

Now all these things are from God, who reconciled us to Himself through Christ and gave us the ministry of reconciliation, namely, that God was in Christ reconciling the world to Himself, not counting their trespasses against them, and He has committed to us the word of reconciliation.

The Saviour of the World series by J. Preston Eby Just what do you mean Man - Not God - Is Reconciled! In the Bible there are a great number of words, phrases, and expressions that are especially significant in the creative and redemptive plan of God. One of the first such phrases was uttered by God Himself before ever He brought mankind into being when He said, "Let us make man in our image. Then there were the inspired words of Isaiah when he prophesied, "Unto us a child is born; unto us a Son is given. And there were the meaningful words spoken by Jesus on the cross, "It is finished! Innumerable works have been written, countless sermons have been preached, and many beautiful hymns have been intoned about the unsearchable riches of Christ and the unspeakable glories of redemption; but truthfully, no one has yet fathomed the depths of such glorious and awe-inspiring realities. There are many other examples of such words and phrases, but one we want to consider in this message is the declaration of Paul in Col. And you, that were sometime alienated and enemies in your mind by wicked works, yet now has He reconciled" Col. The word "reconcile" in the Old Testament means "to cover" or "to make atonement. Yet under the limited meaning of the word "atonement" we do not have the complete answer to our need, for we need more than a covering over of sin, but a complete and finished putting away thereof, never to be remembered any more. In Christ there is no more remembrance of sin, for HE brings forth a new creation life, old things passing away, and behold, all things becoming new. The dictionary defines the English word "reconcile" to mean: This simple verb means "to change" or "to exchange". It early acquired the technical sense of money exchange or of changing precious metals into money. Finally, in the Hellenistic writers, the term is found in constant use to describe the bringing together of individuals and nations who have been estranged. Have you ever received your bank statement only to discover that the balance therein was not in agreement with the balance shown in your checkbook? If so you know something about the Bible teaching of reconciliation! When the balance shown by the bank and the balance shown on your check stub are not identical, there is bound to be error on the part of someone. In most cases you have probably discovered, as have I, that the mistake was on your part - a simple error in arithmetic, or, perhaps, a failure to register a deposit or a change of one kind or another. At any rate it became necessary to "reconcile" your balance with that submitted to you by the bank. To do this You traced down the error, corrected it, changed the sum, and brought the figure in your checkbook into conformity to that given by the bank. The basic idea of reconciliation is, therefore, "to change thoroughly, to cause to be conformed to, or adjusted to a specified norm or standard. How meaningful, then, these words of Ray Prinzing: There can be no true unification without first a thorough change. Thus we are not seeking for just a present-time harmony, covering over the past, and hoping for the best in the future, but we desire that the Spirit of God, working within, shall bring a thorough change in us, and then we shall be united with our Lord. There will be no fear of the things we covered over rearing their ugly heads and distressing us again, making a break in our fellowship, for there will have been a thorough correction, and all things made new. He came to bring peace. Peace is alien to earth. When sin entered, peace fled. The moment that sin entered, peace fled, and Adam and Eve themselves were at strife with God and each other., so that their firstborn son had the spirit of the devil and was a murderer from the beginning. He slew his own brother. The second Man, the last Adam, was the Lord from heaven. When He was once rejected, in the days of His flesh. His disciples, with indignation, besought Him to command fire to come down from heaven and destroy these evil people. His answer comes down to us through the ages: The firstborn son of Adam was a murderer, but the firstborn Son of God was a Saviour. When He stood there with the cross in full view, He said to His persecutors that it was in His power to call twelve legions of angels. If that heavenly host which hovered about that Son could have once made itself manifest, oh how they would have swept that doomed city, that accursed conclave of false priests, and those wretched, blind and filthy-minded heathen soldiers! How the breath of these heavenly angels could have swept

