



“PEACE ON EARTH” (LUKE 2:14): THE POLITICS OF PEACE AND PEACEBUILDING IN ST. LUKE

Funke Elizabeth Oyekan, PhD

Bowen University, Iwo.

08062313277

funkeoyekan@yahoo.com ;

funke.oyekan@bowen.edu.ng

Abstract

Peace is a positive tenet of life. All human beings and nations of the world desire peace for survival and growth. However, the world is not at peace. She is faced with war, terrorism, banditry, kidnapping, incessant killings, and conflicts in diverse forms. Traveling by land, air, water, and rail becomes turmoil. This is also the case in Nigeria. To ensure peace, the governments at all levels have empowered the security outfits; the citizens also formed different vigilante groups, and a huge sum of money is being spent to enthrone peace. Yet, little or no progress is being made as the problem keeps increasing at an alarming rate. Many factories and economic establishments have folded up, many schools have been closed, and an average Nigerian youth wishes to migrate abroad instead of living in a land rich in mineral wealth, but lacks peace. This study is a shift from the various solutions to the state of unrest being encountered in Nigeria today. The study attempts a narratological analysis of Luke 2:14, with aim of examining the nature of peace envisioned for the Nigerian Christians. Luke has been chosen because of Luke's interest in peace, having used the word 'peace' 20 times (in the gospel and 14 times in Acts) of the approximately 90 usages of the word usage in the New Testament. The aim is to propose an alternative model for building long-lasting peace in Nigeria.

Keywords: Gospel of Luke, Jesus, Peace, Unrest, Peace-building, Security, Nigeria

Introduction

That many nations of the world are not at peace is real. This is exemplified in all sectors of life-home, politics, ethnic, religion and economy. Globally, no continent is spared of the prevailing conflict, violence, insecurity, war and terrorism. Africa feels the heat of unrest situations as environmental in Niger Delta area of Nigeria¹, natural resources and landmine contamination conflicts in Mozambique, Zimbabwe and South Africa², the Ethiopia-Eritrea Cross-Border

conflict, steady conflict situations in Mali, Sudan, Somalia and Mauritania and Libya³ and militancy, Boko Haram insurgency in Northeast and herdsmen/ farmer crisis in Nigeria.

These conflict situations have led to insecurity, deaths, kidnapping and banditry, restricted movements of people to go to farms and their businesses. Hence, food supply is limited and the available food items are very costly. Parents are not able to provide adequately, the needs of their children to the point that children are taking to internet frauds, prostitution and even armed robbery.

Decisive steps having been taken at the local, regional and international levels to enshrine peace in Africa, and especially in Nigeria. These include, African Peace Processes⁴ and Indigenous Non-Coercive African Traditional Model of conflict resolutions such as the Customary courts, House of Chiefs in Zambia Lesotho, and Malawi and local vigilante groups (Odua People's Congress, Agbekoya, Amotekun, Egbesu Boys, masquerades, cults and fraternity etc) in Nigeria and council of elders.⁵ Women were also involved through the UN Development Fund for Women⁶. Besides, International relations such as Nigeria Peace Keeping Process in Darfur-Sudan, African Union Hybrid Mission in Darfur,⁷ Democracy and Good Governance Protocol of West African sub region.⁸ Military efforts such as ECOMOG, emergency rule, peace journalism, non-governmental organizations and poverty alleviation were used to attain peace and peace-building. Psychological strategy such as effective Cooperation, human needs and emotions, creative problem solving, persuasion and dialogue, reconciliation, distributive bargaining, mediation and arbitration⁹ were applied to attain peace.

All efforts seem to be zero. There continues to be disregard for human rights, clash of aiders, election obsessions, and humanitarian surgical strikes.¹⁰ Militancy, social instability and injustice continue to be on the increase. There are calls for alternative approaches as social and multicultural peace-building in Africa.¹¹

There is the dire need for peace building, a term not so easy to define but very important for growth and development of the society. According to Omotayo¹² and Matthew¹³ peace-building can be concrete actions taken to promote peace by modifying the political, economic, social, cultural and psychological structures of the society through democratization, economic development and demilitarization. Besides, there is the need to sustain peace in Africa and particularly in Nigeria in order to attain 2063 Agenda of the African Union¹⁴



