widely from debased and selfish actions to generous, warm, costly self-sacrifice for another's good. There is no reason to think the verb here in Matthew does not include emotion as well as action.” \(^ {178}\) The word “enemies” also has a wide meaning, and includes any individuals who elicit anger, hatred, and retaliation from the disciple. Prayer for someone's welfare is one specific manifestation of love for that person. “Jesus seems to have prayed for his tormentors actually while the iron spikes were being driven through his hands and feet; indeed the imperfect tense suggests that he kept praying, kept repeating his entreaty, 'Father, forgive them; for they know not what they do.' \(^ {179}\) If the cruel torture of crucifixion could not silence our Lord’s Prayer for his enemies, what pain, pride, prejudice or sloth could justify the silencing of ours?” \(^ {180}\)

Jesus, and only Jesus, is the ‘Prince of Peace.’ \(^ {181}\) Through Jesus, and only through Jesus, is there a legitimate basis for peace and that is not peace for this world but peace for his disciples who are in the world and only for his disciples. He has promised us his peace and he is true to his promises. Hear him, “Peace I leave with you; my peace I give to you; not as the world gives do I give to you.” \(^ {182}\) Let not your hearts be troubled,
neither let them be afraid. This peace comes only to those who truly follow him and obey his Word.

In the Sermon on the Plain, Jesus has commanded, ‘love your enemies,’ and do good, and lend, expecting nothing in return; and your reward will be great, and you will be sons of the Most High; for he is kind to the ungrateful and the selfish. Here, we can see the scriptures from Luke the gospel, Jesus said:

“But I say to you that listen, Love your enemies, do good to those who hate you, Bless those who curse you, pray for those who abuse you. If anyone strikes you on the cheek, offer the other also; and from anyone who takes away your coat do not withhold even your shirt. Give to everyone who begs from you; and if anyone takes away your goods, do not ask for them again. Do to others as you would have them do to you. “If you love those who love you, what credit is that to you? For even sinners love those who love them. If you do good to those who do good to you, what credit is that to you? For even sinners do the same. If you lend to those from whom you hope to receive, what credit is that to you? Even sinners lend to sinners, to receive as much again. But love your enemies, do good, and lend, expecting nothing in return. Your reward will be great, and you will be children of the Most High; for he is kind to the ungrateful and the wicked. Be merciful, just as your Father is merciful.”

There are seven actions that Jesus commanded in these verses. They are the following:

(1) Love your enemies; (2) do well to those who hate you; (3) Bless those who curse you; and (4) Pray for those who mistreat you. Furthermore, (5) Do not retaliate when others attack you; (6) Give freely to those who ask of you; and (7) Treat others the way you would want them to treat you.

In the above Jesus’ commands, first command ‘Love your enemies.’ Here, “Love” (Gr. agape) involves demonstrating genuine concern for the welfare of another person, regardless of that one’s attractiveness or ability to return love. The “enemies” in view would be people who oppose disciples because of their commitment to Jesus. To “bless” (Gr. eulogeite) here means to wish someone well, contrasted with cursing or wishing someone evil. “Pray” (Gr. Proseucheste) the general word for prayer) in this context means asking God to do them good when they do you evil. Disciples should not resist the
violent attacks of their opponents.\textsuperscript{184} The attack may be an insult or a violent punch on the jaw (Gr. \textit{siagon}).\textsuperscript{185} In either case, this is an attack on the disciple’s person. An attack against his family members might require their defense, though not with more than defensive action against the attacker. Disciples need to guard themselves against pride that sometimes masquerades as chivalry, while at the same time defending those in their care and trying not to overreact against the attacker.

This type of love makes a disciple stand out as distinctive, and is the type of love that God shows, and enables the disciple to demonstrate. “But” (Gr. \textit{plen}) introduces another strong contrast. Rather than loving, doing good, and lending, as other people do with a desire to receive in return, the disciple should do these things with no thought of receiving back. That is how God gives, and it is therefore how His children should give. Jesus promised a “great reward” for disciples who do this. The children of God can demonstrate their relationship to “the Most High” by behaving as He behaves. The use of this name for God highlights the disciple's exalted position. Mercy toward all people should typify disciples' attitudes and actions, as it typifies God's. This emphasis accords with Luke's concern for people in need.

