

**Christ Our Peace**  
Ephesians 2:14-18  
*Halifax: 16 December 2007*

**Introduction**

What a gracious God we have!

- How the Apostle Paul magnifies His grace in his letter to the Ephesians!
  - By magnify, I don't mean that he tries to make it *seem* greater than what it is...
  - It is rather that he labours to try to help us *see* how great it is!
    - The problem is not that it is deficient or inferior...
    - The problem is that we are dull in our perceptions and cannot see the glory of it...
      - to think that God should take wretched rebellious sinful human beings like us and make them heirs of heaven!
      - to think that He should redeem us at the price of His only Son's blood...
      - to think that He should transform us by His Spirit...
      - to think that He should actually take us to be His own adopted Sons who will live in glorious fellowship in His house forever and ever...
        - in the very love that has been shared by the Father, Son, and Holy Spirit for all eternity.
- Paul's prayer in Ephesians 1:15-23 was that the eyes of the Ephesians would be opened to see how great this grace really is.
  - That is what we need to pray would happen to us as we read this epistle.
  - God has used this letter to awaken his sleepy ungrateful people to a fuller sense of what He has done for almost 2000 years!
  - Amen, may it be so with us also!

We have seen in chapter two that the Apostle,

- having shown us the great things the grace of God does...
  - now shows us the kind of persons the grace of God comes to...
- In 1-10, he shows that they were a people who were dead in trespasses and sins...
  - That means that they were dead to the true and living God—completely disconnected from Him by sin—by very nature children of wrath.
    - This is true of every one of us by nature...

- “But” as verse 4 says,
  - “God who is rich in mercy, because of His great love with which He loved us, even when we were dead in trespasses, made us alive together with Christ and raised us up together, and made us sit together in the heavenly places in Christ Jesus.”
  - The wonderful grace of God is better understood when you understand the depths of the depravity from which it brought you.
    - Truly, if you have been saved, it is by the grace of God, and that not of yourself, it is the gift of God!
    - All boasting or feelings of superiority must disappear so that you can give all the glory to Jesus Christ.
- After Paul shows how they were dead sins,
  - He goes on to show how the Ephesians in particular, being Gentiles, were completely cut off from God...
    - While in former times, Israel had Christ-promised, the Gentiles did not have Christ at all!
      - As verse 12 says,
        - Eph 2:12: that at that time you were without Christ, being aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope and without God in the world.
    - I laboured to impress upon you that the reason they did not have Him at all was because they did not deserve to have Him at all.
      - Israel did not deserve to have Him either, but the fact that for all those years the other nations did not have Him at all forces us to deal with the fact that our ancestors never deserved to have Him...
        - and that forces us to face the fact that we don’t deserve to have Him now...
        - And that those who are in the world today and who have never heard of Him do not deserve to have Him either.
  - This is one of the most difficult things for modern man to accept because we are so full of human pride...
    - But it is nevertheless true—
      - If we got what we deserved, we would never even hear the gospel at all.
      - God has done no wrong if there are those who have never heard.
  - You need to come to accept this, because until you do, you really cannot appreciate the grace of God that has brought salvation to you!

- As long as you think that human beings in some way deserve at least an opportunity to be saved,
  - you are unable to enjoy the riches of God’s grace—
    - to delight in the Lord as the gracious God that He truly is...
    - and to delight in His Son who freely gave Himself to die in the place of undeserving sinners.

This morning, as we move along to Ephesians 2:14, Paul goes on to speak of Christ and His grace to us...

- He declares that Christ is our peace.
  - In other words, it is He that brings us together with those who were once our enemies.
  - He says,
    - “He Himself is our peace.”
  - This statement is very emphatic, especially in the original...
    - The focus is on Jesus Christ as peace itself.
      - It is not just that Christ gives us peace...
      - It is that He Himself *is* our peace.
        - He Himself connects those who were once at war—
    - You must also understand what this peace is...
      - First, that it is not merely a feeling of peace...
        - We often think of peace in the Bible as a subjective sense of well being or comfort—it may include that, but it is much more than that...
          - The peace in view here is a cessation of hostility and war...
      - But still, it is more than that...
        - It is not just that weapons are put down,
          - It is that a new relationship of unity and love arises to replace hostilities...
            - Those who were using their energy and their wealth for war now use their energy and their wealth to bless each other.
        - As the prophets state it so pictorially,
          - They beat their swords into ploughshares and their spears into pruning hooks...

