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## **A Comparative Study of the Peace Concept of Christ in Colossians 1:15-23 and the Peace Pact Concept of Lumawig in Bontoc Mountain Province, Philippines**

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### **ABSTRACT**

*The study proposes that indigenous peace pact concepts can be a source for theological-cultural hermeneutics. It highlights the interaction between the peace pact “Pechen” concept of Lumawig’s and peace concept of Christ, which can be utilized as a redemptive analogy in the peacemaking endeavors in the province. The connection of these concepts of making peace in the areas of creation, redemption, and reconciliation makes a good substance on God’s salvific presence in the world. A comparative study is needed to examine the role of mediator, “Pinakarsu,” in the traditional peacemaking processes of the peace pact Pechen concept of Lumawig and the mediatorial peace concept of Christ in Colossians 1:15-23. In this paper, the concept of peace authenticates the desire of God to be glorified in the gracious act of providing a pact holder or a mediator in order to restore broken divine-human relationship. Hence, the Bontoc Pechen concept can be interpreted through the lens of the Gospel message of Christ. This study also aims to promote traditional justice systems in support of Sustainable Development goal 16 which is on peace, justice, and strong institutions.*

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## 1. Introduction

Since its inception over 50 years ago, peace research has been grappling with the criticism that it is overly focused on war and violence (Gleditsch et al. 2014). Consequently, peace itself is under conceptualized (Olivius and Åkebo 2021). A culture of peace is a relative concept, varying across time and place. It can only be truly understood and appreciated through dialogue, reflection, and action within relevant and meaningful contexts (Brenes 2002).

Contemporary studies on peace concepts in conflict resolution in the Philippines have highlighted the significance of peace education (Cremin 2016) in fostering peace through the integration of principle-based indigenous cultural practices (Leyaley 2016). Indigenous systems of conflict resolution can be incorporated in local government agencies such as *katarungang pambarangay* (barangay justice system) (Ty and Ruiz 2022), as well as educational institutions (Balatong et al. 2022), and police negotiations (Lafadchan and Marrero 2023). Furthermore, indigenous peace-keeping methods employ mediators in negotiations to resolve conflicts, stresses the role of women or *bai*, and provide peace zones or place of refuge. Lastly, leveraging cultural backgrounds in inter-faith/religious dialogue is vital to promoting peace and evangelical ministry, which may lead to the growth of Christian faith among indigenous peoples.

At present, the indigenous community in the Philippines remains unchanged in their primal pursuit for peace while adapting to globalization and technological advancement (Lafadchan and Marrero 2023). In keeping with this tradition, various Indigenous Peoples' traditional peacemaking processes, including *Bodong*, *Tongtong*, *Inayan* and *Pechen* in Luzon, and *Adat* and *Binunbungan* in Mindanao, remain effective tools for achieving peace and justice. Recent studies have shown that the cultural practices in peacemaking and conflict resolution of Indigenous Peoples (IPs) have contributed to the growth and use of the Barangay Justice system, especially in Luzon. However, the Moro communities in Mindanao are less

eager to adopt the national Barangay Justice program because they prefer to use their own justice systems (Barnes and Magdalena 2020).

Since tribal conflict is a serious problem, the IPs in the Philippines highlight the role of mediatorial intervention in their traditional peacemaking processes and rituals. It has been observed that several of the IPs of Luzon discuss the role of mediation and mediators in the peacemaking as a part of their culture (Barnes and Magdalena 2020). For instance, the Bontoc people of the Cordillera region of Luzon have a category of leaders called *Pinakarsu*. The *Pinakarsu* were the “go-between” (mediators) who settle inter-village conflicts, requiring intervention from individuals with authority and leadership as institutionalized by Lumawig in the *Pechen* or peace pact system of Bontoc, Mountain Province (Sumeg-ang 2005).

