

**RE-THINKING THE NUANCES OF *SHALOM* AND *TSEDEQ*:
IMPLICATIONS FOR PEACE BUILDING IN NIGERIA**

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Abstract

In the context of brutality, domination over others, deceptive tendencies in the provision of leadership amidst apathy and impunity, one wonders if the understanding of the terms *shalom* (peace) and *tsedeq* (justice) remains the crux of social interaction in the Nigerian society. The experience of some states and communities lately, in the hands of terrorists, namely, Herdsmen, who are unleashing pains and agony on the Nigerian citizenry, proves the point that the understanding of the concept of *shalom* (peace) is an aberration. The passive attitude of the Federal Government of Nigeria in proffering a permanent solution to this national carnage also reveals that the understanding of the concept of *tsedeq* (justice) in leadership is a misnomer, for it seems killers have not been arrested and prosecuted as justice demands. The paper, which is mainly an inductive study, seeks to re-echo the need for the Nigerian citizenry and leadership to respect the sacredness of life, giving *shalom* (peace) and *tsedeq* (justice) a chance. This paper, through an inductive study, projects God's standard on the issue of *shalom* (peace) and *tsedeq* (justice) as taught in the Scriptures. From the findings of the study, the nuances of *Shalom* and *Tsedeq* in the Scripture have not changed and the understanding of the duo ever remains paramount, in social interactions and peace building among humans in general.

Key Terms: *Re-thinking, Nuance, Implication, Peace Building, Shalom, and Tsedeq.*

Introduction

Peace and justice are synonymous to social and religious interactions of the Nigerian nation until lately when these important aspects of corporate existence seem to have become elusive. There is a significant difference between peaceful coexistence and justice now compared to what was obtainable twenty years ago. Lack of the fear of God, justice, equity and fairness in governance by some of the political class have plunged the Nigerian nation into conflict and insecurity characterized by kidnappings, suicide bombings and sectarian killings. There is no doubt that employing divine principles of peace and justice is the surest way out. This study elicits the value of these divine principles in ensuring peaceful coexistence in the Nigerian nation.

The rationale for this study is that divine principles are theologically, politically and sociologically relevant to the prevailing issues of our time such as spiritual decline, compromise of spiritual standards, moral decadence, apostasy, psychological defeat, depression and oppression. The period of our history is a period of great restlessness, apprehension, conflicts, discouragements and fear. Hence, more and more in these troubled days people are looking for various secular and religious rituals as a means of obtaining peace and justice. And the more they seek and pursue peace and justice, the more conflicts ensue and are experienced, because the kind of peace and justice that we often get originate from human mental tricks which inevitably let us down.

It is justifiable, therefore, to engage in a study like this to reach out for perfect peace and true justice. A study of this nature will avail the researcher and the general reading public a deeper understanding of the concepts than before. Therefore, for the sake of this discourse, the topic is treated under three sub-headings, namely: Conceptions and Misconceptions of *Shalom* and *Tsedeq*; Hebrews nuances of *Shalom* and *Tsedeq*; Implications for Peace Building in Nigerian Societies.

Conceptions and Misconceptions of *Shalom* and *Tsedeq*

The terms peace and justice can be used in both secular and religious contexts. In their secular usage, some conceptions of peace and justice may include the following:

a) *Peace as the Converse of War*

There is a tendency by scholars in peace and conflict studies to conceptualize peace as the converse of war. Thus, we often hear of war and peace being two sides of the same coin. In other words, peace is conceptualized as the absence of war, by logical projection; and war is the absence of peace. This way of conceptualizing peace, though attractive, is inadequate for understanding the nature of peace. Oke Ibeanu holds: "In the first place, it is tautological and circular in logic - there is peace because there is no war and there is war because there is no peace. Second, it really tells us nothing about the meaning of peace which, going by this definition, we have to arrive at by first defining war.