- Ploughshares and pruning hooks are used to provide good things for each other rather than to destroy each other...
- There is a transformation from mutual hostility that labours to destroy each other...
  - to mutual friendship that spends itself to do good to each other.

**I. In this passage, Paul shows that Christ is our peace with respect to two relationships...**

- I'm sure you can see clearly the two relationships that are said to be restored...
  - that of the Jew and the Gentile with each other...
  - and that of the Jews and Gentile with God.
    - Let's look at each of these...

**A. First, that Christ unites us Gentiles to the Jews**

1. This is Paul's main focus in this passage in showing the grace of God to the Gentiles...
  - a. As he had just been showing the Gentiles how they, being cut off from the covenant people, were also cut off from God...
    - He now wishes to show them that they are no longer cut off from God's covenant people!
  - b. This is a very important point because it reminds us that there is only one people of God...
    - 1) As long as the nations, the Gentiles, were cut off from them, they were cut off from God...
      - And it is the same today.
        - There is only one holy Catholic Church as we confess in the Apostles' Creed.
    - 2) This speaks of the organic unity of the church...
      - What I mean is,
        - the Lord was not pleased to start the church in various places as one with a match lighting several candles...
          - causing it to spring up here and there independently...
      - He rather chose that the gospel should be carried from one person to another.

- So that the new members are always baptised by those who are already His people.
- To use another picture,
  - He does not cause many trees to grown up in His kingdom, all independent of each other...
    - But He has one tree and into that tree all the branches are grafted in.
- The Father did not send Jesus to die for one nation over here and another over there.
  - He sent Him to Israel, His chosen covenant people, and then through them, the nations were brought in and being brought in, began to bring in others.
  - That is what we mean when we confess that we believe in the Holy Catholic Church...
    - We believe that there is only one universal church in all the world.

3) But do not be confused...

- When we speak of the Catholic Church, we most certainly are not speaking of the *Roman* Catholic Church.
  - In fact, that is one of the greatest errors of the Roman Catholic Church—
    - They suppose that the church is not truly universal, but that it has its headquarters in Rome!
      - and that the pope seated in Rome is its head!
- a) For a church located at Rome or anywhere else to claim that it is the Catholic Church is to return to the old Jewish order of things where everyone had to be connected to a local geographic location.
  - The very point is that the church is no longer localised in the NT!
    - It is Catholic! the word means universal!
      - Headquarters is not in Rome or in South Carolina,
      - Headquarters is in heaven, and Jesus is the Head of the Church.
        - We may worship God wherever a congregation is gathered together with a true confession of Jesus Christ.
- b) Yet, at the same time, as I have already said, we are not independent.

- We are organically connected to each other—we all grow out of Jesus Christ Himself like branches growing on a tree...
  - We should never think of ourselves as Gentiles as those who spring up separately from God's Old Testament people...
    - In Romans 11, Paul explains that Gentiles are grafted into Israel the root.
  - Also, in Galatians, he points out that if we are Christ's, then we are Abraham's seed, and heirs according to the promise.
    - We are brought in to the covenant with Abraham in which Christ was promised which promise has now been fulfilled.
2. Paul is delighted to see the Gentiles brought in because until now, there had been a huge rift between them and Israel.
- a. This rift was created by the fact that God had given the Jews a code of laws that marked them out as separate from the other nations...
- They were given the sign of circumcision, and along with that, a list of clean and unclean foods, laws about clothing, laws all pertaining to ritual purification.
    - These laws taught symbolically that the living God can only be approached on His terms...
    - All these symbols made His people Israel separate from other nations.
- 1) It was this Jewish distinctiveness created by the Lord Himself that was the occasion for the rift between Jew and Gentile...
- but the rift was aggravated by the Jewish attitude about their distinctiveness, and by the Gentiles response to them.
  - The Jews, instead of looking at the unique privileges as by the grace of God, rather say themselves as superior to the other nations...
    - And they held the other nations with contempt.
  - And of course, the Gentiles did not take kindly to that...
    - They were very bitter toward the Jews, much like Haman who said that their customs were different than those of the other nations and so wanted to annihilate them.
    - and as shown in the days of Paul by the rising hostilities that would very soon lead to the dreadful Jewish wars that culminated in 70 AD with the fall of Jerusalem.
- 2) To bring Jew and Gentile together seemed impossible...