Throughout the Sermon on the Mount and Sermon on the Plain, Jesus was addressing interpersonal behavior, not the judicial system. Giving to others is also merciful behavior. What a person sows, he or she will normally reap, for evil or for good. Disciples will discover that they will receive back the same treatment that they have dispensed abundantly, from God if not from man. “The saying here may appear to speak in terms of strict retribution, but the thought is rather that human generosity is rewarded with divine generosity, not with a precisely equivalent gift from God.”\textsuperscript{186} When Jesus was
sending his messengers out who has instructed them many things, important one was
greeting, whatever house they enter, first say, ‘Peace to this house.’

4.5.2.3. Peace to this House

Jesus’ teaching on peace, has many directions, according to the situations, here
Luke in his own language of peace reflects in different shades of meaning of the term.
Here, Luke’s concentration appears in the mission discourse where the missionary is to
prepare the way for Jesus by offering a greeting of peace to ‘a child of peace.’

“But whatever house you enter, first say, ‘Peace to this house.’
And if a son of peace is there, your peace will rest on it; If not,
it will return to you. And remain in the same house, eating and
drinking such things as they give, for the laborer is worthy of his wages. Do not go from house to house.”

The above scriptures such a mission perspective fits in with the advent of missionaries:
Whatever house you enter, first say, ‘Peace be to this house,’ these words of the disciples
are not simply a polite greeting but an indication that the salvation of shalom, peace, as
God’s blessing. A man of peace is a person-loving person, somebody worthy of the
Messianic gift of peace. The greeting expressing peace is regarded as having an effect on
the receiver.

The Jesus’ mission of the seventy would be relatively brief, so they needed to
travel lightly. When he sent out his disciples two by two, He told them that whatever
house they enter, they must first say ‘peace to this house’. This brings my thought to
family violence. How many homes experience peace? World Health Organization
(WHO) in 2002 states of violence within the home. Violence pervades the lives of many
people around the world and touches all of us in some ways. To many people staying out
of harm’s way is a matter of locking doors and windows and avoiding dangerous places.
To others, escape is not possible. The threat of violence is behind those doors and well
hidden from public view. Violence in the home is not a recent phenomenon. It has long been a characteristic of family life. It is clear that whenever people enter into interdependent relationships the potential for conflict and even violence exists.

Family violence cuts across all socio-economics, racial, ethnic, gender, age and even religious boundaries. Violence and abuse can be found in many cultures and environment. Abuse and neglect can be found in all types of families and interpersonal relationships. It violates the sacred function and purpose of family. Violence is perpetuated in the form of physical, sexual and emotional abuse. Children are usually abused by persons responsible for their care. Adults are abused by others who are significant in their lives. Violence/abuse in intimate relationship is, ugly, brutal, and terrifying whether experienced or witnessed. Family maltreatment has devastating consequences on physical, mental, and psychological health. Violence in the home impedes the quality of life for family members and in extreme cases can result in death. Violence, abuse and neglect occur with enough frequency in various home and family settings that some have concluded that it is an inherent part of human condition. Family violence is quite pervasive even in Christian homes. One is tempted to ask who the Lord of those homes is. 191