Thirdly, this definition is inapplicable in situations of structural violence" (Ibeanu, 2006, p.3). However, it is suggestive in common knowledge that peace does exist independent of war. Thus, there can be peace even when there is war, as in situations when there are peaceful interactions among countries that are engaged in active war. For instance, Palestinians and Israelis have been able to establish a peaceful use of water resources, even as the war between them has raged. "War is only one form of violence, which is physical, open and direct. But there is another form of violence that is not immediately perceived as such. This has to do with social conditions such as poverty, exclusion, intimidation, oppression, wanton fear and many types of psychological pressure...it would be wrong to classify a country experiencing pervasive structural violence as peaceful" (Ibeanu, 2006, p.4).

The import of these assertions is that, although war may not be going on in a country where there is pervasive poverty, oppression of the poor by the rich, the police and the army (through brutality), intimidation of ordinary people by those in power, oppression of women or monopolization of resources and power by some sections of the society. It will still be wrong to say that there is peace in such a country. Consequently, it is quite possible not to have peace even when there is no war.

b) *Peace and Justice as God-given States of Human Existence*

Many philosophers see peace as a natural, original, God-given state of human existence. Peace, from this philosophical standpoint, is the pre-corruption state of man in society, as God established it. Peace is a state of perfection, an earthly expression of God's kingdom that is yet uncorrupted. Thus, St. Augustine distinguished between two cities, namely: "The city of God, which is founded on perfect heavenly peace and spiritual salvation; and the earthly city of man, which is founded on appetitive and possessive impulses, is corrupt and torn by strife" (Augustine, 2006, p.183).

Jacques Rousseau, on his part, conceptualizes "A peaceful original state of existence of man in which there are no desires. In that state, man existed as a free, gentle savage. In this 'state of nature,' men were naturally good. They were born free and had few desires. However, this tranquil state subsequently became corrupted by human desire and greed, thus undermining the peaceful, pristine 'state of nature'. He made a scathing attack on private property, which he saw as a major reason for the depravity of man" (Rousseau, 2006, p.533).

By contrast, another important philosopher, Thomas Hobbes, argues that "The 'state of nature' was rampant with conflict and violence. In this original state, a great man could be murdered in his sleep or overwhelmed by great numbers. Life was solitary, poor, nasty, brutish and short. In order to escape this nasty life, men resolved to create a social contract in which each gave up his/her right to self-defence to a Leviathan, a powerful force above all and to which all were subject, thus creating a more peaceful and orderly life" (Hobbes, 2006, p.422). Other philosophers such as the hedonists and utilitarians suggest that human beings instinctively seek happiness and avoid pain. Consequently, they naturally prefer peace to war and violence.

However, while these philosophical traditions relate peace to the original inclinations and desires of human beings, they do not address the social context of peace beyond the state of nature. One of the earliest normative political philosophers to explore these issues in the social context is Plato. Plato discusses justice as "the most fundamental basis for ordered social life... Justice entails that society systematically determines the endowment of each of the three functions according to their endowments. Persons of appetite work and produce society's means of material existence; those of courage defend the society, while the knowledgeable - 'the philosopher- king' rules" (Plato, 1968, p.60).

For Plato, justice, is the basis for peaceful social existence. He conceptualizes justice as giving to each his/her due. He reiterates that every society requires three

functions to achieve peace, namely: production, security and political rule. These necessitate three aptitudes in the populace: appetite, courage and knowledge - and three roles: workers, soldiers and rulers. Injustice occurs where this functional system is distorted; for instance, where the knowledgeable allow persons of appetite to rule. In such a context, there cannot be peace and social harmony.

c) *Peace and Justice Devoid of Social Antagonisms*

Like normative philosophy, the sociological concept of peace addresses the social context. However, while normative philosophy addresses what ought to be, the sociological concept addresses what is. Sociologically, peace and justice refer to conditions of social harmony in which there are no social antagonisms. They are conditions in which there are no social conflicts and individuals and groups are able to meet their needs and expectations. The sociological conception of peace and justice hinges on two stylized sociological responses namely: structural-functionalist and dialectical materialist responses.