- Yet, it was necessary if the Gentiles were to be saved.
  - In his ministry to the Gentiles, Paul had a great deal of difficulty because of this hostility.
    - Many of the Jews wanted to retain their distinctiveness and require Gentiles to come to Christ only after they had first embraced all the ritual customs of the OT.
    - And many of the Gentiles wanted nothing to do with the God of Israel because they so despised the Jews.
- b. But now Christ had brought them together!
- 1) Even though there were still many difficulties between Jews and Gentiles—
    - they were still united in Jesus Christ and were destined to at last live in perfect peace with each other.
  - 2) Paul delighted in this ideal unity even when it was not yet very well understood or practiced.
    - As he laboured among the Gentiles, he encouraged them to send offerings to their Jewish brethren in Jerusalem,
      - And as he laboured among the Jews, he continually urged them to drop their insistence on Old Testament Jewish rituals and receive the Gentiles as full communing members in Christ.
      - At Ephesus, the unity between Jew and Gentile was more complete...
        - and this caused Paul much rejoicing, for he knew that this was a work of God giving peace through His Son.
3. We should see that Christ continues to unite warring peoples...
- a. Our closest allies are not the people of our own nation, but the people who have the testimony of Jesus and who keep God's commandments,
    - from whatever nation they may be...
    - They are our brothers and we love them.
  - b. Even look within our own congregation...
    - 1) We have great peace among us, and Christ is the source of that peace!
    - 2) If it were not for Him, most of us would probably have very little to do with each other...
      - We are all so different!
      - But in Christ, we have peace with one another.

- Instead of seeking to devour one another, we use our strength to bless each other.
- c. But above all, even for us today,
- Christ, the redeemer of Israel, has brought us to the God of Israel.
  - We, as Gentiles, have been grafted into the root of Israel.

TRANS> And that leads me to speak about the second relationship that Christ reconciles...

B. Secondly, He is our peace with respect to the relationship between us (whether Jew or Gentile) and God

1. This is brought out in verse 16 where it says:

- Eph 2:16: that He might reconcile them both to God in one body through the cross.
- a. Jesus not only reconciles us to each other, but He reconciles us to God.
- 1) We have just seen that to reconcile two parties is to make peace between them where there had been hostility...
    - and not just peace in which they stop fighting...
      - but a peace in which they begin to use their strength to bless one another.
  - 2) Here Paul makes it clear that Jesus' purpose in coming was to reconcile both Jew and Gentile in one body to God!
    - We were estranged from God—separated from Him by a mutual enmity...
      - that is, God was against us and we were against Him...
        - as an angry judge, He could only bring down His wrath and judgement upon us...
        - and as corrupt, proud sinners, we could only live in rebellion to His lordship.
    - We were against Him, and He was against us.

b. The primary aim of Jesus coming and of His work was to reconcile us with God...

1) This He did by dealing with God's opposition to us as sinners...

- He dealt with God's opposition to us by offering to Him the propitiatory sacrifice that He required...
  - A propitiatory sacrifice is a sacrifice that appeases wrath—



- Jesus bore the pains of Hell for us in order to reconcile God to us in justice.
    - He represented us on that cross and took the full weight of God's curse.
- 2) And besides that, He also dealt with our opposition to God...
- He did that by pouring out His Spirit upon us to change us—to remove the corruption that was like a cancer in our relationship to God...
    - By His Spirit, He turns us into worshippers who approach God on the basis of His propitiatory sacrifice and endeavour to keep all of God's commandments...
      - We come to delight in God and in obedience to Him.
2. A lot of people have a difficult accepting the fact that we all need to be reconciled to God—
- People want to deny that God, as an angry Judge, was opposed to us and that we were opposed to God!
    - Of course you can understand why people want to deny this, but denying it won't make it go away!
- a. You won't be able to make sense out of anything until you first understand this.
- 1) A lot of baptised people who grow up in the church are never even taught this.
- They are never told that God is angry with the wicked every day, and that He is a holy God who is opposed to sinners.
  - They are taught that God is a God who has no anger...
    - That He is not a holy God of justice, but a God that is always trying to get us to accept Him.
- 2) Perhaps you were brought up like that...
- You never knew that God was an angry judge because of sin...
  - Perhaps you never knew why you have so many problems in the world...
    - you were never told that it is all an expression of the wrath of God against sin...
    - If He were not angry with sin, there would be no sickness, no death, not sorrow, no broken relationships...
      - and many times the troubles that come are an expression of His displeasure with you personally...

- especially if you have been living in rebellion against His commandments!

