

# CHURCH OF THE REDEEMER

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<b>Series:</b>	<b>Special Messages</b>		Pastor/Teacher
<b>Number:</b>			Gary L.W. Johnson
<b>Text:</b>	<b>Ephesians 2:14-18; Luke 2:14</b>		
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## The Prince of Peace

You will often hear people quote the Bible to support their particular position on some civil or political issue. Christianity has suffered a great deal from this type of abuse; and perhaps on no subject more than the subject of “peace.” The common understanding of this term centers around two points: one, men desire peace in a world full of hostility, that is, people want to see war and bloodshed abolished; and two, men want peace of mind, a subjective disposition of calm and well-being. The trouble (very literally) is that sinful man can never possess peace, either outwardly or inwardly. He may convince himself in one way or another that he is at peace and has peace of mind, but apart from the gospel of Jesus Christ it is a Satanic delusion. Our understanding of peace is basically Greek. The Greek understanding of peace (EIRĒNĒ) was primarily negative, the mere absence of turbulence or conflict. The Hebraic sense is rooted in the word SHALOM. When the Jewish writers used the word EIRĒNĒ they impregnated it with SHALOM, which understood peace more in a positive sense; not merely the absence of strife but the additional element of well-being, harmony and totality. The Pauline sense is even more emphatic. Peace is the result of a restored relationship where the wrath of God has been dealt with in Christ (cf. Romans 5:1ff), EIRĒNĒ is found over ninety times in the New Testament, almost half (forty-three times) of these in the letters of Paul. It is therefore an important concept in Paul’s thinking, as our text will go on to show.

In reviewing the apostle’s line of reason over the first chapter of this epistle, Paul is still seeking to communicate the “incomparably great power for us who believe” (1:19). The knowledge of that power is made known only by the Holy Spirit (1:17). It is illustrated by the resurrection of Christ and demonstrated in the lives of those who were dead in sin (2:1). It is solely by grace (2:8). It is extended to those who at one time were completely cut off from God’s covenant dealings (2:11-13). God has done something in Christ. His purposes center on the Church, composed of Jew and Gentile. However, the Apostle is not content to let the matter rest there; he must unfold how God accomplished this fact. He has done something entirely new.

### I. THE SOURCE OF PEACE: THE PEACE-MAKER (v. 14a)

“For he himself is our peace.” The Greek text puts the pronoun HE in the emphatic position. The conjunction connects the verse with what has just preceded it (v. 13). PEACE has the article (Ē EIRĒNĒ). The article used with the predicate noun presents the predicate as something well known, or as that which alone merits the designation; i.e., the only thing to be considered. Christ is THE PEACE. He is the “Prince of Peace” (Isaiah 9:6). He promises HIS PEACE to His own (John 14:27; 16:33). Angels sang at His birth, “Glory to God in the highest, and on earth PEACE among men with whom he is pleased” (Luke 2:14). Our peace with God comes at His expense (Isaiah 53:5; Romans 5:1ff). Because of Jesus Christ, God is “The God of Peace” (Romans 15:33, 16:20; I Corinthians 14:33; II Corinthians 13:11; Philippians 4:9; I Thessalonians 5:23; II Thessalonians 3:16; Hebrews 13:20, 21).

### II. THE WORK OF THE PEACE-MAKER (14b-16)

There was an obstacle to peace. First and foremost, it was man’s enmity and hostility to God and God’s judicial wrath against sinners. This had to be dealt with first. Also, the purpose of God

entailed uniting Jew and Gentile as one in the Body of Christ, the Church; this necessitated removing another obstacle.

#### A. The Dividing Wall of Hostility

What is meant by this? Some commentators have suggested that it refers to the barrier which separated the inner courts of the Jerusalem temple from the court of the Gentiles (cf. Acts 21:27ff). Other restrictions were placed upon Jewish women and laymen right up to the High Priest, who alone could enter the holy of holies on the day of atonement. This picture may be in the background, but surely the foremost thought is that personal hatred and hostility which existed between the groups. The bond of unity between the two is Christ. He is what they have in common. How is this accomplished? How is this peace made? Paul tells us first negatively and then positively:

##### 1. NEGATIVELY – CHRIST ABOLISHED (GK. KATARGĒSAS, to make null and or void) THE LAW (NOTE: TON NOMON) WITH ITS COMMANDMENTS AND REGULATIONS

The law is a unit. Paul is not speaking simply of the ceremonial law. Men are not justified by the law (Galatians 3:19-4:5). But, on the other hand, the holy law of God is NOT abrogated by the law of faith (Romans 3:31, 7:22, 13:8-10). To what, then, is Paul referring? The context has direct references to Jew and Gentile. The law created a division between the two (cf. I Kings 8:53; Deuteronomy 33:3-4). Christ made void the divisive function of the law. The law was not given to Israel as a means of either justification or sanctification. It served to make a distinction between Jew and Gentile and was identified with the external “ordinances”. The abolishing took place IN HIS FLESH; that is, by the agency of the Messiah’s death.