“Structural-functionalism is a tradition of social analysis that sees society as a mosaic of functions and structures that perform them...dialectical materialism is a tradition of social analysis associated with the German philosopher Karl Marx. It suggests that, to understand society, what we should look at the processes through which society produces and distributes the means of its material existence and the struggles, usually among social classes, that are integral to the process” (Ibeanu, 2006, p.5).

This suggests that for a society to survive based on the structural-functionalism tradition, it needs to educate its children, produce goods, govern its affairs and provide security for its members. These are functions and they necessitate a number of structures such as schools, industries, parliaments, courts, armed forces, and so on. Thus, structure means a set of interrelated roles necessary for performing a specific function. When structures perform their functions properly, there is order in society. In fact, society inherently moves in the direction of order and stability. From the structural-functionalist perspective, therefore, peace and justice are achieved where existing social structures perform their functions adequately, supported by the requisite culture, norms and values.

Dialectical materialistic tradition portrays a pervaded societal life such that even the underprivileged classes accept the rule. Dominant classes become established, and they reduce the use of ‘naked force’ in enforcing their material interests. Also, this perspective makes a distinction between the violence inflicted by the dominant classes and the state they control (state violence), and revolutionary violence of underprivileged classes designed to overthrow the dominant classes and to seize state power. This perspective assumes that peace and justice are not feasible, so far as the society is divided into antagonistic classes and there is persistence of objective, structural and revolutionary violence. Peace and justice are only feasible in societies where classes are non-existent because society produces enough to give to each according to his/her needs.

d) *Peace that Makes Justice Possible*

Peace is conceptualized as “a political condition that makes justice possible” (Miller, 2016, p.29). This assertion posits that, more strictly, politically, peace entails political order; that is, the institutionalization of political structures. According to Samuel P. Huntington, institutionalization means that political structures acquire value and stability. In the absence of institutionalization, there is a primacy of politics” (Huntington, 2006, p.30). The implication of Huntington’s opinion presents a condition whereby every group uses its unique endowments to pursue and enforce its interests: mob riot, students demonstrate, workers strike and soldiers organize coups. To create peace, politics must be mediated by stable structures and secular culture. By the latter, it is meant that citizens become more participant and political. Values like tolerance, bargaining and negotiation are made the norm. Citizens also become more rational and evaluative when dealing with political issues.

As a political order, peace entails that government minimally employs the coercive apparatuses of the state, such as the armed forces and police, in dealing with citizens, usually because there is no threat to the interests of the ruling class by the underprivileged classes. Instead, the worldview of the ruling class, as congealed in the dominant ideology, is thoroughgoing and persuasive.

However, portraying peace simply as a political order could also be a way of perpetrating and perpetuating oppression of the underprivileged by the privileged classes. This is because behind the appearance of a seemingly neutral order, which ostensibly, is desired by everyone, is the domination of one social class by another and the domination of the weak by the powerful.

Consequently, privileged groups perceive their privileges, comfort and dominance as order, and any challenge to that status quo is deemed to undermine peace. Yet, sometimes it may be necessary for an existing order to be overthrown so that lasting peace can be established. For instance, imagine what Nigeria would be like today if the order enunciated by Yusuf Mohammed-Boko Haram was not challenged or the devastating impact of herdsmen and kidnappers’ order on the Nigerian citizens, especially Benue, and Taraba States, etc. were left unchallenged.

Summarily, from the aforementioned conceptions of peace and justice as posited by peace studies experts, philosophers, sociologists and political scientists, it may be said that the meaning and understanding of both concepts in the light of the Scripture is shallow, defective and grossly misconstrued, hence, the Hebrew meaning and understanding of *Shalom* and *Tsedeq* suffice.