According to John Gill's Exposition whatsoever house you enter ... When you come into any city, town, or village, first say, ‘peace be to this house’: salute the inhabitants in the usual form, saying, peace be to you; wishing them all happiness and prosperity, temporal, spiritual, and eternal. This shows our Lord did not disapprove of civil salutations. 192 Here, Jesus mission is responding such a conditions. The Seventy were to pronounce a benediction (a spoken blessing; good words of divine favor, as from
God) on any household that offered them hospitality. “Peace” (Heb. shalom) was a common Jewish blessing that wished the fullness of Yahweh’s blessing on the recipient. As the disciples ministered, it would become clear whether the host really believed their message. If he turned out to be a man of peace, namely, a man marked by the fullness of God's blessing on his life, the disciple's benediction would result in God's further blessing. If the host proved unbelieving, God would not bring the fullness of His blessing on him, but the host would forfeit it. This would result in their wasting time and possibly insulting their hosts. Going “from house to house” also implied engaging in a social round of activity, and being entertained long after they had done their work. As servants of the Lord, they were to eat and drink what their hosts provided. They could expect sustenance, and needed to be content with what they were offered, even though it might not necessarily be what they would prefer.

4.5.2.4. My Peace I Give to You

This is the peace which Jesus stresses to His discourse at the Last Supper. It is the peace that was bequeathed by Christ to His disciples as His parting gift. It is that peace on receiving which the heart is purified and fear vanishes. When Jesus was preparing to leave this world physically, he made a specific promise to his gathered disciples:

“Peace I leave with you; my peace I give to you; not as the world gives do I give to you. Let not your hearts be troubled, neither let them be afraid.”

John’s classical text on “peace” is found in this scripture. This peace Jesus gives goes counter to everything the “world” (as the embodiment of power hostile to God) is able to give. The gift’s “internal quality” is underscored by the words that follow: “Let not your heart be troubled, neither let them be afraid” (John 14: 27). The conclusion seems to be
that “peace” here is limited to the private sphere. But we need to look more closely. Here, peace reflects as a promise and gift.

Further, it is the peace of Jesus that is the subject of this research. 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 disciples – total well-being and inner rest of spirit, in fellowship with God. All true peace is his gift, which the repetition emphasizes, I do not give... as the world gives. In its greetings of peace the world can only express a longing of wish. But Jesus’ peace is real and present. His peace is not born of the sword but of the unspeakable love that led him to lay down his life for his disciples and to pray for his killers (Luke 23: 34; Jn. 15: 9-16). The word about “my peace” seems to suggest some special import to the salutation with which Jesus greets his disciples (Luke 24: 36; Jn. 20: 21; Matt. 28: 9) and which otherwise would be no more than social custom or convention. We infer, therefore, that Jesus’ disciples were in possession of the peace of Jesus then, thereafter, and even now.

Jesus is the only source of true personal and social peace. The world cannot provide peace because it fails to correct the fundamental source for strife, namely, the fallen nature of humankind. Jesus made peace possible by His work on the cross. He will establish universal peace when He comes to reign on earth as Messiah. He establishes it now in the hearts and lives of those who believe on Him—and submit to Him—through His representative, the indwelling Spirit. Later in this discourse, Jesus promised His love and His joy, in addition to His peace. The peace Jesus spoke of was obviously not exemption from conflicts and trials. He Himself felt troubled by His impending crucifixion. Rather, it is a settled confidence that comes from knowing that one is right
As the believer focuses on this reality, he or she can experience supernatural peace in the midst of trouble and fear, as Jesus did.

4.5.2.5. Peace to Overcome the World

Jesus said to his disciples in the end of his Upper Room Discourse.

“These things I have spoken to you, So that in Me you may have peace. In the world you have tribulation, but take courage; I have overcome the world.”

