

# THE WAY OF PEACE

## *The Peace Teaching of Jesus*

**Anthistemi**— Anti; Histemi;

**Stasis**—Violent Rebellion, Armed Revolt, Sharp Dissention. (Septuigent; Used 44 out 71 times primarily for Military Encounters. The moment two armies collide, steel on steel, until one side breaks and flees.)

**Mark 15.7**—Now a man called Barabbas was in prison with the rebels who had committed murder during the insurrection.

**Acts 19.40**—For we are in danger of being charged with rioting today

Do Not Retaliate Against Violence With Violence; Do Not Strike Back at Evil; **Scholars Version**—“Don’t react violently against one who is evil.”

To even getsture at the Qumran with the left hand carried the penalty of exclusion and ten day’s penance (Dead Sea Scrolls, 1 QS 7)

**Cloak**—Exodus 22.25-27 & Deuteronomy 24.10-13,17

Passivity, Violent Opposition; Non-violent Non-cooperation

“My feelings as a Christian points me to my Lord and Savior as a Warrior.”  
- \_\_\_\_\_; Speech from April 12, 1922 and published in My New Order

Nonviolence is a powerful and just weapon which cuts without wounding and ennobles the man who wields it. It is a sword that heals.  
Martin Luther King, Jr.

**Matthew 5.38-44**—You have heard that it was said, ‘Eye for eye, and tooth for tooth.’ But I tell you, do not retaliate against an evil person. If anyone slaps you on the right cheek, turn to them the other cheek also. And if anyone wants to sue you and take your shirt, hand over your coat as well. If anyone forces you to go one mile, go with them two miles . . . You have heard that it was said, ‘Love your neighbor and hate your enemy.’ But I tell you, LOVE your enemies . . .

**John 18.36**—Jesus said, “My kingdom is not of this world. If it were, my servants would fight to PREVENT my arrest by the Jewish leaders. But now my kingdom is from another place.”

**Luke 9.20-24**—“But what about you?” he asked. “Who do you say I am?” Peter answered, “God’s Messiah.” Jesus strictly warned them not to tell this to anyone. And he said, “The Son of Man must suffer many things and be rejected by the elders, the chief priests and the teachers of the law, and he must be killed and on the third day be raised to life.” Then he said to them all: “Whoever wants to be my disciple must deny themselves and take up their cross daily and follow me. For whoever wants to save their life will lose it, but whoever loses their life for me will save it.”

**Luke 22.49-53**—When Jesus’ followers saw what was going to happen, they said, “Lord, should we strike with our swords?” And one of them [Peter - John 18.10] struck the servant of the high priest, cutting off his right ear. But Jesus answered, “No more of this!” And he touched the man’s ear and healed him. Then Jesus said to the chief priests, the officers of the temple guard, and the elders, who had come for him, “Am I leading a rebellion, that you have come with swords and clubs? Every day I was with you in the temple courts, and you did not lay a hand on me. But this is your hour—when darkness reigns.”

**Matthew 26.52**—“Put your sword back in its place,” Jesus said to him, “for all who draw the sword will die by the sword.”

**Luke 22.35,36**—Then Jesus asked them, “When I sent you without purse, bag or sandals, did you lack anything?” “Nothing,” they answered. He said to them, “But now if you have a purse, take it, and also a bag; and if you don’t have a sword, sell your cloak and buy one.”

That the world might be healed . . . – John 3.17

\*All texts quoted from the TNIV unless otherwise noted.

“For we no longer take up sword against nation, nor do we learn war any more, having become children of peace, for the sake of Jesus, who is our leader.”—Origen of Alexandria (185-254 AD); Against Celsus

“And to those who inquire of us whence we come, or who is our founder we reply that we are come, agreeably to the counsels of Jesus, to cut down our hostile and insolent wordy swords into ploughshares, and to convert into pruning-hooks the spears formerly employed in war.”—Origen of Alexandria (185-254 AD); Against Celsus

“And shall the son of peace take part in the battle when it does not become him even to sue at law? And shall he apply the chain, and the prison, and the torture, and the punishment, who is not the avenger even of his own wrongs?”—Tertullian (160-225 AD) ; The Chaplet

“It makes no difference whether you put a man to death by word, or rather by the sword, since it is the act of putting to death itself which is prohibited. Therefore, with regard to this precept of God, there ought to be no exception at all; but that it is always unlawful to put to death a man, whom God willed to be a sacrosanct creature.”—Arnobius ; Adversus Gentes

“Rather, it is better to suffer wrong than to inflict it. We would rather shed our own blood than stain our hands and our conscience with that of another.”—Arnobius; Adversus Gentes

“Anyone who has the power of the sword, or who is a civil magistrate wearing the purple, should desist or he should be rejected.”—Hippolytus

**Luke 22.37-38**— It is written: ‘And he was numbered with the transgressors’ ; and I tell you that this must be fulfilled in me. Yes, what is written about me is reaching its fulfillment.” The disciples said, “See, Lord, here are two swords.” “That is enough,” he replied.