Hebrew Nuances of Shalom and Tsedeq

On the one hand, shalom in the Tenach (Jewish Scriptures) denotes completion or wholeness. According to Doug Hershey:

Many are familiar with the Hebrew word shalom or 'peace'. The common western definition of peace is the absence of conflict or war, but in Hebrew, it means so much more. Shalom is taken from the root word *shalam*, which means, 'to be safe in mind, body, or estate'. It speaks of completeness, fullness, or a type of wholeness that encourages you to give back, to generously re-pay something in some way. True biblical shalom refers to an inward sense of completeness or wholeness. Although it can describe the absence of war, a majority of biblical references refer to an inner completeness and tranquility. In Israel today, when you greet someone or say goodbye, you say, Shalom. You are literally saying, 'May you be full of well-being,' or 'May health and prosperity be upon you' (Hershey, 2016, p.69).

Brown concurs "Shalom and its related words *shalem* and *shelem* and their derivatives are among the most important theological words in the Old Testament. Shalom occurs 250 times in 213 separate verses" (Brown, 1996, p.275). The import of these nuances of shalom, suggests that it describes the state of those who love the Word of God (Psalm 119:165). It depicts the concept of peace expressed as a result of God's presence in a person's life as God is the source of peace (Psalm 85:8), wherein it sums up all other blessings and is closely associated with the presence of God. Similarly, Leslie Allen posits:

Shalom can be used generally to describe the well-being of persons or communities, and "peace" is a particular and common development of that sense. There is "a time for war, and a time for peace [shalom]," Ecclesiastes 3:8 tells us. A related meaning is physical health. In Isaiah 53:5, it is used in this sense as a metaphor.... In Hebrew narratives, there is a colloquial question one asks a newcomer: *Hashalom?* At 2 Kings 9:11 the King James Version (KJV) renders this "Is all well?" Updating a little, the New Revised Standard Version and New International Version (NIV) both translate it as "Is everything all right?" A type of unimpaired completeness belongs to the idiom here (Allen, 2014, p.77).

If this is the way we understand biblical peace, then suddenly many verses take on a whole new meaning. With this Hebrew thought of shalom in mind, let's look at a few common Scriptures about peace:

“Speak to Aaron and to his sons, saying, ‘Thus you shall bless the sons of Israel. You shall say to them: The LORD bless you, and keep you; The LORD make His face shine on you, and be gracious to you; The LORD lift up His countenance on you, and give you peace’” (Numbers 6:23-26). The context of the Aaronic blessing is ironic (pun intended). God told Aaron to bless Israel with peace while they were getting ready to go conquer the Promised Land. If peace means “the absence of war,” then this doesn't make sense, since they would soon be destroying cities. God was referring to an inner peace and completeness brought on by sharing in His countenance and protection. That was the blessing that Israel needed! Israel was to rarely experience times of outward peace, but even in the midst of battle, they were to have an inward rest brought on by the presence of the Lord, regardless of the outward circumstances. So it should be for us and the entire nation Nigeria as well.

On the other hand, our understanding of biblical justice has been diminished by how the Greek and Hebrew words that were originally used have been translated. In Hebrew, there were, at least, three words to articulate the concept of justice as we understand it today, each with its own nuances and subtleties. According to Jim Wallis “The Hebrew words *tsedeq* and *mishpat* and the Greek *dikaioσύνη* are all used to describe “justice” in the Bible. These words are interchangeable with the words for “righteousness” (Wallis, 2014, p.29). John Murray noted that, “As love is for the New Testament, so justice is the central ethical idea of the Old Testament. The frequency of justice is sometimes missed by the reader due to a failure to realize that the wide range of the Hebrew word *mishpat*, particularly in passages that deal with the material and social necessities of life” (Murray, 2017, p. 22). In defining justice, Timothy Keller observes:

The Hebrew word for “justice,” *mishpat*, occurs in its various forms more than 200 times in the Hebrew Old Testament. Its most basic meaning is to treat people equitably. It means acquitting or punishing every person on the merits of the case, regardless of race or social status. Anyone who does the same wrong should be given the same penalty. But *mishpat* means more than just the punishment of wrongdoing. It also means giving people their rights. Deuteronomy 18 directs that the priests of the tabernacle should be supported by a certain percentage of the people's income. This support is described as “the priests' *mishpat*,” which means their due or their right.