Past research has consistently supported the need for engendering discussions on missionary approaches among IPs (Layugan 2016). However, there have been few studies on the role of mediators in the traditional peacemaking processes of the peace pact concept as a redemptive analogy in presenting the work of God to the IPs. Under these provisions, the writer believes that the peace pact or *Pechen* concept of Lumawig can be interpreted through the lens of the concept of Christ making and establishing peace. Furthermore, tracing their distinctive similarities and differences will reveal a clear redemptive analogy in presenting the work of God to the IP of Bontoc, Mountain Province, Philippines.

## **2. The Peace Concept of Christ in Colossians 1:15-23**

The pathway of Christ in making and establishing peace can be conceptualized in three main parts. First, Christ the agent in creation focuses on the relation of Christ to God and to all created things. Second, Christ the agent in redemption aims to emphasize the author, means, and effects of redemption. Lastly, Christ the agent of reconciliation underlines the nature, extent, effect, and divine purpose of reconciliation.

### **2.1. Christ the Agent in Creation**

The relation of Christ to God is considered significant for it may lead to a proper understanding of His role as the Son and in relation to the

created order. The hymnic passage of Colossians 1:15-23, was aimed to address and explain the unique role of Christ as the one in, through, and for whom God created and reconciled the world (Matera 1999, 136). Paul's conception of Christ as "true image of the invincible God," as written in Colossians 1:15a, emphasizes Christ's relationship to God. The word "image" involves concepts of representation and manifestation. Human being is said to be the representation of the image of God; while the incarnate Word, in nature, attributes, and actions, is the true manifestation of the unseen Deity (Barlow 1914, 392). Hence, Apostle Paul reveals the pre-existence of Christ, and that Christ holds the key to creation (Simpson and Bruce 1972, 196).

The phrase "first born of all creation" (Col. 1:15b) designates the relationship of Christ to creation and that Christ is the reason behind the whole creation came to being. The created world becomes a revelation of the majesty and self-sufficient power of Christ that "all things were created by Him and for Him. He is before all things, and in Him all things hold together" (Colossians 1:16b-17). Therefore, Barlow (1914, 392) rightly confirmed:

Christ is the center of life, force, motion, and rest; around Him all things revolve. He imposes their limits, gives to them their laws, strikes the key notes of their harmonies, blends and controls their diverse operations. He is All-perfect in the midst of imperfection, the Unchanged in the midst of change. He is the Author of Human redemption and reconciliation, became incarnate, suffered, died, and rose again, and reigns with the Father in the glory everlasting.

## **2.2. Christ the Agent in Redemption**

The central theme of redemption in this hymnic passage is that God has taken the initiative to act compassionately on behalf of those who are powerless to help themselves. Divine redemption embraces God's identification with humanity. Since humankind is held captive to sin, it requires the payment of a price from which only the atoning death of Christ can liberate through the obedience, suffering, death, and resurrection of the incarnate Son (Elwell 1996, 665). Therefore, our redemption, according to this passage in Colossians, identifies no one but Christ as the sole mediator of redemption.

The means of redemption can be deeply understood if Christ's redemptive work is properly viewed in relation to the effects of evil to

human condition (what we are to be saved from), as well as the possibility of the divine-human relationship (what we are to be saved for) (O'Collins 1995, 280-281). The real evil in the human situation, rests in the unwillingness of human beings to recognize and acknowledge their creatureliness and dependence upon God and their effort to make their own life independent and secure (Niebuhr 1996, 137-138). Undeniably, humanity's situation must be put right with God; human beings needed to be ransomed not with corruptible things, as silver and gold, but the precious blood of Christ shed on the cross. Thus, Christ's death is described as the payment price for the deliverance of those held captive by sin. The certainty of this redemption points to the relevance of the death of the Son of God on a cross as a unique and unrepeatable event.

The *Wycliffe Dictionary of Theology* identifies redemption as a specific term because it denotes the means by which salvation is achieved, namely, by the payment of a ransom (Harrison et al. 2000, 438). The ransom price of the shed blood of Christ, has an eternal effect on the provision of deliverance that involves not only blessing of pardon but also newness of life (Walter Elwell 1996, 664). Moreover, the perpetual effect of redemption also eliminates the hindrance between divine-human relationship so that goodness may overflow. On the whole, redemption rest entirely on what God has done in Christ (Everette Harrison et al. 2000, 438). Hence, with the atoning work of Christ, humans are triumphantly saved.

