



THE PERSON OF CHRIST

WORKSHEET - EPISODE 8

Peace: Not as the World Gives

Peace be with you all

1. Jesus repeatedly summons us to peace, and offers us his peace.

- Those who make peace are made sharers in his own title: “blessed are the peacemakers, for they shall be called sons of God” ([Matthew 5:9](#)).
- As the Prince of Peace, Jesus Christ is the supreme peacemaker. The way he makes peace and brings reconciliation is through the blood of his Cross (see [Colossians 1:19–23](#)).
- The paradigm for peace is paradoxically found in the sign of the Cross.

My peace I give you, yet not as the world gives

1. The nature of Christ’s peace is deeper than we think.

- We often think of making peace through compromise, or just in terms of fleeing conflict and bowing to outside pressures. But some pressures, above all the pressure to sin, must be completely resisted. This is why Christ can say that in one sense he “came not to bring peace upon the earth, but rather a sword” ([Matthew 10:34](#)).
- The “sword” here refers to resisting anything that threatens our relationship to Christ, since “he is our peace” ([Ephesians 2:14](#)).
- The opposite of peace is not only war but also and primarily *confusion*. Anything that brings us confusion of mind and spirit is not a harbinger of Christ’s peace (see [1 Corinthians 14:33](#)).

Reflection & Discussion

1. Why do you think the priest or bishop so often says “Peace be with you all” in Orthodox services? How should we react to this gift of peace?
2. Does thinking about confusion being the opposite of peace help us make more sense of what Christian peace looks like? Is it possible to have an absence of outward conflict, but still not have true peace?

Further reading

1. [1 Thessalonians 5](#)

2. [St Seraphim of Sarov, A Wonderful Revelation to the World](#)