Mishpat, then, is giving people what they are due, whether punishment or protection or care (Keller, 2017, p.24).

Accordingly, Keller reiterates:

When most modern people see the word “righteousness” in the Bible, they tend to think of it in terms of private morality, such as sexual chastity or diligence in prayer and Bible study. But in the Bible, *tsedeq* refers to day-to-day living in which a person conducts all relationships in family and society with fairness, generosity and equity. It is not surprising, then, to discover that *tsedeq* and *mishpat* are brought together scores of times in the Bible. These two words roughly correspond to what some have called “primary” and “rectifying justice.” Rectifying justice is *mishpat*. It means punishing wrongdoers and caring for the victims of unjust treatment. Primary justice or *tsedeq* is behaviour that, if it was prevalent in the world, would render rectifying justice unnecessary, because everyone would be living in right relationship with everyone else. Therefore, though *tsedeq* is primarily about being in a right relationship with God, the righteous life that results is profoundly social” (Keller, 2017, p.25).

Furthermore, Keller’s assertions corroborate Murray’s in this discourse, thus: “Nature of justice has two major aspects. First, it is the standard by which penalties are assigned for breaking the obligations of the society. Second, justice is the standard by which the advantages of social life are handed out, including material goods, rights of participation, opportunities, and liberties. It is the standard for both punishment and benefits and, thus, can be spoken of as a plumbline (Isaiah 28:17, REB)” (Murray, 2017, p.30). Often people think of justice in the Bible only in the first sense as God’s wrath on evil. This aspect of justice indeed is present, such as the judgment mentioned in John 3:19. Often more vivid words like “wrath” are used to describe punitive justice (Romans 1:18). Trent C. Butler concurs:

Justice in the Bible very often deals with benefits. Cultures differ widely in determining the basis by which the benefits are to be justly distributed. For some, it is by birth and nobility. For others, the basis is might (ability) or merit. Or it might simply be whatever the law is or whatever has been established by contracts. The Bible takes another possibility. Benefits are distributed according to need. Justice then is very close to love and grace. God “executes justice for the orphan and the widow, loves strangers and provides them food and clothing (Deuteronomy 10:18; Hosea 10:12; Isaiah 30:18), (Butler, 2007, p.24).

Therefore, the deeply biblical idea of *shalom* is the reason justice always has to be “social”. We can begin to imagine how the reform of our criminal justice system could be based on “restorative justice” rather than mere retribution. Employer-employee

relationships could be brought into the idea of *shalom* as well, correcting what has been unfair, unjust, or exploitative. Economic systems, structures, and interactions can be judged by how they serve or destroy good and healthy relationships. Even government can be evaluated by how it ignores problems, creates dependencies or actually facilitates better relationships between citizens in a civil society.

There are many other examples worthy of study regarding *Shalom* and *Tsedeq*. The nuances of *Shalom* and *Tsedeq* are deeply connected in the Bible. Both are richly applied to many things, from fair weights and measures, to just legal proceedings, to good personal conduct, to honesty and truthfulness, to an individual's right or just claim, to employers' economically just behaviours, to judges' fair decisions, to the governmental responsibilities of kings and rulers. Peace is so much more than the world's one-sided definition. We must find our understanding of it through the Bible, from the God of Israel. We will need it in our nation Nigeria.