**Matthew 10.34**—Do not suppose that I have come to bring peace to the earth. I did not come to bring peace, but a sword.

**Matthew 10.35-38**— For I have come to turn““ a man against his father, a daughter against her mother, a daughter-in-law against her mother-in-law—your enemies will be the members of your own household.’ Anyone who loves their father or mother more than me is not worthy of me; anyone who loves a son or daughter more than me is not worthy of me. Whoever does not take up their cross and follow me is not worthy of me.”

**Luke 14.23**—Then the master told his servant, ‘Go out to the roads and country lanes and compel them to come in, so that my house will be full.’

**Romans 13.4**—For the one in authority is God’s servant for your good. But if you do wrong, be afraid, for rulers do not bear the sword for no reason. They are God’s servants, agents of wrath to bring punishment on the wrongdoer.

**Romans 12.17-13.7**—Do not repay anyone evil for evil. Be careful to do what is right in the eyes of everyone. If it is possible, as far as it depends on you, live at peace with everyone. Do not take revenge, my dear friends, but LEAVE ROOM FOR GOD’S WRATH, for it is written: “It is mine to avenge; I will repay,” says the Lord. On the contrary: “If your enemy is hungry, feed him; if he is thirsty, give him something to drink. In doing this, you will heap burning coals on his head.” Do not be overcome by evil, but overcome evil with good. Let everyone be subject to the governing authorities . . . The authorities that exist have been established by God . . . For rulers hold no terror for those who do right, but for those who do wrong . . . THEY are God’s servants, AGENTS OF WRATH to bring punishment on the wrongdoer. Therefore, it is necessary to submit to the authorities . . . This is also why you pay taxes, for the authorities are God’s servants, who give their full time to governing.

That the world might be healed . . . — John 3.17

\*All texts quoted from the TNIV unless otherwise noted.

“God, in prohibiting killing, discountenances not only brigandage, which is contrary to human law, He is also recommending us not to do certain things which are treated as lawful among men. Thus participation in war will not be legitimate to a just man; his “military service” is justice itself. ... What are the interests of our country, but the inconveniences of another state or nation? That is, to extend the boundaries which are violently taken from others, to increase the power of the state, to improve the revenues all which things are not virtues, but the overthrowing of virtues: for, in the first place, the union of human society is taken away, innocence is taken away, the abstaining from the property of another is taken away; lastly, justice itself is taken away, which is unable to bear the tearing asunder of the human race, and wherever arms have glittered, must be banished and exterminated from thence. ... How can a man be just who injures, hates, despoils and puts to death? Yet they who strive to be serviceable to their country do all these things.”—Lactantius; [tutor of Crispus, the son of St. Constantine the Great]

“When people falsely assert that you are not allowed to take up the physical sword or fight bodily against the enemies of the Church, it is the devil trying to attack the fabric of your Order.”—Jacques de Vitry

“Do not ever be ashamed, O Bride of Heaven, to take up the sword against heretics; for the God still lives who sanctified such action through the arms of David.”—John of Mantua

“Bodily torture has been found the most salutary and efficient means of leading to spiritual repentance.”—Pope Innocent IV

“War is waged to serve the peace. You must, therefore, be a peacemaker even to waging war, so that by your conquest, you may lead those you subdue to the enjoyment of peace.”— Augustine

“What, indeed, is wrong with war? That people die who will eventually die anyway so that those who survive may be subdued in peace? A coward complains of this but it does not bother religious people.”— Augustine

“Does anyone doubt that it is preferable for people to be drawn to worship God by teaching rather than forced by fear of punishment or by pain? But because the one type of people is better, it does not mean that the others, who are not of that type, ought to be ignored.”— Augustine

“When Christ disarmed Peter, He disarmed every soldier.” - Tertullian, Apology

**Matthew 13.31,32**—He told them another parable: “The kingdom of heaven is like a mustard seed, which a man took and planted in his field. Though it is the smallest of all seeds, yet when it grows, it is the largest of garden plants and becomes a tree, so that the birds come and perch in its branches.” He told them still another parable: “The kingdom of heaven is like yeast that a woman took and mixed into about sixty pounds of flour until it worked all through the dough.”