3) If you do not know this about God,

- the world does not make sense and neither does the suffering of Christ...
  - The suffering of Christ might make you cry, but it doesn't make sense...
    - In your mind, the cross was just about people rejecting the Son of God when He came to show us how to love each other...
- You miss the whole point that He came to appease God's judicial wrath against sinners...
  - That He came to give his life as ransom to God in order that He might redeem us...
  - He came to bear the full weight of God's curse so we, who were under God's wrath, could be brought under His blessing.

b. Christ's main mission in coming to earth was to reconcile us to God and God to us... to make peace between God and man.

- I don't mean to say that the Father did not send Him to do this work—it was all the Father's idea...
  - Both the Father and the Son Himself could only be reconciled to us through the blood of the Son on the cross...
  - Without that, you are still at enmity with God.

TRANS> So you see then that Christ is the peace of all who believe in these two ways:

- He reconciles Jew and Gentile with each other...
- He reconciles Jew and Gentile with God.

C. But Paul is not interested in these two reconciliations as independent facts...

- He shows us that they are intimately connected.
  1. It would be impossible for the LORD to reconcile us to God without also reconciling us to each other...
    - How could we live together in heaven as His sons if we were at war?
      - Heaven is not place where we will try to destroy each other as those at war do...

- It is a place where we will live in perfect love as the Father, Son, and Holy Spirit do.
  - How could you go to heaven with hostilities against your own brothers?
2. Therefore, wherever Christ is truly known as Saviour, His people will love each other.
- a. In his first epistle, John makes it very clear that if we do not love our brothers (our fellow believers) then we are not true believers—we don't really know Christ at all, but are deceiving ourselves.
- 1 John 4:7-8: Beloved, let us love one another, for love is of God; and everyone who loves is born of God and knows God. He who does not love does not know God, for God is love.
- b. And John goes on to search us with these words:
- 1 John 4:20: If someone says, "I love God," and hates his brother, he is a liar; for he who does not love his brother whom he has seen, how can he love God whom he has not seen?
  - If you love Jesus, how could you be an enemy of the one for whom He died?

TRANS> So you see then that when Christ saves, He not only reconciles God and man, but He also reconciles Jew and Gentile.

## **II. How then, does Jesus reconcile both Jew and Gentile to God?**

A. First, let's see how Jesus reconciles the Jew with God.

1. The question might be asked at this point, "Why does Paul even speak about the Jews needing to be reconciled to God?"
- They were God's chosen people from the time of Abraham!
  - Were they not already reconciled?"
- a. And the answer is, "yes they were God's people and yes, they were in a sense reconciled!"
- 1) They had Christ promised...
- From the time of Abraham, God had promised Christ...
  - He had promised that He Himself would provide the sacrifice that would take away their sins...
  - And all the Old Testament ritual sacrifices had pointed to that promised sacrifice...

- Christ was continually set before Israel in all their ceremonies and by all their prophets as the One who would come to reconcile them to God.
- 2) And although many of the Jews did not really embrace the promise with true faith (just as many Christians today don't have true faith)
- the ones who truly did believe in Christ-promised were reconciled to God through Him.
  - They had peace with God.
- b. But there is another sense in which even these believing Jews were **not** reconciled...
- 1) First, in that the payment had not yet been made...they were waiting for the reconciliation.
- Indeed, they had the promise that they would be reconciled by the sacrifice that God would provide,
  - But the actual transaction was not complete until Christ had actually come in the flesh and offered Himself.
  - They were received by God on the basis of the coming sacrifice, but until it was actually offered, they were still debtors before God.
- 2) And secondly, they were not yet reconciled because they were kept at a distance from God.
- All their ceremonies and promises were a tremendous blessing compared to all the other nations...
    - They had Christ promised presented to them in the daily service!
    - They had God represented as dwelling in their midst at the tabernacle and temple—and indeed He did dwell in their midst...
      - but only in that way...
  - But because Jesus had not come and paid for their sins, the ceremonies given to them were designed to keep them at a distance...
    - They were designed to show that God dwelt in holiness that made him unapproachable for them...
      - Even in the temple where God was revealed as dwelling among them and as receiving them by the blood of the covenant,
        - there was a vail that separated them from the holy of holies...
          - and the only person in all the world that could go in there was the high priest...one man from one tribe...