Implications of Shalom and Tsedeq for Peace Building in Nigerian Societies

The clear meaning of *shalom* and justice are what is right or normal; the way things are supposed to be. The fairness of laws, coupled with fair and equal treatment under the law, is evaluated by how the citizens, especially the weak are treated. Any neglect shown to the needs of the citizen is not called a mere lack of mercy or charity but a violation of justice, of *Mishpat* i. God loves and defends those with the least economic and social power, and so should the Nigerian Federal Government. That is what it means to "do justice." Why should we be concerned about the vulnerable ones? It is because God is concerned about them. Realize, then, how significant it is that the biblical writers introduced God as "a father to the fatherless, a defender of widows" (Psalm 68:4-5). This is one of the main things He does in the world. He identifies with the powerless. He takes up their causes.

Rectifying justice, or *Mishpat* i, in Nigeria will mean arresting, prosecuting or getting rid of the men who batter, exploit and rob the citizens, including terrorists namely: herdsmen and Boko Haram who are unleashing pains and agony on the Nigerian citizenry. It could also mean the Federal Government proffering permanent solution to the national carnage by respectfully putting pressure on the Nigerian police, the Nigerian Army, etc., until they respond to calls and crimes as quickly as they occur in the killing infected and unsafe states as in the safe part. And all strata of leadership in Nigeria must intervene and prevent the start or resumption of violent conflicts, thereby creating sustainable peace. Another task will be to make EFCC both recover the nation's stolen wealth and prosecute the culprits devoid of political sentiments and seek justice against hoarding or/and

wasteful use of such funds but expedite the use of recovered funds for societal development.

Primary justice, or *Tsedeq* in Nigeria should include the Federal Government's drive to meet the needs of the poor, the elderly or the hungry in our neighborhoods. The Federal Government should desist from enacting obnoxious economic policies that are inimical to the economic growth of the masses. It must desist from frivolous collection of loans which is tantamount to economic slavery and bondage, consequently, further plunging the citizenry into abject poverty. There should be the revocation of social stratification and the unfortunate existing gap between the rich class and the poor class of Nigerian citizens should be closed. Primary justice or *Tsedeq* in Nigeria should include the Federal government's sensitivity to the cries of her citizens on critical matters of their lives, as passionately expressed by Senator Dino Melaye thus:

"This is the voice of an Okun man in the wilderness of Nigeria calling for justice. Mr. President, what happened in Benue State has shown more than ever before that in this country we live in perilous times. We live in times of vicissitudes and vacillation; we live in times when justice is the scarcest commodity in the Federal Republic of Nigeria. Before I conclude my contributions, Mr. President, I call on President Mohammadu Buhari, to ring the bell of justice. I call on Vice-President Osinbajo to ring the bell of justice. I call on the Nigerian Senate to ring the bell of justice. Mr. President, we've had reports of panels upon panels, commission of inquiry upon commission of inquiry, presidential committees upon presidential committees. And we have volumes of reports on these satanic killings, from Taraba to Benue, from Benue to Zamfara, from Zamfara to Niger State, from Niger State to Enugu, from Enugu to Edo. Mr. President, we have volumes of reports. It is most irresponsible, Mr. President, that none of these reports has been implemented. Mr. President, time upon time, the Nigerian Police parade, arrested hoodlums, criminals, ten along Kaduna road, twenty connected with Zamfara killings, ten connected with killings in Niger, yet Mr. President, there is no justice, and all these arrested, paraded criminals find their way back to the society. Where then is justice? Mr. President, what we demand is not a lackadaisical approach from the Federal Government. The issue has been approached with kid-gloves Mr. President, if this happened in the United States of America, the lives of over 70 Americans, more than a cold blood, including unborn children and women, will President Trump be comfortable in the White House, without paying physical visitation to psychologically assuage the pains of the people? Mr. President, if you speak the truth you die; if you lie you die, so it is better we speak the truth and die peacefully. Mr. President, the Federal Government and security agencies are lackadaisical about these issues.