### **2.3. Christ the Agent in Reconciliation**

The Apostle Paul wrote to the Colossian believers: "For God was pleased to have all his fullness dwell in him" (Colossians 1:19), asserting the entirety of the grand self-expression of God in Christ. It is believed that in reconciliation, Christ was presented as the one in whom God in all totality of divine essence and divine purpose summates all things up in Christ. Additionally, it is the good pleasure of God that none other than Christ should be the Reconciler of the universe.

The phrase "to reconcile to Himself" in Colossians 1:20, which describes the nature of reconciliation centered around God's love and Christ's death, is an affirmation of God's gracious activity as expressed in the death of Jesus Christ on Mt. Calvary. Consequently, the source of reconciliation is found purely in the love of God achieved through Christ (James Denney 1959, 232).

The expanse of reconciliation is universal. According to apostle Paul, the eternal goal of Christ is “to reconcile to himself all things, whether things on earth or things in heaven” (Colossians 1:20a). Apostle Paul particularly proclaims an absolute and complete reconciliation effected through the mediation of Jesus Christ done in history, and on a cross of shame; and it was completed through physical dying. It is perhaps necessary to remark that this reconciliation was bridged by the appointed Son to act as reconciler between God and sinful creatures on earth. To conclude, God’s eternal Son and equal became man in order that in two natures, human and divine, he might be all that we need for our help and all that God required for his vindication (Peter Lewis 1992, 216).

The means of Christ peace-making work was “through his blood, shed on the cross” (Colossians 1:20). The emphasis of the term blood shed on the cross speaks of the purposeful yielding up of Christ life in violent death. Furthermore, the source of every blessing is centered around the shed blood of Christ on the cross which secures the justification and reconciliation of the sinner.

The phrase “to present you holy, without blemish and free from accusations” (Colossians 1:22) explains the condition of humanity as approved of God and beyond the accusations of human or demon. James Denny (1959, 158) remarked that “the power that rules this age, that is, death, sin, the law, and the flesh has already reached its zenith; it is abolished by the shed blood of Christ on the cross.” Thus, the divine purpose in reconciliation is to promote human moral purity, personal blamelessness, and freedom from censure.

### **3. The Peace Pact, or *Pechen* Concept of Lumawig in Bontoc, Mountain Province, Philippines.**

The Bontoks of Mountain Province had a belief system with regards to Lumawig. In the Bontoc myth, the ruler of the sky world, Kabunian, had three sons. The eldest and the youngest were satisfied with working in their father’s field; but the second son, Lumawig, was not. He would often neglect his work and look down at the earth for hours, then thought of visiting the lower region (Mallari and Wilson 1958, 7). Seeing the dissatisfaction among one of his sons, Kabunian blessed Lumawig and permitted him to go down to earth, bringing with him all his possessions so

that his children may have something to inherit. Thus, Lumawig descended from heaven to Mount Kalawitan.

### 3.1. Lumawig the Agent in Creation

Lumawig's relation to all created things started when Lumawig came to earth. The Bontoc myth describes him as a traveler who went far and wide crossing rivers, mountains, and from village to village, until he reached Bontoc. While he was resting, Lumawig caught sight of two sisters at work and was impressed by the hardworking ability of the younger lass named Fukan, the daughter of Batanga. Lumawig courted Fukan and at the same time made a good impression to his father-in-law; hence, Fukan was allowed to marry Lumawig. Thereafter, Lumawig of the sky world lived among the people of the earth like an ordinary man. He established the *ato*, or meeting place, where social and ritual functions were carried out and where common problems were tackled as well. Above all, Lumawig provided the people of Bontoc with specific guidelines for behavior. These unwritten rules became a cornerstone of their ethical code, significantly shaping their customs and promoting peaceful coexistence (Varona 1982, 118).