- and he could only go in once a year...
  - and that was only into the picture of the presence of God.
- By this, the Jews were continually reminded that they were not yet reconciled to God in the way that they would be...
    - that the sacrifice that would take away their sins had not yet been offered.
    - As long as the ritual sacrifices of bulls and goats and lambs continued, the promised reconciliation had yet to be accomplished.
    - Everything was designed to show them their need of Christ.
2. The great change for the Jews with the coming of Jesus was that by Him they actually were reconciled to God by His flesh.
- a. In the OT, they approached God through fleshly ordinances, but now they could come to Him through the flesh of Christ.
- 1) That is exactly what Paul is talking about in Ephesians 2:15 when he says that Christ “abolished in His flesh the enmity, that is, the law of commandments contained in ordinances...”
    - He is talking about the abolition of the ceremonial law...
      - all those ceremonies that prefigured and promised Christ.
    - He is not talking about the moral law summaries in the Ten Commandments, for that can never change... it is moral...
      - but the commandments contained in ordinances...
  - 2) The Jews approached God through those ceremonies that truly did bring them to God, but kept them at a distance...
    - But when Christ came, He did in truth what all of those ceremonies only portrayed through types and symbols...
    - He actually went in to the presence of God that was pictured by the priest going into the temple...
      - and He went in with the sacrifice of Himself and offered His own blood to atone for our sins...
        - and actually did atone for sin.
  - 3) Do you see why it says He abolished all of that ritual service “in His flesh”?

- It was because in the flesh—in His own body—He did what had been pictured by those ceremonies for all those years...
  - He offered not a symbolic sacrifice that symbolically took away the people's sins,
    - but a real sacrifice—even His own flesh—that actually atones for sin and propitiates the wrath of God.
  
- b. That changes everything for every Jew who believes!
  - 1) They were able to see God like never before!
    - a) They knew from the OT that drawing near to Him was an awesome thing!
      - They were in awe of God at Sinai when they saw a marvellous display of his holiness...
        - They were taught that they could not approach Him unless He was first propitiated,
          - and as we have seen, they were kept at a distance from Him through their ceremonies.
  
    - b) But in Christ, they found out that He was far more awesome than they ever imagined!
      - In His flesh, Jesus revealed the unapproachable holiness of God to them in a much fuller way than they had ever seen it...
        - for now they saw, not merely bulls and goats offered on an altar made by human hands...
        - But they saw the very Son of God Himself offered up as the only sacrifice God would accept to atone for their sins!
          - God was shown to be more holy and awesome than they had ever imagined!
  
    - c) And let me say here,
      - You dare not meet this God on the day of judgement without Christ as your Saviour!
        - It will be the most awful meeting—I can't even begin to describe it!
        - You dare not meet Him without the blood of Jesus Christ to atone for your sin...

TRANS> But back to my point...

- The Jews, when Christ at last appeared in the flesh, and went to the cross as the only sacrifice that God would accept,

- were truly shown the inapproachable holiness of God!
  - But at the same time (and this is what is so wonderful about the cross),
- 2) They were also able to receive comfort like they had never received it before.
- a) It was one thing to have a promise that God would provide atonement for their sins...
    - It was quite another to see God provide His only Son as that atonement!
  - b) If the Son of God Himself is was their Saviour,
    - How could they ever doubt that God would accept them?
      - If He loved them so much that He sent His only Son to die for their sins,
        - how could they think that His love would ever fail?
        - How could they ever be guilty again when such an atonement had been provided?

TRANS> So you see then that the Jews were reconciled in that they went from approaching God as One who had only promised to reconcile them to Himself to One who had actually reconciled them through the very flesh of Christ!

- They went from fleshly approach through types to spiritual approach in truth.
  - Not true as opposed to false, but true as opposed to symbolic.
  - They were brought from the old distant ceremonial way to the new and living way in Christ.
    - It was so much better for them after Christ came that Jesus could say that even the greatest prophet of the OT was not as great as the least in His kingdom!
      - They had a greater understanding of God's purity...
      - And they had a greater security in His grace.
        - Mercy and truth had met together, righteousness and peace had kissed each other!
        - No longer was there any tension between God's holiness and God's acceptance of them!
          - In Christ, there is both a greater understanding of God's holiness and a greater security in God's acceptance revealed in Him...
            - in such as way that the more we see of the one, the more we see of the other!

- Truly, Christ is the peace of the Jews, for He abolished for them the law of commandments contained in ordinances—
  - He abolished them by replacing them with the true sacrifice that takes away sin forever!
- But what about the Gentiles?