##### 2. POSITIVELY – CHRIST CREATED IN HIMSELF ONE NEW MAN OUT OF THE TWO

The word for NEW is KAINOS. There are two words in Greek for “new”; NEOS, which means new in reference to time, and KAINOS, which means “new in quality, new in character, unfamiliar, fresh, introducing something which has not been there before and which could not even have been there before.”<sup>1</sup> The point is that Christ “creates” a new man. He does not turn a Jew into a Gentile or a Gentile into a Jew. Peace is made in the new man, in Christ – nowhere else.

#### B. The Means by Which Christ Wrought Peace

THROUGH THE CROSS (Gk. DIA TOU STAUROU, lit. by means of the cross). The cross reconciles man to God and man to man. Christ has PUT TO DEATH (Gk. APOKTEINAS, aorist participle, used to express means) THEIR HOSTILITY. This is done by the death of Christ in His physical body and He unites Jew and Gentile in ONE BODY, which is the Church. The price of peace, both with God and between men, was the blood of Christ.

### III. THE PROCLAMATION OF THE PEACE-MAKER (v. 17)

This does not primarily refer to the preaching of Christ during His earthly life, but to His cross-work. When the work of reconciliation was accomplished, then the “good news” was proclaimed. The message of peace is preached because of the death of the peace-maker, who made peace by means of His death and His death slew the enmity of Jew and Gentile. The expression TO YOU WHO WERE FAR AWAY is directed to Gentiles and TO THOSE WHO WERE NEAR is addressed to Jews (cf. Isaiah 57:19). It is only by the cross and after the cross that such a message can be preached.

#### IV. THE RESULT OF PEACE (v. 18)

Through Christ Jesus men have peace with God and peace with each other. But specifically, Jew and Gentile in Christ have ACCESS (Gk. PROSAGŌGĒN), approach, lit. an introduction, cf. Romans 5:2). We have the freedom to approach God (cf. Hebrews 4:16, 10:22). In light of the preceding verses (2:1ff) this is astounding. It is by Christ, IN ONE SPIRIT UNTO THE FATHER. Note again the Trinitarian emphasis (comp. Ephesians 4:4; I Corinthians 12:13). Likewise in the opening of the fifth chapter of Romans the apostle writes, “Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ, by whom also we have access by faith into this grace in which we stand, and rejoice in hope of the glory of God.” It is possible that he is implicitly answering a question that might have arisen from the conclusion of the preceding chapter. It would have been a natural thing for a doubter, or questioner, to ask in objecting to the faith way of salvation, “Is this method safe? Will it enable us to hold out to the end? After all faith is a very tenuous thing. Can it stand up when the trials of life come to us?” In setting forth what we have Paul mentions peace, which was obtained in the past, access, which is our present possession, and hope, which stretches out into the future (cf. Col. 3:4). The expression “peace with God” in Romans 5 is not to be confused with “the peace of God” (Phil. 4:6-7). “The idea here,” writes Boice, “is not that we are upset and therefore need to become trusting and more tranquil, but rather that we have been at war with God and He with us, because of our sin, and that peace has nevertheless been provided for us by God – if we have been justified through faith in Jesus Christ.”<sup>2</sup>

**CONCLUSION:** How are men ever to know peace? Apart from Jesus Christ there is no peace, nor will this world ever know peace outside of the Lord Jesus Christ. Isaiah wrote, “There is no peace, says the LORD, for the wicked” (48:22 and 57:21). The peace that Christ brings is not by His example or teachings, but by His atoning death. The reconciliation that He effects is by means of His shed blood. Unless men have been stained with His blood and washed whiter than snow, they will continue to stain themselves with the blood of other men. All the efforts of the world to bring about peace outside of Christ are doomed to complete failure. All seeking after peace apart from Christ is an illusion. He is our peace.

#### ENDNOTES

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<sup>1</sup> W. Barclay, *The Letter to the Galatians and Ephesians* (St. Andrew Press, 1958), p. 128.

<sup>2</sup> J.M. Boice, *Romans: An Expository Commentary II* (Baker, 1992), p. 507.