Review Of Related Literature

Peace is a universal concept. It is relational because it encircles all human endeavours, religious, political, economic and social. Peace has personal, domestic, local, regional, national, international, global and cosmic effects. Radicalising shalom, Anvil Trust believes that the idea is shaped from the Latin 'radix' meaning "root" (like in a tree", which has the sense of 'Going to the root', that which is foundational, primal and 'Flowing from the root', that which is nourishing, securing and fruitful. Peace could be negative when we think of peace as the absence of conflict, fighting, emotional calmness or not disagreeing with anyone, not necessarily because we love such a person but because we want peace to reign, or we want unity. Negative peace is the beginning of the positive peace that is deeper and more sustainable.¹⁵

The Hebrew word *šālôm*, occurs 250 times in 213 separate verses of the OT apart from its various derivatives e.g. *šālem* (peace offering), *šālam* (be in a covenant of peace), *šālam* (perfect, whole, full), *šillam* (recompense, Deut. 32:35), *šalmôn* (reward, bribe, Isa. 1:23), *šillûm* (recompense, reward), *šillûmâ* (reward, Ps.91:8) and *š'ômôh* (Solomon). The LXX uses *εἰρήνη* to translate *šālôm* which in Semitic idea means growth and prosperity. It is the "absence of strife" (1 Kings 5:4), completeness, wholeness, harmony, fulfilment, and perfect relationships. It is used as a greeting or farewell (Judge 19:20; 1 Sam 25:6,35), to wish one a blessing (2 Sam 15:27). (The fulfillment of the covenant of peace (Num 25:12; Isa 54:10; Ezek 34:25; Mal 2:5; Gen 26:29; 1 Kings 5:26; Gen 15:15)) as a result of God's presence with representatives and it connotes God's grace and security (Num. 6:24-26). The eschatological element of *šālôm* can be found in identifying the Messiah as the Prince of Peace (cf. Eph 2:14). It is the basis for ethical action. It is a four-way instrument with God, the creation, fellow human beings and oneself.

Luke 2:14, popularly referred to as 'the angels' Gloria, is one of the four canticles in Luke's Gospel. The remaining three are Mary's Magnificat (Luke 1:46-55), Zachariah's Benedictus (1:67-79) and Simeon's Nunc Dimittis (2:29-32). They all point to the central figure in the New Testament and the heart of the entire Scripture, Jesus Christ. The Gloria comes immediately after the scene of Jesus' birth and has glory and peace as the clear themes and both themes reveal the humanity and divinity of God.¹⁶ Luke 2:14 is the last phrase of the words spoken by the angels of heaven to the shepherds who were watching that night the flocks. The same song was echoed by Jesus' disciples, presenting him God's incarnate in Luke 19:37-42. The genre of the Gospel of Luke

resembles the ancient Greco-Roman authors such as Homer and Virgil.¹⁷ At the time of writing the Gospel (c.a 85-95), the author, Luke¹⁸ was struggling with how there could be peaceful co-existence among the Jews and the Gentiles, especially after the Roman destruction of the Jerusalem Temple. Luke aimed at unifying the mixed identity of his community.¹⁹ According to the author of Luke, "all flesh will see the salvation of the Lord" (3:6). The Lukan community was a pluralistic society. On the one hand, it consisted of the Jewish religious groups and the God-fearers who were expecting their Messiah, a king who would set them free from the Roman Empire and relieve them of the payment of tax.

On the other hand, it consisted of the Jewish Christians and Gentile Christians whose Messiah have come in Jesus Christ, and whose second coming is imminent. Hence, Luke was in a community striking with conflicts. Luke refers to Old Testament passages such as Luke 4:25-27; 24:46; Acts 1:8; 2:39; 10:34; 15:14; 26:17; 28:26 to affirm this assertion.²⁰ As a socio-religious reformer, Luke aims at bridging the gap between the Jews and Gentiles through the Universality of the Gospel and continuous proclamation of the Gospel in the Graeco-Roman world since Christianity was spreading from Jerusalem with a proclamation in the synagogues, and to the Gentiles.²¹

Therefore peace as a dominant theme in Luke is presented variously as prophesied, proposed, possessed, pretended, precluded on earth, perpetuated in heaven, postponed and proclaimed in Luke 1:76 79, Luke 2:1 20, Luke 2:25 32, Luke 11:14 22, Luke 12:49 53, Luke 19:37 44, Luke 19:41 44 and Luke 24:36 respectively.²² However, the paradox this Gospel presents in Luke 2:51 is an object of debate among scholars: "Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division (Luke 2:51)." A rhetorical question which is directed to the speaker himself and not the audience and confirms the Jesus' main purpose of coming is to bring peace.²³ Jesus brought peace but the kind of peace he is bringing would cause division in the highest human relationship of the Jewish society if members in the family are not ready to be children of God through their undivided loyalty to Christ²⁴. In other words, only those who have faith in Jesus Christ would have peace. Peace in Luke 2:14 is inclusive, unconditional and universal.