B. How did Christ bring peace to the Gentiles?

1. It is here said that Christ is their peace because He destroyed the law that kept them separate from the Jews...
  - the same ceremonial law that I have just been speaking about
  - a. That law had all sorts of special ordinances that were designed to keep Israel separate from the other nations...
    - If it showed the Jews that they were accepted based on what God was going to do...
      - it showed the Gentiles that they were not accepted at all by the true and living God.
  - b. The only place in the world that God could be worshipped under the Old Covenant was in Israel.
    - 1) I don't mean that in an extremely literal way...
      - Of course Daniel and others like him worshipped God when they were in Babylon or other places...
        - but they could only worship Him based on the way He was revealed to Israel through their sacrificial system.
        - No one could approach Him apart from the ceremonies that presented Christ promised.
          - If a Gentile wanted to worship Him, they must worship Him as He was revealed to Israel...
    - 2) But when Christ made a new way by coming in the flesh—He became the way instead of those OT ceremonies!
      - a) The new way does not exclude the Gentiles at all...
        - It is now by Christ crucified that all may come to God!
          - He is the peace that unites Jew and Gentile to God...
        - He Himself is the connecting point that brings all together as One.
          - He gives to God the blood of the covenant that was required to atone for the sins of Israel as well as of the nations.



- And He gives to the Jews and the Gentiles faith in His provision for their sins which faith includes...
  - a clear awareness of their sin that makes them unfit for communion with God apart from His sacrifice...
  - a corresponding hatred of their sin and desire to be free of it by the working of His grace...
  - a confidence in the sufficiency of His sacrifice to wash away all their guilt so they can draw near to God...
  - and a love for one another as brothers and sisters in the family of God with Christ as their example.
    - He permeates the whole body—His body—with peace!

b) In other words,

- Jesus Christ crucified not only shows the Jews the unapproachable holiness of God together with the certain acceptance of God...
  - It also shows this to Gentiles!
  - Any Gentile as well as any Jew whose eyes are opened to see that God is so holy that He could only atone for the sins of His people through the blood of His Son...
    - and that in His mercy He sent His Son to be a propitiation for their sins...
- Any Gentile or any Jew who sees that may come to this great God who lives forever and be reconciled to Him...
  - Christ is our peace.
  - He is the one who puts to the death the enmity in order that He might reconcile us both to God in one body through the cross!
    - The Gentiles don't need to become Jews to become Christians.

C. But how does Christ bring this peace to both Jew and Gentile?

1. We are told in verse 17-18—It is by preaching.

- Ephesians 2:17-18: And He came and preached peace to you who were afar off and to those who were near. For through Him we both have access by one Spirit to the Father.
- Look here, Paul tells the Ephesians that Jesus came and preached peace to them—Gentiles who were far away from God...

TRANS> But how did He do it?

- Christ had never met these people—He ascended into heaven—how could He preach to them?
2. He preaches by commanding His servants to proclaim the good news that His sacrifice for sin has been offered and accepted!
    - a. In other words, He does not go to them in the flesh to preach to them,
      - but He sends out His ministers as His representatives—
        - they go forth as His ambassadors, speaking in His name, proclaiming the message that He has given them...
      - And that message is that He is our peace...
        - That His sacrifice of peace has made peace between God and man and that whoever will believe and rest upon that sacrifice will be saved.
        - The message is heard through preaching Christ!
    - b. This is the great difference between the Old Testament and the New Testament.
      - In the Old Testament, Christ-promised was presented through all the ceremonies and sacrifices that were offered at the temple in Jerusalem...
        - Christ was seen in a shadowy localised way...
      - But now in the New Testament, Christ-given as an offering for our sins is proclaimed through the preaching of the gospel!
        - There are no more altars or priests or temples or instruments or incense or candles...
          - There is the simple message that Christ has been offered and that we have peace with God through Him.
          - Salvation by this means honours God as both holy and gracious more than He could ever be known in the Old Covenant...
            - and it not only brings Jews somewhat near to Him...
            - It brings both Jews and Gentiles very near.
              - Though Christ our peace we both have access by one Spirit to the Father.
      - c. The Spirit is the One enables every Jew and every Gentile Christ wishes to save to believe...
        - He is the one who enables to believe the gospel that is preached and to see that Christ is our peace...
          - And as soon as you believe, you are reconciled to God,

- and being reconciled to God, you are reconciled to all other believers all over the world.

**Conclusion:**

- Truly, Christ is our peace!
  - He is the author of peace!
  - He is the source of peace!
  - He is the way of peace!
  - He is the proclaimer of peace!
- Let us draw near to our holy God with absolute confidence through Him who said,
  - John 14:27 "Peace I leave with you, My peace I give to you; not as the world gives do I give to you. Let not your heart be troubled, neither let it be afraid."