On the other hand, taboos, rituals, and ceremonial rites are considered legacies from Lumawig. Additionally, these well-known teachings of Lumawig will explain why he is more popular than his father, Kabunian (Kate Botengan 1976, 21). One outstanding example of Lumawig's legacy is the peace pact, or *pechen*. Under this idea, the relationship of Lumawig to all creation is cemented in this *pechen* concept that he introduced. Moreover, the Bontoc myth also relates that Lumawig had decided to return to the sky world after the people of the earth were sufficiently taught.

### 3.2. Lumawig the Agent in Redemption

The idea of redemption was authored by Lumawig through the concept of *pechen*, which seeks to establish and preserve friendships as well as to stop or prevent wars and killings among the people (Arsenio Sumeg-ang 2005, 19). While Lumawig instituted the concept of redemption, he was not the redeemer. This role, instead, belonged to the *pinakarsu/inanak*, or the go-between. To become a qualified Bontok *pinakarsu*, a person must be an adult male who intermarries with women from another tribe. The *pinakarsu* has a special task of mediating during conflict between two

warring villages. Prill-Brett (1987, 6-7) who studied the *pinakarsu*'s traditional role, observed:

During this period of conflict, the *pinakarsu* is the only person who can move from village A to village B without being in danger since he has dual citizenship. Thus, he has diplomatic immunity. Moreover, any communication to or from either of the villages in conflict is coursed through the *pinakarsu* whose traditional role becomes active during the conflict period. The *pinakarsu* acts as the diplomat and must maintain his neutrality at all times. He is the messenger for both hostile communities. Should peace talks commence the *pinakarsu* becomes the official bearer of messages. However, the Bontok go-between has no power to make decisions on inter village political matters, he merely relays messages and tries his best to establish peace since he and his kinsmen in both villages would be those most affected by any conflict situation.

The means of redemption is placed upon the informal institution called "*ato*," which is governed by the *amam-a* and the *inanak*, or the go-between serving as judge or settlers of disputes. In the area of forming peace pact, the *pinakarsu*'s role is seen as an important function due to his relationship with both tribes by virtue of intermarriages, thus, becoming the only qualified redeemer in forging friendships between his clan in both villages. June Prill-Brett (1987) has discussed extensively regarding the procedure of pact-forging as well as the breaking or rupturing of a pact. Under this system, the stages involved in leading to the establishment of a pact include the following:

First, sending of a gift or token as peace offering; second, acceptance of the peace pact proposal; third, initial meeting to settle past differences or grievances; and lastly, discussion and consensus on the various provisions of the pact. It is also worth noting that when the *warang* (the gift given as peace offering) is rejected, there can be no means of redemption or deliverance among the warring tribes. Therefore, the only means of redemption is when the Council of Elders, or *amam-a*, decides to accept the peace offering given by the *amam-a* of the other village by channeling it to their *pinakarsu*.

Generally, when the peace pact is forged by both tribes through mutual agreements as mediated by the *pinakarsu*, peace and friendship will now exist between the two. Thus, freedom to travel, intermarry, carry out economic trades, etc. are the resulting effects of redemption. In addition,

the *pinakarsu* also enjoys the honor and eminence conferred to him by both villages involved in the conflict (Prill-Brett 1987, 7). Conversely, when both tribes cannot settle on peace, retaliation happens between the offended victim and the offending tribe. Usually, justice is gained when the aggrieved party evens up the score (Sumeg-ang 2005, 21).

### 3.3. Lumawig the Agent in Reconciliation

Lumawig may be credited as the agent of reconciliation due to his legacy in establishing the concept of *pechen*. It is also worth mentioning that Lumawig was never remarked in the Bontoc myth as the one doing the work of a reconciler. Rather, the reconciler falls on the peacemaker, which is the go-between, or the *pinakarsu*.