the life out of them and swept them down into hell and the grave. That is not the mission of the Son of God nor of the Sons of God. Now this leads to a point of immense importance. We often hear it said that "the death of Christ was necessary in order to reconcile God to man. There was, and could be, no derangement, no confusion, no alienation, so far as He was concerned; and hence there could be no need of reconciling Him to us. In fact, it was exactly the contrary. Man had gone astray; he was the enemy, and needed to be reconciled. Wherefore, then, as might be expected, the Scriptures never speak of reconciling God to man. There is no such expression to be found within the covers of the New Testament! In a word, it is God, in His infinite mercy and grace, through the cross of Christ, bringing us back unto Himself. We have seen that the ideas in the simple and compound verbs translated "reconcile" that "change" and "exchange" form the keynote. However it is not God who must undergo a change, nor is it His account which is in need of alteration even one single iota! There is no need for a change in the attitude of God toward man, for it has been Love from eternity. The books are cleared. And God did it! The following words penned by George Hawtin are true and graphic on this point: When Paul says, therefore, that God has set forth Christ to be a propitiation, the great question that must be answered is this: Whom is Christ propitiating? Whom is He appeasing? Whom is He soothing? Whom is He causing to be favorably disposed? Whom is He conciliating? Is this propitiation for His benefit? Is God trying to conciliate Himself or is He conciliating the sinner? You know as well as I do that the Church system has always erroneously taught that it is God who must be propitiated, conciliated and soothed, but I want you to know that such teaching is utter rubbish and the brashest sort of nonsense. It springs from that Romish tradition that likens God the Father to a fearful and offended despot, spoiling for the blood of the offenders, and it makes Christ to be the one who pleads with God on behalf of the victim until the Father is consoled and conciliated. If you search in a thousand places, I doubt that you will find one man who does not make this incorrect assertion. How often I have listened to preachers describe Jesus Christ as a lawyer who stands up before God to plead our cause and beg for our lives on the grounds that He, being innocent, died for us and God is propitiated by Him and we are forgiven. This gross misunderstanding of the truth of propitiation is everywhere evident in sermons, in writing and in hymns. Notice how this error is brought out in the words of the following hymn: Five bleeding wounds He bears, Received on Calvary. They strongly plead for me. Forgive him, O forgive, they cry, Nor let the ransomed sinner die! My God is reconciled; His pardoning voice I hear. Nowhere in all Scripture are we ever taught that God has to be reconciled to the world or to man. God never ever became an enemy of man nor does He need to be reconciled to man. The opposite is the truth and always the teaching of Scripture. Man is an enemy of God and man must be reconciled to God. Oh that sinners would be told that it was God the Father who gave His Son, not to appease or reconcile Himself, but to appease and reconcile man! This is the message that I bring, A message angels feign would sing: Thus says my Lord and King, O be ye reconciled to God. The Father did not send Christ to appease Himself, though that is the way the Church has always erroneously taught propitiation. The idea that God would send forth His Son to propitiate and appease Himself is exceedingly absurd. The truth is that Christ came to propitiate you and me that we might repent of our rebellion and iniquity against Him, believe and be reconciled to God, who has always loved us and been our friend and not our enemy. He said that the mediator was between God and man, not between man and God. So Christ was sent as a propitiation, a propitiator, or one sent by God the Father to dispose man to repentance and kindness, love and faith toward God" -end quote. What wonder there is in these few words! We were not converted people when we began to be reconciled. We were not saved people at that reconciliation. A reconciliation is for the purpose of bringing people of opposing ideals and desires together. Two things many Christians have not known. One is that when we were reconciled we did not even know that we were enemies of God; the second is that we did not know it until the knowledge of it was brought to us. In fact, at the time of the reconciliation, we had absolutely no knowledge of it at all. The joy and the happiness comes to the sinner, not because he has just been reconciled, but because he has discovered that in actuality he was reconciled to God a long time ago. ALL were His enemies! GOD gathered them together on that fateful day! Why was this so? In order that all of them together with the whole world might come to know the wonderful love of God that would save mankind, even against its will, so that God might fulfill HIS WILL for the entire race. All this was in the will and purpose of God and nothing was amiss or out of order, or in

opposition to the will of God.

Chapter 2 : " Substitutionary Atonement "What is it ?? | Christian Forums

And everything has become new from God - he who reconciled us to himself in The Messiah, and he has given us the Ministry of the reconciliation. GOD'S WORDÂ® Translation God has done all this.