Methodology

Narratology is the study of narrative and narrative structure and the ways that these affect human perception. A narrative is the semiotic representation of a series of events meaningfully connected in a temporal and causal way. We look at the Subject, the activity (Verb) the Direct



object and the Addressee (indirect object).²⁵ We look at the literary devices and focalization. Narratology looks at what narratives have in common and what makes one different from another. It involves elements such as characters, narrative point of view, speech presentation, ideological perspective, themes and interpretation. In Luke 2:14, the characters are the shepherds, the angels and the theme is peace. The perspectives on the shepherds and the implications for the contemporary society will also be examined.

Exegesis of Luke 2:14

The Text:

'δοξα εν υψιστοις θεω και επι γης ειρηνη εν ανθρωποις ευδοκια' (Κατα Λουκαν 2:14)

"Glory to God in the highest, and on earth peace to men on whom his favor rests" (Luke 2:14, NIV).

Luke 2:14 can be divided into three:

Verse 14a: δοξα εν υψιστοις θεω, 'Glory to god in the highest'. Originally the word referred to an opinion, or estimation. Later it came to mean honor, fame, and praise. *Doxa* can refer to God's attribute, his majesty, or to sing in praise of God. Bock opines that in Luke 2:14 glory means praise

υψιστοις means The highest heights meaning Heaven.

Verse 14b: και επι γης ειρηνη, 'and peace on earth'. ειρηνη is the equivalent of Hebrew שָׁלוֹם (used 213 times in OT) meaning peace, harmony, completeness, prosperity, welfare and tranquility. It is also used, idiomatically among the Jews as hello or goodbye (Judges:19:20; I Samuel 25:6. It has a strong spiritual implication of well-being among individuals or groups of people in opposition to strife, or war (Ecclesiastes 3:8). However, it should be noted that *shalom* or *eirene* has more than the idea of the everyday absence of war, strife or conflict. The Law is a Covenant of Peace (Numbers 25:12; Psalm 85:8; Isaiah 54:10 and Malachi 2:5) and to die in peace is a blessing as in Genesis 15:15.

The evil of war and the blessing of peace pervaded the thinking of the Greeks in first century C.E. the Greeks were not at peace because of their nature of governance and administration.

The Greeks were struggling between monarchy, oligarchy, democracy and tyranny; and while other peoples were forming empires, the Greek cities usually preferred independence, in the form of a polis, a city-state, and other times preferred to (or were forced to) join some alliances, symmachies.

There was always the pursuit and signing of peace agreement especially

for political reasons. A legend says that *eireneis* one of the three Horai, goddesses of growth and prosperity, and the daughter of Zeus himself and Themis. The Jews were already dominated by the Assyrians, the Babylonians, the Persians, and were Hellenized under the Greeks. Crawford notes that these successive invasions of Palestine and Judea especially have led Judea to be a fragmented society, with the Samaritans and Galileans having a different perception of the Temple cult in Jerusalem against the Judeans, under the Roman rule To satisfy the Romans, the local leaders, especially king Herod, an Idumean, exploited the Jews by making them pay heavy taxes to the Roman government, and also made three of his sons rulers in the Judean Province. Nevertheless, Augustus in 6 B.C. deposed Herod's son Archelaus and brought the Judea and Samaria under direct Roman ruling. So at the time of the announcement of the angels, the Judean province had no peace, both internally and externally. Caesar Augustus sought peace within the empire with the *Pax Romana* edict. Structures such as the inter-*polis* organisations and treaties, Isocrates' ideas concerning peace, and Athens' prevention of *stasis* were put in place to ensure peace. Yet, the Jews were troubled to a great extent. Therefore the announcement of peace meant a lot to the Jews, and especially the Shepherds who saw themselves as irrelevant in the society.