The nature of reconciliation revolves around the mediatorial work of the *pinakarsu*. This *pinakarsu* is usually appointed by the Council of Elders due to his duty to both his natal and affinal communities (Bagayao 2003, 4). Thus, he is tasked with reconciling or standing as go-between during negotiations and must remain neutral to both sides. There are also times “when he will be made to return the head/body of a slain enemy or to present the *warang* (symbolized by the presentation of a head-axe or a spear) to the *ator* or the victim of the last animosities” (Prill-Brett 1987, 7). If the *warang* is accepted, the *pinakarsu* will be responsible for announcing their decisions, and *senglep* will eventually follow. *Senglep* is a stage where both parties negotiate their past allegations and agree on the conditions of the pact. After agreeing upon the general provisions of the pact, *Chuwar*, or gift-giving follows. In this event, both parties are reminded of the conditions of the peace pact contract and their duty to contribute to the peaceful relationship between their villages. The *Chernat/pau-os*, which means “warming up of the pact,” usually happens annually, or every 2-3 years, depending on the agreements made during the *senglep* or *chuwar*. Again, the conditions of the pact are enumerated, and if any amendments are suggested by one group, they are discussed during these occasions. There is also an exchange of gifts between the two parties to the peace pact. However, when a breach occurs in their contract, *eret* which means “to tighten” will be held through a ceremony consisting of a ritual, and settlement of the conflict is performed to prevent the rupturing of the pact (Sumeg-ang 2005, 22). In all the above-mentioned process, the involvement of the *pinakarsu* or the go-between is greatly desired due to

his role as binding factor to the restoration, building, and strengthening of the peace pact.

Under the concept of *pechen*, the extent of reconciliation ends when there is an act of murder that has occurred. The peace pact contract is no longer existent, thus, *nafakas nan pechen* (“the pact is ruptured”). The pact will no longer be effective, and its benefits written in “the contract will be automatically omitted when a killing of a person has taken place” (Sumegang 2005, 22). Moreover, Prill-Brett (1987, 7-9) asserted in her research findings that any act of murder automatically dissolves a peace pact. The ward guardians wash their hands of the responsibility of upholding the pact contract. Their last responsibility is to warn their citizens that the pact is broken and they are now in a state of war, and to exact the full penalty from the individual(s) who caused the rupturing of the pact. The pact guardian ward members cannot kill the offender since it is taboo among the Bontoks to kill a fellow villager, internal killing is rarely, if ever, carried out to punish the person who caused the breaking of the pact.

The *Northern Philippines Times Newspaper* (13-19 July 2008), published a paper regarding the appeal of the government to village elders to maintain peace and order in villages by properly assessing tribal pacts. This was urged by the government due to the peace pact’s inability to settle certain communal disputes and crimes resulting in unjust punishment or maltreatment. They feel that peace pact may have the possibility of losing its usefulness. Moreover, it may also be unconstitutional due to its doubtful institutional legality and constitutionality (Zigzag Weekly 2006). On the other hand, despite the serious examination by the government regarding the purpose of the indigenous justice system, traditionally known as *pechen*, the indigenous practice still proves to have consistently preserved the indigenous identity and self-sufficiency of the Cordillera community (Bagayao 2003, 1).

#### **4. Comparing Lumawig’s Peace Pact Concept of *Pechen* Concept and the Peace Concept of Christ in Colossians 1:15-23**

The interaction between Lumawig’s peace pact concept of *Pechen* and peace concept of Christ demonstrates a need for interpretation in the areas of culture and context, as well as the formulation of a new understanding that addresses the here and now (Tano 2007, 3). The process of reinterpreting these two concepts of peace and discovering their

connections conveys God's work of salvation, which surpasses description. Consequently, many different terms and metaphors are used to express the wonder of what God has accomplished through Christ (Schreiner 2008, 379).

The peace pact concept of Christ and the peace pact concept of Lumawig have something in common. The shared characteristic lies in the relationship that Lumawig and Christ have with their Fathers and their relation to the created things. First, the researcher would like to present their common grounds in terms of their relation to their fathers. Thomas Schreiner (2008, 323) argued that "God is identified as the Father of the historical Jesus Christ who was sent to earth and came to exist when he was born. In line with this, he argued that when a person is being sent, it has a previous existence." Thus, the sending of Jesus the Son indicates that he shares divinity or existence with his Father, who has no beginning and no end. Similarly, Lumawig also shares divinity with Kabunian, his father. Moreover, Lumawig was also looked up to by the people as a god because he did not only do wonders but he also did good and taught the people what they must do from day to day (Dizon 1999, 13).