### The Cleansing of the Temple

**John 2.13-15**—The Passover of the Jews was near, and Jesus went up to Jerusalem. In the temple he found people selling cattle, sheep, and doves, and the money changers seated at their tables. Making a whip of cords, he drove all of them out of the temple, both the sheep and the cattle. He also poured out the coins of the money changers and overturned their tables.

**Mark 11.11**—Then he entered Jerusalem and went into the temple; and when he had looked around at everything, as it was already late, he went out to Bethany with the twelve.

**Jeremiah 7.9-11**—Will you steal and murder, commit adultery and perjury, burn incense to Baal and follow other gods you have not known, and then come and stand before me in this house, which bears my Name, and say, “We are safe”—safe to do all these detestable things? Has this house, which bears my Name, become a DEN OF ROBBERS to you? But I have been watching! declares the LORD.

**Isaiah 56.7**—These I will bring to my holy mountain and give them joy in my house of prayer. Their burnt offerings and sacrifices will be accepted on my altar; for my house will be called a house of prayer for all nations.

**Jeremiah 19.1-2**—This is what the LORD says: “Go and buy a clay jar from a potter. Take along some of the elders of the people and of the priests and go out to the Valley of Ben Hinnom, near the entrance of the Potsherd Gate. There proclaim the words I tell you, and say, ‘Hear the word of the LORD, you kings of Judah and people of Jerusalem. This is what the LORD Almighty, the God of Israel, says: Listen! I am going to bring a disaster on this place that will make the ears of everyone who hears of it tingle.’”

**Luke 19.41-44**—As he approached Jerusalem and saw the city, he wept over it and said, “If you, even you, had only known on this day what would bring you peace—but now it is hidden from your eyes. The days will come on you when your enemies will build an embankment against you and encircle you and hem you in on every side. They will dash you to the ground, you and the children within your walls. They will not leave one stone on another, because you did not recognize the time of God’s com-

That the world might be healed . . . — John 3.17

\*All texts quoted from the TNIV unless otherwise noted.

ing to you.”

### The Early Church Example

#### Constantine and the Fourth Century Church:

##### Augustine and the Barbarians at the gates of Hippo

“Augustine is, for better or for worse, the Father of all modern Christian thought on war.”—Thomas Merton

### Fear of Foreign Threat

- a. Jesus and the Romans
- b. Anabaptists and the Turks
- c. WWII & Hitler
- d. Terrorism Today
- e. Home Invasion

**Ephesians 6.12**—For our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms.

**Matthew 26.52**—“Put your sword back in its place,” Jesus said to him, “for all who draw the sword will die by the sword.”

**1 Corinthians 15.24**—Then the end will come, when he hands over the kingdom to God the Father after he has destroyed all dominion, authority and power.

**Matthew 28.18-20**—And Jesus came and said to them, “All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and INSTRUCTING THEM IN THE PRACTICE OF EVERYTHING THAT I HAVE COMMANDED YOU. And remember, I am with you always, to the end of the age.”

I've seen too much hate to want to hate, myself, and every time I see it, I say to myself, hate is too great a burden to bear. Somehow we must be able to stand up against our most bitter opponents and say: "We shall match your capacity to inflict suffering by our capacity to endure suffering. We will meet your physical force with soul force. Do to us what you will and we will still love you. We cannot in all good conscience obey your unjust laws and abide by the unjust system, because non-cooperation with evil is as much a moral obligation as is cooperation with good, so throw us in jail and we will still love you. Bomb our homes and threaten our children, and, as difficult as it is, we will still love you. Send your hooded perpetrators of violence into our communities at the midnight hour and drag us out on some wayside road and leave us half-dead as you beat us, and we will still love you. Send your propaganda agents around the country and make it appear that we are not fit, culturally and otherwise, for integration, but we'll still love you. But be assured that we'll wear you down by our capacity to suffer, and one day we will win our freedom. We will not only win freedom for ourselves; we will appeal to your heart and conscience that we will win you in the process, and our victory will be a double victory. Dr. Martin Luther King, Jr.; Christmas Sermon for Peace, December 24, 1967