The structural marker “these things I have spoken to you” which are reflected into five references identifies the conclusion of this section of the discourse. The ultimate reason for Jesus’ revelations about His departure, as far as His immediate disciples were concerned, was that they might experience. “Peace” in their relationship with Him, which Jesus had reflected already in Chapter 14. “In Me” probably alludes back to the vine-and-branches intimacy that Jesus revealed in chapter 15. There is a relationship by Christ, which he has made for his people by the blood of his cross; and there is a peace in him, which enjoyed through faith’s looking to his blood for pardon, to his righteousness for justification, to his sacrifice for atonement and satisfaction; and by having communion with him, and discoveries of his love, and by seeing safety and security in him. Their relationship with “the world” would result in turmoil (“tribulation”) because of the opposition that would come against them from unbelievers. However, the proof that the “peace” that Jesus would give them would “overcome” the turmoil that the world would create, was Jesus’ victory over (‘I have overcome’) “the world” on the cross, i.e., through His death. This was probably another statement that the disciples did not understand immediately. Jesus closed this discourse with a word of encouragement. The Greek word ‘thareso’, translated “take courage” or “take heart,” is one that only Jesus used in the New Testament. Jesus was the great encourager. The Holy Spirit continues His
ministry in and to and through us today. The tension that the victory of Christ and the opposition of the world pose for the Christian is not one that we can escape in this life. Despite this, it is still possible for us to be more peaceful than distressed, as we appropriate and believe the promise that Jesus has already won the victory. The Upper Room Discourse ends here (13:31—16:33).

Further John Gill’s Expository of the Entire Bible Commentary reflects about Jesus’ peace, ‘There is a peace by Christ, which he has made for his people by the blood of his cross; and there is a peace in him, which is enjoyed through faith's looking to his blood for pardon, to his righteousness for justification, to his sacrifice for atonement and satisfaction; and by having communion with him, and discoveries of his love, and by seeing safety and security in him. The peace of Jesus comes with tribulation for the sons of peace who are in the world, and who have accepted the peace of Jesus through his word. This is its one down side, but it is not serious because Jesus has already overcome the world. The sons of peace can therefore take courage and be of good cheer in spite of the tribulation, knowing that their lord and king rules over all and their destiny beyond this world is a glorious one. In conclusion according to St. Augustine, ‘This Peace of Christ,” is serenity of spirit, tranquility of soul, simplicity of heart, the bond of love, the consummation of charity.” This Peace of Christ is like a radiant star in the heavens, flashing to us its bright rays of inspiration and guidance. It is a multipoint star, brilliantly beckoning us to a full possession of the peace of Christ.
4.5.3. Post Resurrection

Jesus’ enactment of peace in works and words not only existed during the time of his earthly ministries, post resurrection but also it has been flourished during his disciples’ period even enlarging today in the world wide. In other words, his enactment of peace will remain everlasting. His last encouraging words works and great commission reflects his delegation of authorities to his follower disciples.

“Truly, truly, I say to you, he who believes in Me, The works that I do, he will do also; and greater works Than these he will do; because I go to the Father”. 213

Here the departure of Jesus to the Father would secure for them the release of the Spirit, through whose enabling they would accomplish great works. His presence with the Father would enable Him to grant them whatever they ask in His name (vv. 13, 14). 214

Jesus’ encouraging words before his departure to the Father.

Further His great commission which is reflected five books, here the researcher reflects only from the first book of NT. After resurrection before the ascension Jesus dedicated His authorities to His disciples in the following words:

Jesus came up and spoke to them, saying, “All authority has been given to Me in heaven and on earth. Go therefore and make disciples of all the nations, Baptizing them in the name of the Father and the Son and The Holy Spirit, teaching them to observe all that I commanded you; And lo, I am with you always even to the end of the age.” Amen. 215

On the basis of these authorities, Jesus sent his disciples out to spread his rule over all nations by proclaiming His gospel of peace and making disciples. The nature of that discipleship is spelled out in two further participles, baptizing and teaching. The disciples were to call not for a superficial response but for total commitment to the new community, and to a life governed by everything I have commanded you. 216
One of the most significant Biblical scriptures highlighting the meaning of peace in an early Christian context or post-resurrection is found in the letter to the Ephesians, wherein Jesus identified as our peace. “But now in Christ Jesus you who once were far off have become near by the blood of Christ. For he is our peace, he who made both one and broke down the dividing wall of enmity.”

This text not only mysteriously identifies Jesus as our peace but also relates peace with peacemaking. Through the shedding of his blood, Jesus made peace by breaking down the barrier of hostility.