However, the divinity of Lumawig and Kabunian was challenged by William Scott (1969, 127), who asserted that "Kabunian is a class or place of deities; that Lumawig is a culture hero turned into a god; and that either or both have become the subject of *apo-dios* concept through religious acculturation." Additionally, the term "Kabunian" can be understood differently from one tribe to another. In the Cordillera region, several natives from different tribes thought that Kabunian was a sun or the sky, a group of deities, or a place of deities, but could not be certain (Scott 1969, 126).

As a result of religious acculturation, Kabunian can also be interpreted as "God the Creator" in English. However, in the Bontoc area, their overall deity is referred to as "Intutungtso" (Kate Botengan (1976, 203). In this context, it can be assumed that Bontocs do not have a specific name for their supreme deity, simply referring to him as the "One from above" or Intutungtso. Thus, equating or naming the Bontoc overall deity, Intutungtso, as Kabunian is evidence of religious acculturation.

Lumawig may have been regarded as an early pioneer of the Cordillera region, possibly a resident of Mount Kalawitan, whose fame spread throughout the area due to his extraordinary abilities that surpassed those of ordinary men of his time. Over time, Lumawig was likely considered a

cultural hero and eventually deified as a god, becoming a subject of religious acculturation. Additionally, the Bontoc myth mentions Lumawig's ascension to the sky world, though no witnesses are recorded, unlike the ascension of Jesus Christ (Mallari and Wilson 1958, 13). Hence, the idea of Lumawig being equated to the son of *Intutungsto* and equal to Jesus Christ is also a product of religious acculturation.

The study reveals that Jesus Christ is God, holding absolute priority and sovereignty over the entire universe. In contrast, Lumawig does not hold such a position of absolute priority over creation. The Bontoc myth affirms that Kabunian never entrusted Lumawig with absolute power over creation. Instead, the myth narrates that Lumawig was blessed by Kabunian and allowed to pursue his journey. At the same time, Kabunian instructed Lumawig to bring his belongings with him so that he could share them with the earth dwellers (Dizon 1999, 11).

Thomas Schreiner (2008, 369) stated that redemption is the liberation from sin that has come through the work of Christ. It is important to note that the cost of redemption is implicit in Christ's self-giving and the life He gave on behalf of others. This was made possible because Christ was sent to be a mediator between the divine and the human. In contrast, Lumawig is never depicted as a mediator in the Bontoc myth, though he is credited as the author of *Pechen*, or the peace pact. In short, Lumawig is not considered a mediator.

Moreover, the peace pact concept highlights the role of a *pinakarsu*, or go-between, in mending or creating peace. The *pinakarsu* was sent by the Council of Elders to the offended tribe to offer the *warang*, or gift. If the gift was accepted, negotiations would proceed. Accordingly, the writer proposes that Christ's mediatorial role can be illustrated through the role of the *pinakarsu*, as the one sent to offer the gift of peace. Hence, just as Christ's blood is the cost of redemption, for the Bontocs, it is the giving and accepting of the *warang* that signifies peace.

The separation between human beings and God is a result of human transgression. Humanity became enemies of God due to hostile minds and evil deeds, making reconciliation essential. In Colossians, reconciliation is deeply rooted in the symbol of the cross, where Jesus made peace by his blood. This peace and restored friendship with God stem from Christ's physical death on the cross, which satisfied God's wrath, allowing friendship to be restored. Thus, the entire process of reconciliation was

initiated and accomplished by God through the cross of Christ (Schreiner 2008, 364).

Having emphasized the role of Christ in reconciliation, it is also worth drawing a parallel with the role of the Bontoc go-between in the peace-making process. In the Bontoc *Pechen* concept, peace can only occur when the gift, or *warang*, is accepted. Similarly, reconciliation through Christ can only happen when an individual accepts God’s gift of peace by believing in His Son, Christ. Therefore, both concepts require a mediator to bring about reconciliation. Moreover, the *pinakarsu*’s willingness to risk his life by going to the other village for the sake of peace can be contextualized as a reflection of the same sacrificial love seen in Christ, the mediator.