I call today, Mr. President, that if we don't begin to give justice where justice is needed in the Federal Republic of Nigeria, be it in Taraba and Benue, be it in Enugu and Ogbomosho, justice from north to south, justice from south to west, if we don't give that Mr. President, we will be inviting a political and insecurity Tsunamis that we may not be able to curtail. Mr. President, a word is enough for the wise. I want to end this way, Mr. President. The President must be bold enough to take bold decisions on this matter. I end this way Mr. President, while I do not support killings on any side, I want to say without fear and favour that cattle rearing is a personal business and should be treated as such. A word is enough for the wise. thank you for the attention". (U-Tube, 18th January, 2018).

This paper concurs with this outcry as it also demands that the Federal Government should and must yield to the cry of many more Nigerian citizens who are demanding for justice. The Federal Government should as a matter of exigency allow the wrath of law to take its course on all hoodlums, criminals and killers. They deserve to be punished for their crime against God and humanity as justice requires.

Recommendations

In order that *Shalom* and *Tsedeq* may reign as reflected in the last sentence and last stanza of the Nigerian National anthem, the government at all leadership strata must, as a matter of exigency, do the following:

- a) Arrest and prosecute looters of national wealth devoid of favouritism, political and religious sentiments.
- b) Declare Herdsmen as terrorists; arrest and prosecute them as justice demands.
- c) Work on the pervasive poverty among Nigerian citizens.
- d) The rich should desist from oppressing the poor through unjust business strategies whereby few rich individuals with their cohorts in government buy over government companies in the name of privatization.
- e) Government officials should stop monopolization of national resources and power. For example, sharing oil wells amongst rich and so called "important citizens" or/and rich individuals at the expense of national development is not justifiable. It is not only injustice but criminal.
- f) Desist from oppression of women through stringent government or/and political policies that exclude women from governance and unfair treatment.
- g) Stop police or army brutality, be it "python dance" or "Hyena dance".
- h) Plato's recommendation of societal functionality roles is sacrosanct. The existing distorted order of governance should be reversed thus:

- i. People of courage, namely: Armed Forces and Para-Military both in active service and retired should play their sole-role of defending the nation and provision of security. They should have no business in political leadership.
 - ii. Workers, civil servants, farmers, artisans, etc. should play their roles of production.
 - iii. The knowledgeable-of the academic profession-the philosopher-king, should play their statutory but divine roles by ruling the nation. It must be noted that the distortion of this order is injustice.
- i) The Government should ensure the working of our social structures, schools, industries, parliaments, courts, armed forces, etc., by proper funding and management of funds.
 - j) Most importantly, Nigerian leaders and citizenry should surrender to God, because right relationship with God is *Shalom* and *Tsedeq*. Honourable Justice Oputa echoes: "There is peace in man when his senses are subject to reason, when his reason is subject to faith, when his body is subject to his soul and when his entire personality is subject to God" (Oputa, 2015, p.8).

Conclusion

This short study on *Shalom* and *Tsedeq* has revealed that one of the clearest and most acceptable meanings include "wholeness," or everything that makes for people's well-being, security and, in particular, the restoration of relationships that have been *broken*. *Tsedeq*, therefore, is about *repairing* broken relationships between the leaders and the led, with other people and to structures of courts and punishments, money and economics, land and resources, and government and leadership. Peace in this context means justice in action. *Shalom* and *Tsedeq* do not come by themselves and do not stay of their own. *Shalom* and *Tsedeq* are always the results of great efforts and sacrifices. Therefore, everybody must collaborate to win and preserve them, and make them advance and grow. *Shalom* and *Tsedeq* mean conquest.

That is to say *Shalom* and *Tsedeq* must be won; for they are prizes for those who win the war against self, selfishness, self-centeredness, the war against hate, the war against passion and against envy. *Shalom* and *Tsedeq* are those which reflect transparency in the polity and eschew favouritism and bribery. Finally, the researcher hereby appropriates this divine prayer for Nigeria: "Pray for the peace of Nigeria. May they prosper who love you. May peace be within your walls, and prosperity within your palaces" (Psalm 122:6-7), amen.

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