‘Peace’ is a word which looms large in the Christian vocabulary. ‘Peace be with you’ is the greeting that Jesus gives to his disciples when he comes and stands among them and he repeats the phrase as the disciples rejoice when they recognize him after resurrection. The resurrection accounts show 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.

For this research, the researcher consider it as last teaching of Jesus Christ on peace or post resurrection enactment of peace in his works and words.

This theme pervades his work from the beginning of his public ministry to his resurrection. Jesus’ first words to his gathered disciples after his resurrection were, “Peace be with you,” Indeed, he repeated these words twice. Then he said, As the Father has sent me, even so I send you.” As he was a peacemaker sent by the Father, so the disciples were sent to proclaim peace to all nations. As part of the body of Christ today, we are heirs of that promise of peace and of the command to proclaim it far and wide.

According to the Gospels of Luke and John, after Jesus rose from the dead, the first thing Jesus said when He appeared to the assembled apostles was: “Peace be with
you.” What did He mean by this? Was He just trying to say, “Do not be afraid, everything is all right now”? Perhaps, since immediately before this greeting in John’s Gospel, it is noted that the disciples were hiding behind closed doors, “for fear of the Jews,” but this does not nearly express the full meaning of his words. The Gospels were written in Greek, but Jesus didn’t speak Greek to his disciples. So He would have greeted them with the Aramaic Shalama (equivalent to the more well-known Hebrew Shalom). The term can be used as a mere greeting, but it became a greeting only because it is a wish for an abundance of blessings. In Jesus’ case, it was not merely a wish, even for blessings, because He has the power to communicate what He says. He doesn’t wish peace, He gives it. In the Jesus’ post resurrection period, there are number of enactment of peace in works and words reflected but the researcher throws light on some of the samples are explained in the subsequent titles.

4.5.3.1. Peace be With You

The post-resurrection scenes are filled with the greetings of “peace”. In John’s Gospel “Peace be with you” is Jesus’ post-resurrection greeting to his followers. It is however, more than greetings. It is the bestowal of eschatological peace on those who join his victory over death. It is the fulfillment of the Jesus’ earlier promise that his followers will have tranquility, harmony and security in Jesus while still living in a troubled world. Here, the researcher throws light from the Gospel of John in three occasions in the same chapter. These scriptures are generally reflects as of Jesus’ greetings but the expression encompasses every aspect of peace, social and personal. It speaks of peace among individuals, families and nations. It speaks of inner personal peace. Above all, it speaks of peace between the human family and God, the source of all
peace. The scriptures reflects and the Jesus’ teachings in different meanings of *shalom*. According to Apostle John, when Jesus first appeared to his gathered disciples, He said, ‘Peace be with you,’ and He showed them his hands and feet, still bearing the wounds of his sacrifice. Recognizing that it was truly their Lord and Master raised from the dead, the disciples rejoiced. So with this ‘Peace be with you,’ Jesus communicated to them the *shalom* of God, and the fruit of it was joy.

Then, the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled, For fear of the Jews, Jesus came and stood in the midst, and said to them, “Peace be with you.”

In the first occasion, Jesus’ greeting was common enough (i.e., Heb. *shalom ‘alekem*) “Peace be with you”. However, He had previously promised His disciples as “My peace I give you”. Consequently He was *imparting* “peace,” rather than just wishing peace on them.

Then Jesus said to them again, “Peace be with you!” as the Father has sent to me, I also send to you And when He had said this, He breathed on them And said to them, “Receive the Holy Spirit.” “If you forgive the sins of any, their sins have been Forgiven them; if you retain the sins of any, They have been retained.”