Verse 14c: εν ανθρωποις ευδοκια. There is a manuscript variant to the last word/phrase in the verse and it is given a B(doubtful) rating in UBS(1983) because of the change of **ευδοκια**, a noun, to **ευδοκιας**, a genitive case from the *Textus Receptus* (ca. 17th century) to the Westcott and Hort revised Greek text of the late 19th century. The verb form **ευδοκεω** comes from two Greek words: *ευ* meaning well, and good; and *δοκεω*, meaning to consider and think. The idea is someone's willingness to do good, or for someone to take pleasure or delight in something or someone as in Matthew 3:17 where God takes delight in His Son. The variant readings of verse 14c are:

- a. * \aleph AB* D W it^dvg^{ww} cop^{sa} goth Origen^{gr} ^{lat}Cyryl-Jerusalem have **ενανθρωποις ευδοκιας (Uncials and Church Fathers)- "in men of good pleasure"**
- b. MSS 372 it^a aur. b. β . c.e.f.(ff2). l. q. vg^{cl} Irenaeus^{gr} ^{lat}Origen Athanasius^{lat} Augustine Ps-Athanasius ms^{acc. to Erasmus} have **ανθρωποις ευδοκιας (Early versions and Church Fathers)- "men of good pleasure"** \aleph
- c. ^cAB³ K L P Δ Θ Ξ Ψ 053 f¹ f² 28 565 700 892 1009 1010 1071 1079 1195 1216 1230 1241 1253 13 44 1365 1546 1646 2148 2174

ByzLect^msy^{rh}, (pal)cop^{bo}armethgeoGenGregory-Thaumaturgus
EusebiusJacob-Nisibis Basil Apostolic Constitutions Cyril-
Jerusalem Gregoty-Nazianzus Didymus Epiphanius Chrysostom
CyrilProclus Theodotus-Ancyra Cosmas have
ενανθρωποιςευδοκια (Uncials, Minuscule, ChurchFathers)

- d. syr^shaskαιευδοκιαανθρωποις (SyriacVersion)
- e. syr^{hwith}* has και ενανθρωποις ευδοκια (SyriacVersion)
- f. syr^pDiatessaron^a, e^{amm} and Aphraates have 'and good hope to men'

King James Version(KJV) of the bible interprets Luke 2:14, "Glory to God in the Highest, and on earth peace, good will toward men.' This would mean that the peace is for all people on earth, irrespective of their religious affiliations and moral virtues. However, the New American Standard Bible (NASB) has, "Glory to God in the highest, And on earth peace among people with whom He is pleased." The NASB translation is in tandem with the Nestle Aland that gives emphasis to **ευδοκιας**. This would blend with **ανθρωποις** in ending because **ανθρωποις** is dative. Hence it would be translated as, 'men on whom God's favour rest'. **ευδοκιας** was cited by the Codex Sinaiticus (ca.330-360), Codex Alexandrinus (ca.400-440), Codex Vaticanus (ca.300-325),. It also enjoys the patristic testimony of Augustine, and also appears in the Vulgate ancient version.. It is given a higher rating in Nestle Aland, 28th Edition.

Does it mean that God is well pleased with men as they are; Or, that only men who exhibits God's character and virtues are pleasing to God? The noun form (**ευδοκια**) refers to an active good will and good pleasure. In some places this passage has been translated to 'peace on earth towards men of good will' or 'peace on earth, and goodwill to men with whom He is well pleased'. This translation makes the phrase a conditional one. In other words, the peace would only be for those who have good relationship with Christ. While the second translation is also valid, it should be noted that '*eudokias*' does not have a condition upon it. This refers to all people, not just a select group. It is also reasonable to read this passage as: 'peace on earth, good will with/among humanity' - the wish of an active good will between all people. The expected peace is universal.

Looking at the Hebrew form of the phrase, '... Judah his pleasant plant' (the plant of his delight) in Isaiah 5:7 we have the idea that the vineyard cannot be the delight of the vinedresser if it has not brought good grapes. A vineyard that brought joy and profit to the vine dresser

would be the delight of the vine dresser. Also, the usage of peace in Luke 1:79 and 2:14 are tied to the concept of peace-related salvation. It is about material well-being (Luke 1:51-53), political well-being (LK 1:71), and spiritual well-being as in Lk.1:77.

εὐανθροποισευδοκιας indicates that the peace on earth is for all mankind whom God has invested and who are demonstrating God's virtue and conducts leading to being God's delight. It is through men that God intends to fulfill his hope, peace on earth (cf. Roman 5:8). Hence in Luke 14:2, peace is linked to salvation which is exemplified in the universality theme of Luke-Acts. Peace is for the poor and the rich (inclusive), friends and enemies (unconditional) and for the Jews and Gentiles (universal).