<b>The Peace Pact Concepts of Christ and Lumawig are Presented in 3 Areas</b>	<b>Jesus Christ</b>	<b>Lumawig</b>
<p><b>1. Creation</b></p> <p>a. Relationship to the Father</p> <p>b. Relationship to the Created Things</p>	<p>➤ Pre-existent Christ with the God the Father (Existed before His incarnation)</p> <p>➤ Christ is sovereign over all creation. (Christ was there when creation began, and it was for Him as well as through Him that the whole creation was done).</p>	<p>➤ Holds the position of a son of a supreme deity Kabunian.</p> <p>➤ Lumawig’s great contribution was in teaching life skills and giving rules to the people.</p>
<p><b>2. Redemption</b></p> <p>a. Author</p> <p>b. Means</p>	<p>➤ Christ the Redeemer</p> <p>➤ Christ the sole mediator of redemption.</p> <p>➤ Unique and unrepeatable Christ death as payment price for deliverance from sin.</p>	<p>➤ Lumawig authors redemption but not as the redeemer.</p> <p>➤ A Bontok <i>pinakarsu</i>, or a go-between, must be an adult male who intermarries with a woman from another tribe.</p> <p>➤ The only means of redemption is when the “Council of Elders or <i>amam-a</i> decided to</p>

<p>c. Effects</p>	<p>➤ Provides eternal effect on blessings of pardon, newness of life, and restoration of divine-human relationship.</p>	<p>accept the peace offering given by the <i>amam-a</i> of the other village by channeling it to their <i>pinakarsu</i>.</p> <p>➤ When the peace pact is forged by both tribes through mutual agreements as mediated by the <i>pinakarsu</i>, peace and friendship will exist between the two.</p>
<p><b>3. Reconciliation</b></p>		
<p>a. Nature</p>	<p>➤ Christ the Reconciler</p>	<p>➤ Lumawig established reconciliation in the concept of <i>Pechen</i>.</p>
<p>b. Extent</p>	<p>➤ Centers around God's love and Christ's death.</p>	<p>➤ Revolves around the mediatorial work of the go-between in restoring, building and strengthening the peace pact.</p>
<p>c. Means</p>	<p>➤ Christ in human and divine natures became all we need for help and God's requirement for vindication.</p>	<p>➤ Extent of reconciliation will find its end when there is an act of murder that had happened.</p>
<p>d. Purpose</p>	<p>➤ Christ as mediator shed His blood on the cross so that peace will be achieved.</p>	<p>➤ Not emphasized in the Bontoc Peace Pact concept.</p>
<p></p>	<p>➤ Promotes human's moral purity, personal blamelessness and freedom from censure.</p>	<p>➤ The peace pact system, proves to consistently preserved the indigenous identity and self-sufficiency of the Cordillera community.</p>

Table 1: The Distinctive Similarities and Differences in the Peace Concept of Christ and Lumawig

## 5. Conclusion

Humanities imprisonment in a culture of violence, which undermines the efforts of any tribal group seeking harmonious relationships, can be resolved through a mediatorial intervention. The *Pechen* peace pact concept of Lumawig and peace concept of Christ both emphasize the role of a mediator in achieving peace. In this context, the apostle Paul used metaphorical language to express God's and Christ's mediatorial saving work, highlighting God's efforts to restore the broken divine-human relationship. It was through Christ Jesus that this restoration was made possible.

Since culture has a religious dimension containing essential matters in life such as peace, meaning, community and ritual. Indigenous cultures can be used to interact with Christian faith which leads to a significant contribution in the understanding of human existential realities. Additionally, human salvation, in its fullest sense, cannot be understood through a single dimension of God's saving work. Thus, the Bontoc *Pechen* concept can be interpreted through the lens of the Gospel message of Christ, particularly in the areas of creation, redemption, and reconciliation, with an emphasis on mediatorial intervention. This research leads to the conclusion that Christ is the mediator (the *pinakarsu*) and the gift (the *warang*) of God. All other hopes, grounded elsewhere, will inevitably fade and vanish.

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