In the second and third occasions, it seems clear because Jesus repeated the benediction one more times. ‘*Shalom*’ summarized the fullness of God’s blessing, not just the cessation of hostility. “Never had that ‘common word’ ‘*Shalom*’ been so filled with meaning as when Jesus uttered it on Easter evening. . . . His ‘*Shalom*’ on Easter evening is the complement of 'it is finished' on the cross, for the peace of reconciliation and life from God is now imparted. ‘*Shalom!*’ accordingly is supremely the resurrected greeting. Not surprisingly it is included, along with ‘grace,’ in the greeting of *every* epistle of Paul in the NT.”
The whole passage reads: “Jesus said to them again: ‘Peace be with you’. As the Father has sent me, even so I send you.’ And when he had said this he breathed on them and said to them, ‘Receive the Holy Spirit. If you forgive the sins of any, they are forgiven; if you retain the sins of any, they are retained’. The word “apostle” means “one who is sent,” so the peace that Jesus now communicates to them will sustain them in their apostolic labors. For their particular ministry, one that belongs only to those specifically called and ordained, Jesus grants them a sort of private Pentecost, a charisma of the Holy Spirit not given to the larger group of disciples, both men and women, on the day of the public Pentecost. Jesus here gives the apostles the grace and authority in the Holy Spirit to forgive or retain sins. This is part of what it means to be sent by Jesus as Jesus was sent by the Father into this world. Sent by the Father, the Son of Man had authority on earth to forgive sins.228

Each Gospel plus Acts records a different version of the Great Commission.229 Jesus apparently gave this commission on at least four separate occasions. The first recorded commission chronologically was evidently the one in John.230

And after eight days His disciples were again inside, and Thomas with them. Jesus came, the doors having been shut, and stood in the midst, and said, “Peace be with you.”231

In this third appearance Jesus’ teaching reflects Thomas’ final belief. John located this post-resurrection appearance on the eighth day after Jesus resurrected day namely, the following Sunday. His “eight days” (Gr. hemeras okto) evidently included both Sundays. Perhaps he identified the day because, by the time John wrote, Sunday had become the day of worship for Christians, when they commemorated Jesus’ resurrection. However, Sunday worship has its roots in tradition rather than commandment. The disciples were
still meeting behind closed doors because they feared the Jewish authorities. Jesus again materialized in the presence of these disciples as He had a week earlier. He also repeated His benediction ‘Peace be with you.’ Perhaps Jesus did these things because He knew that the disciples had told Thomas He had appeared this way and said these things. Thus repeating the miraculous appearance would have bolstered Thomas’ faith. Further, Jesus made peace though the blood of His cross in the following paragraphs.

### 4.5.3.2. Peace through the Cross

Jesus made peace by the blood of the cross. He is the Lord the firstborn over all creation and Lord in reconciliation. The climax comes with the references to reconciliation and peacemaking through Christ’s death. The universe is under its Lord, and cosmic peace has been restored. Reconciliation and making peace are used synonymously to describe the mighty work which Christ achieved in history through his death on the cross as a sacrifice. The peace which Christ has brought may be ‘freely accepted or compulsorily imposed’. We can have peace with God and be reconciled to him by accepting Christ, who died in our place. Jesus Christ is the mediator of peace. Peace with God is the result of being justified through faith in Christ.

Here the scriptures clearly reflects the facts:

> “He is the image of the visible God, The first born of all creation. For by him all things were created both in the heavens and earth, visible and invisible, whether thrones or dominions or rulers or authorities – all things have been created through Him and for Him. He is before all things, and in Him all things hold together. He is also head of the body, the church; and He is the beginning. The firstborn from the dead, so that He Himself will come to have First place in everything. For it was the Father’s good pleasure for all The fullness to dwell in Him, and through Him to reconcile all things to Himself, having made peace through the blood of His cross; through Him, I say, whether things on earth or things in heaven.”

According to Patrick Rogers, Paul gives us three truth about salvation – that ‘Peace’ (Shalom; Eirene) which the first generation of Christians, following on their
Jewish inheritance, so fervently wished for themselves and for each other: (a) Peace is God’s gift of reconciliation, (b) Peace comes through Jesus Christ and (c) Peace comes through Cross. This passage (1:15-20) contains one of the greatest Christology in the Bible. Scholars have often referred to verses 15-18 as “The Great Christology.” The form of these verses is probably Hebrew rather than Greek poetry. One writer argued that Paul took the Christological statements in 1:9-23 and 2:6-15 from Jewish sources rather than from his own store of theological ideas or from early Christian hymns. Probably he did. Another scholar suggested that Christ's supremacy in this passage should be understood as over the Torah, Adam, and Israel.