Nickel insists that the rule, "older is better" will not hold to make **ἀνδράσιν** the authentic reading because over 900 manuscripts agree on **ἀνδράσιν** and because the early 17th century scholars were governed by a pre-commitment to revelation and supernaturalism while the late 19th scholars were governed by a pre-commitment to rationalism and naturalism.³⁷ The earliest and best Greek manuscripts indicate the former rendering to be more accurate. The peace of God is promised to men through their good-willed response to the Savior. Robertson translates the phrase, "among men in whom He is well pleased."³⁸ The will of man must be good in its relationship to God's will if man expects to have true peace. The angelic message has been saturated with a mushy humanism proclaimed profusely once a year in Christmas cards and songs: "If there is good will among men on earth, there will be peace." Humanism refuses to accept the truth that there can be true good will from man to man only when men are first good-willed toward God."³⁹

The conditional translation; **ἀνδράσιν**, "in men of good will", would be the best choice here. The fall experience shows that man must be reconciled to God in order to be at peace with God. This is the reason for the Abraham's experience of Genesis 12. Until the world recognizes the prince of peace, the world would continue to be at war with themselves. **ἀνδράσιν**, in first-century Judaism was a phrase commonly used for God's and in this context, God's elect would be the God-fearers Jews or non-Jews.⁴⁰ In Luke 2:14, man must have a cordial relationship with God to enjoy peace on earth.

Luke 2:14 and Implications for Peace Building

1. Jesus is the Prince of peace and Christians who are his delight should follow peace at all times.
2. God delivered the message of peace through the low within the



- society. Christians should identify with the high and the low within the society, in order to propagate the message of peace, which Christ brings to the world.
3. The peace envisioned here is not only a physical peace; it also involves inner peace and calmness in conflict situations.
 4. Christians need not be violent in pursuit of peace
 5. Like Jesus, Christians should endeavour to show love and friendship even in times of persecution and suffering.
 6. They should learn to hold on to the statutes of God, through Jesus Christ to become God's delight and attain peace.
 7. They should be peace builders.

Recommendations

1. There is the need for inclusive peace Education in Africa. This should be done at the individual, family, community, and government levels
2. Christians should be involved in politics in order to entrench the idea of peace as exemplified in Luke 2:14
3. Christians are called to be salts and lights of the world. They should strive to be delights of God and be models of peace within the society (cf. Matthew 5: 9)
4. Christian should employ the use of 'New Media' to propagate the gospel of peace within the society.
5. Nigerians should embrace dialogue in conflict situations.

Conclusion

Conflict situations are real and bane of the society. Jesus offers peace in Luke 2:14. The Peace in Luke 2:14 is more than the physical one. Only those who are God's delight would enjoy the peace as promised in Luke 2:14. Christians should be involved in politics to enshrine the peace promised in Luke 2:14.

Works Cited

- Adam, Konadu & Kyeremeh, George. "A Reflection on the Role of the Church in Ensuring Societal Peace", *E-journal of Humanities, Arts and Social Sciences* 3, no. 13(2022):665-672. <https://doi.org/10.38159/ehass.20223131>
- Beshir, H. and Dawoud. "The Difficulties of Building Environmental Peace in Africa:Darfur Case Study." *World Research of Political Journal*, 5, no.2, 15 Dec. 2022, 139-151. <http://dx.doi.org/10.18576%20/WRPSJ/050203>

- Bocchino, Clara. "Landmines and Conservation in Southern Africa: Peace Parks in the Aftermath of Armed Conflict." *African Security Review*, 16, no.2, June 2007, 78-93. <https://www.researchgate.net/publication/237785468>
- Bock, Darrell L. "Luke", in *Baker Exegetical Commentary on the New Testament*. Grand Rapids: Baker, 1994), 4997-4999.
- Borkowski, Tomasz. "Love of Enemies in Matthew and Luke-Acts." S.T.L. diss., Brighton, Boston College of Theology and Ministry, 2013.
- Burkett, D. *An introduction to the New Testament and the Origins of Christianity*, Cambridge University Press, 2002.
- Butler, Paul T. *The Gospel of Luke: Bible Study Textbook Series*. Missouri, College Press Publishing Company, 1981.
- Crawford, Sidnie White "Romans, Greeks, and Jews: the World of Jesus and the Disciples, *Faculty Publications, Classics and Religious Studies Department* 8, 2004, 1-7. <https://digitalcommons.uni.edu/classicsfacpub/8>
- de Villiers, Pieter G.R. "Peace in Luke and Acts. A perspective on biblical spirituality". *Acta Patristica et Byzantina*, vol.19, 2008, pp. 1-25.
- Duursma, Allard and Gamez, Samantha Marie. "Introducing the African Peace Processes (APP) Dataset: Negotiations and Mediation in Interstate, Intrastate and Non-State Conflicts in Africa." *Journal of Peace Research*, XX, no. X, 2022, 1-11. <https://doi.org/10.1177/00223433221100142>
- Enaifoghe, Andrew Osehi. "Conflicts Intervention and Peace-Building Mechanisms in the West Africa Sub-Region." *Journal of Economics and Behavioral Studies*, 10, no. 4, August 2018, 300-310. <https://www.researchgate.net/publication/338766879>
- Fatai, Abiodun. "The Travails of Women in Post-Conflict Peace Building in West Africa: Missing the Piece of the Puzzle?" *International Journal of Social Sciences and Humanities Reviews*, 6, no.4, December 2016, 46-56. <https://www.researchgate.net/publication/344025695>
- Foerster, Werner "ἀένχις," in *Theological Dictionary of the New Testament*, ed. Gerhard Kittel. Grand Rapids: Eerdmans, 1964, 2:400-441.
- Goodman, Martin. "Trajan and the Origins of Roman Hostility to the Jews", *Past and Present* 182, Feb. 2004, 3-29. <https://www.jstor.org/stable/3600803>
- Igwe, Idu Raphael. "An Appraisal of Nigeria Peace Keeping Process in



Darfur-Sudan.” *African Journal of Politics and Administrative Studies*, 16, no.1, June 2023, 346-363.
<https://dx.doi.org/10.4314/ajpas.v16i1.20>

Joe-Akunne, Chiamaka O., Nwafor, Chidozie. E., and Nwankwo, Emeka, E. “Psychological Strategy for Peace in Ethnic Conflict in Nigeria State.” *Practicum Psychologia*, 9, no.1, 2019, 1-22.
<http://journals.aphriapub.com/index.php.pp>

Kitchen, M. “The good news of restoration: Reading Luke-Acts then and now.” *Pacifica Australasian Theological Studies*, vol. 23, June 2010, pp.157-172.

Kozitza, Evangeline M. “a Hermeneutical Harmonic: the Four Canticles of Luke’s Gospel as a Symphony of OT and NT Theological Themes.” Honors Program diss., Baylor University, Waco, 2014.

MacArthur, J.F. “Luke 1-5”, in MacArthur *New Testament Commentary: Luke 1-5*. Chicago: Moody, 2009.

Marshall, I. Howard. *Luke: Historian and Theologian*. Grand Rapids: Zondervan Publishing House, 1971.

Mateos, Oscar. “Post-Conflict Peacebuilding in Africa: Between ‘Virtual Peace’ and the Search for Legitimacy.” *When War Ends: Building Peace in Divided Communities*. Edited by David J. Francis. Surrey: Ashgate, 2007, 77-101.

Matthew, Ojo Olusola. “African Women in Conflict Transformation and Peace-Building.” *NJIA* 46, no.1, 2020, 126-140.
<https://www.researchgate.net/publication/361924377>

Mayrommatis, Panayiotis P., “City-States and Alliances in Ancient Greece: Underlying Reasons of their Existence and Their Consequences, n.p., 2004, 1-10. https://ocw.mit.edu/courses/21h-301-the-ancient-world-greece-fall-2004/789c2a21baa615c3fc172a246b8999cc_final.pdf

Morris, L. 1974. *The Gospel according to St. Luke: an introduction and commentary*. London: Inter-Varsity.

Muhammad, Abba Isah, Yusuf, Umar Lawal and Abdullahi, Muhammad. “Peace Building and Conflict Resolution as Essential Ingredient for Sustainable Development in Africa.” *Sahel Analyst: Journal of Management Sciences*, 16, no.5, 2018, 148-155. <https://www.researchgate.net/publication/33286547>

Aland, Barbara, Aland Kurt, Karavidopoulos, Johannes, Martini, Carlo M., Metzger, Bruce, Nestle, Eberhard and Nestle, Erwin. *Nestle-Aland Greek new Testament, 28th Edition with Critical Apparatus*. Stuttgart: Deutsche Bibelgesellschaft, 2012

Nickel, James. “Christmas Tidings: Unfolding the Meaning of Luke

2:14". 2007, 1-3. www.biblicalchristianworldview.net.