This seems unnecessarily limited to me. “The Christ-hymn of Colossians 1:15-20 is a powerful statement about the Person and work of Jesus Christ. Christ’s supremacy is seen at every turn. The first portion focuses on His preeminent role in creation, while the second emphasizes His work as Redeemer. To any Christian, in Colossians then or elsewhere today, who may have been or is confused about Christ's role in the world, these six verses testify to Christ's absolute authority, which is not to be shared with any person, angel, or demon.”

There are thirteen assertions about Christ in Colossians in the above given scriptures, in which the last assertion it clearly declares, Christ is the maker of peace through his blood of cross.

4.6. Conclusion

In the concluding words of this chapter the researcher brings out, ‘peace’ is not simply a method, but it is spiritual power which has to be created in each and every individuals an transforming initiative for peace. Jesus teaching are the simple transforming initiative for peace. We need to start it with everyone in aiming at reviving
positive human values by the help of the Holy Spirit. Here, the researcher considers spiritual power is one of the positive human values which only can bring true peace. To bring spiritual power into human values that needs spiritual awakening to activate his positive human values. Turn the other cheek (Matt. 5: 39); Give up your cloak (Matt. 5: 40); Go the second mile (Matt. 5: 41); Give to one who begs (Matt. 5: 42); Pray for your enemies (Matt. 5: 44); Love your enemies (Matt. 5: 44); Love your neighbor as yourself (Matt. 5: 44) and Don’t Judge but repent and forgive (Matt. 7: 1-5).

In Gandhian terms, it is non-violent activism that made India a free nation. The researcher hopes that the present non-violent activism will cherish goal, which is, making India a spiritual India followed by a peace nation. If we want to respect for ourselves we have to respect our fellowman which will result peace within our own heart ultimately knowingly or unknowingly we are receiving God’s peace. Through this act of kindness we are establishing peace within our own heart, with God the creator, and followed by with our fellowman which is the simple teachings of the Jesus Christ or establishment of peace. Jesus’ establishment of peace is built-up on the foundations of truth and justice will last forever. In this context, ‘peace with God’ is essential if we want peace in our relationships. Other ways of peace will be perished if not tomorrow, certainly one day. Jesus establishment of peace is never be perished as it is based on the truth and justice. It never passive, but ever active. Where there is celebration and activation of peace, one get it see, walk and make the way of peace, certainly one who will be the peacemaker and be remain the sons and daughters of Jesus according to their works and words.

The closer we see, Jesus’ embodiment of peace, Father’s love, Jesus’ grace and peace and the fellowship of the Holy Spirit are essential, to receive the peace of mind and
soul which is further leads to peaceful (shalom) life in this world. Further, ‘God anointed Jesus of Nazareth with the Holy Spirit and with power, who went about doing good and healing all who were oppressed by the devil, for God was with Him’ 245 this is the embodiment of His compassion because He shall be peace 246 the chastisement for our peace was upon Him 247 the lord of peace Himself give you peace always in every way 248 as who is the prince of peace. 249 If anyone who follows his path way of peace ultimately enjoy his life peaceful in the world and who can reach the Kingdom of peace.

In conclusion, peace has a relationship with health, prosperity, well-being security as well as respite from war. It is the condition of freedom from strife whether internal or external. Security from outward enemies as well as calm of heart from those having trust in God is included. Peace is so pleasing to the Lord that they, godly are enjoyed to seek it diligently. There are such innumerable blessings of Christianity that revolve around the concept of peace. The gospel is the gospel of peace. Christ is their peace. His teachings give peace to his followers. God the Father is the God of peace. The inalienable privilege of every Christian is the peace of God, because of the legacy of peace left by Christ in his death. These blessings are not benefits laid up in eternal glory only, but a present possession. These are covered in the last part, Jesus’ enactment of peace. Peace is our final good; eternity in peace, or peace in eternity, for the good of peace is the greatest wish of the world and most welcome when it comes.

“Let us pray. Peace be with us.”
Endnotes


2 The Holy Bible: Mk. 5: 34; Luke. 8: 48.


6 Ibid, Mark 9: 50.


9 Ibid, Eph. 2: 15.


16 Ibid, John 14: 27; Eph. 2: 17.


The Holy Bible: John 5: 19-30; 8: 29.


The Holy Bible: Jn. 14: 27.

Ibid, Jer. 29: 11.

230

34 The Holy Bible: 1 Cor. 14: 33.


36 Ibid, II Thess. 3: 16.


46 Ibid, Phil. 4: 7.

47 Ibid, Phil. 4: 9.


The Holy Bible: Rom. 5: 10.


The Holy Bible; 1 John 2: 2.


The Holy Bible: Eph. 2: 11-18.

Ibid, Ps. 133: 1.

Ibid., Rom. 12: 18.


The Holy Bible: Eph. 2: 12.

Ibid, 1Cor. 12: 12.


Ibid, 1 Cor. 1: 10.


Ibid, Isa. 26: 3.

Ibid, Isa. 32: 17; Ps. 85: 10; 119: 165.

Ibid, 1 John 3: 23.


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

74  Ibid, Rom. 5: 1.


76  Ibid, Phil. 4: 7.

77  Ibid, John 15: 27.

78  Ibid, 1 Thess. 5: 23; Jas 3: 17, 18.


80  Ibid, Matt. 5: 9.


84  The Holy Bible: Matt. 5: 3-9.

85  Ibid, John 18: 11.


The Holy Bible: Matt. 5:9.


Ibid.

The Holy Bible: John 20: 19-20.

Ibid, Eph. 6: 15.


Ibid, Phil. 4: 7.


Ibid, Jer. 10: 23.


Ibid, John 14: 27.

Ibid, Phil. 4: 7.


Ibid, Rev. 2: 27.


The Holy Bible: Is. 66: 12.


Ibid., Zach. 9: 9-12.

Ibid, Mal. 4: 6.

Ibid, Is. 66: 10-16.


Ibid., Luke. 23: 34.


Ibid., Mark 1: 15.


The Holy Bible: Heb. 7: 2.

Ibid, John 18: 36.


The Holy Bible: Mic. 4: 3-4.


The Holy Bible: Matt. 5: 9.


The Holy Bible: Isa. 9: 6.


The Holy Bible: John 18: 11.


174 The Holy Bible: Matt. 5:43, 44.

175 Ibid, Exod. 23:4, 5.


177 Ibid., Matt. 5:44.


182 Ibid, John 14:27.


The Holy Bible: Matt. 10:11-13; Mark6:10-11.


The Holy Bible: John 14:27.


Ibid, John 15: 9, 10.

Ibid, John 15: 11.

Ibid, John 12: 27.

Ibid, Rom. 5: 1.


The Holy Bible: John 16: 33.


The Holy Bible: John12: 31; 1 Cor. 15: 57; 1 John 2: 13-14; 4:4; 5: 4-5

Ibid, Matt. 9: 2, 22; 14: 27; Mark 6: 50;10: 49; John 16: 33; Acts 23: 11

Ibid, John 16: 11; Rom. 8: 37.


The Holy Bible: John 14:12.


The Holy Bible: Eph. 2: 13, 14.


The Holy Bible: John 20:19-21.


The Holy Bible: John 20:19.

Ibid, John 14:27.


Ibid, Rom. 5:1; Phil. 4:7.


Steven M. Baugh, *“The Poetic Form of Col. 1:15-20,”* Westminster Theological Journal 47:2 (Fall 1985):227-44.


245 The Holy Bible; Acts 10:38.

246 Ibid, Micah 5:5.

247 Ibid, Is. 53:5.

248 Ibid, 2 Thess. 3:16.