- Oladimeji, Abdul-Warith Opeyemi, Abiola, Ebenezer Damilola and Adebajo, Mosiminuoluwa. "National Security and Conflict Prevention Strategies in Nigeria: the Place of Inclusive Peace Education." *Ilorin Journal of Education*, 43, no.1, February 2023, 90-105. <https://www.researchgate.net/publication/370838660>
- Omotayo, Adeshina I. "Peace-building and the Social Media in a Cosmopolitan Society." *Wukari International Studies Journal*, 6, no. 2, 2022, 1 - 11. <https://www.researchgate.net/publication/370004107>
- Onega, Susana and Landa, José Angel García (eds). *Narratology: An Introduction*. London: Routledge Taylor and Francis Group, 2014.
- Parihala, Yohanes, and Busro Busro. "Reclaiming Jesus as source of peace in Luke 12:49-53 through the perspective of religious pluralism in an Indonesian context." *HTS Theologese Studies/Theological Studies*, vol.76, no.4, Oct. 2020, pp.1-7.
- Perrin, N. & Duling, D.C. *The New Testament: An Introduction*, New York, Harcourt Brace Jovanovich Inc, 1982.
- Powell, Mark A. *Introducing the New Testament a Historical, Literary, and Theological Survey*. Grand Rapids, Baker Academic 2009.
- Raaflaub, Kurt A. "Conceptualizing and Theorizing Peace in Ancient Greece", *Transactions of the American Philological Association* 139, 2009, 225-250.
- Richard, E. 1990. Luke: author and thinker, in E. Richard (ed.). *New views on Luke and Acts*. Collegeville: Liturgical Books. 15-32.
- Robertson, A.T. *Word Pictures in the New Testament: the Gospel according to Luke*. New York: Richard R. Smith, 1930.
- Rolea, Catalin. "International and Regional Organizations' Negative Impacts on Conflict Resolutions in Africa, August 2022, 1-11. <https://www.researchgate.net/publication/362945595>
- Shalom. Peace Catalyst International Staff. <http://www.peacecatalyst.org/shalom>
- Strechie Madalina, "Augustus' Defence Policy: *Pax Romana*, 3. [file:///C:/Users/hp/Downloads/AUGUSTUS2014KBOSTRECHIEMadalina%20\(1\).pdf](file:///C:/Users/hp/Downloads/AUGUSTUS2014KBOSTRECHIEMadalina%20(1).pdf)
- Strecker, G. 1996. *Theologie des Neuen Testaments*. Berlin: Walter de Gruyter.
- Strelan, R. 2008. *Luke the Priest: the Authority of the Author of the Third Gospel*. Aldershot: Ashgate.
- Schnelle, U., 1998, *The History and Theology of the New Testament Writings*, SCM Press, London.



- Thovoethin, Paul-Sewa and Akpotu, Edwin. "Peace Building in Africa: Rolling Back Indigenous Non-Coercive African Traditional Model of Conflict Resolution in the Post-2017 Era." *LASU Journal of History and International Studies* 3, no. 1, 2017, 103-126. <https://www.researchgate.net/publication/368365445>
- Trench, J. C. Peace as Presented in the Gospel of Luke. <https://bibletruthpublishers.com/peace-as-presented-in-the-gospel-of-luke/>
- Trust, Anvil. 'Initial Statement Towards an Ecumenical Declaration on Just Peace.' Workshop Notes: (Reg Charity No 1010354), 2022. www.workshop.org.uk
- Utley, Bob. "Luke the Historian: The Gospel of Luke". In *Free Bible Commentary*. n.p. Bible Lessons International, 2013
- Uwa, Osimen Goddy and Iloh, Emeka Charles. "Sustainable Peace and Security in Africa: Strategy for Attainment of Agenda 2063 of the African Union." *Journal of Social Sciences*, 18, 2022, 208-221. <https://doi.org/10.3844/jssp.2022.208.221>
- Wilson, S.G. *The Gentiles and the Gentile mission in Luke-Acts*. Cambridge, Cambridge University Press, 1973.
- Yoder, Perry B. *Shalom: The Bible's Word for Salvation, Justice, and Peace* (Newton: Faith & Life Pr., 1987), 120.), 46.