I would like to preach today about the birth of our Lord, and I would like to draw your attention to Luke 2: It may seem strange when we think of the awful condition our world is in. Millionaires put guns to their heads and poor people stick needles in their veins. There is no peace on earth. And in despair I bowed my head: This is the answer: But since most people have refused Him and rejected Him, the world remains in its unhappy condition. Have you experienced this peace? Have you been justified by faith? This peace with God can only come "by faith" Rom. Our faith must be based upon the substitutionary death of Christ Rom. This time of year, there are multitudes of people celebrating the birth of Christ. They get sentimental over the baby in the manger but do not want to think about the Saviour hanging on the cross, shedding His blood for our wicked sins Rom. Have you been "saved from wrath through Him"? If not, you can never experience peace with God. In fact, the Bible says: Some would object and insist that they are not wicked, they are not so bad. But the Bible says: According to the Bible, all those without Christ are "dead in trespasses and sins" Eph. That is why Jesus said one must be born again. Then he will understand the words of the heavenly host: Man is a rebel at war with God. The Bible says that before our conversion "we were enemies" Rom. Have you been reconciled to God? You cannot experience the peace of God until you are reconciled to God. To be reconciled means to bring into harmony. Sinful man needs to be reconciled to a holy and righteous God. The great hymn writer, Charles Wesley, put it this way: God and sinners reconciled. God offers reconciliation and pardon to all who come to Him in simple faith. A number of years ago, a young man lost his temper in a card game and shot and killed his opponent. He was arrested, tried, convicted and sentenced to die in the electric chair. Because he had no previous criminal record, petitions for his pardon were gathered by friends and relatives. Consequently, a Christian gentleman went to the prison to visit the young man. As he approached the death cell, the prisoner noticed that he was wearing a black suit and carrying a Bible. He assumed he was a preacher and started shouting at him, "Get out of here! The prisoner yelled again: I have already seen seven different preachers, get out of here! Please allow me to tell you about it. A few minutes later, the warden appeared and said: The governor read the letter and wrote on it: The angel of the Lord said to the shepherds, "Fear not: It is a gospel of "great joy. And this good tidings of great joy "shall be to all people" Luke 2: After hearing this good news, the shepherds went to Bethlehem to worship our Lord Luke 2: And then they went out and told others the good news Luke 2: Those here that are saved: Are you going out and telling others? Once a man has made peace with God, he should go out and tell others cf. Let us turn back to our text Luke 2: The shepherds said, "Let us now go even unto Bethlehem " The name Bethlehem is precious to every Christian. It is the birthplace of our Saviour. Way back in a hospital was opened in London, England named "Bethlehem Hospital. Back in those days, mental patients were chained and they could be heard for miles around screaming and crying. Bethlehem Hospital became known for noise and confusion, and later the name was corrupted into "Bedlam Hospital. How sad that a beautiful place like Bethlehem, a name associated with the birth of our Lord, could degenerate into a horrible place of bedlam. This Christmas I hope you have your eyes on Jesus and not on the bedlam of this world. Then you can experience "peace, good will toward men.

Chapter 3 : What Does "Reconcile" Mean in Accounting Terms? | calendrierdelascience.com

Now all these things are from God, who reconciled (katallassá•) us to Himself through Christ and gave us the ministry of reconciliation (katallagá“), namely, that God was in Christ reconciling (katallassá•) the world to Himself, not counting their trespasses against them, and He has committed to us the word of reconciliation (katallagá“).

Reconciling financial accounts with your accounting records will help you identify errors, irregularities and needed adjustments. In accounting, reconcile means to compare two sets of documents to make sure they are in agreement. Accounting Reconciliations Bank reconciliations are the most common type of reconciliation. To ensure accurate accounting records, perform reconciliations on all your financial accounts. Compare each transaction in your financial statement with the same transaction in your accounting records. As you complete your reconciliation, you will add some entries such as fees, interest income or interest expense entries from the financial statement to your accounting records. Check the transactions off as you verify them as proof the transactions have cleared the financial institution. Most accounting software has a built-in way for you to perform a reconciliation and check off each cleared transaction. Accounting paper and check registers also have a column you can check off as you reconcile your account. Catch Mistakes A reconciliation tells you which transactions have cleared the financial institution. As you perform your reconciliation, you may encounter transactions that seem to match but with different amounts. The best way to determine whether you or the financial institution has made a mistake is to examine the original financial record. You should still have this record at the time of the reconciliation because, according to the IRS, you should keep financial record backups such as bills, receipts and deposits for a minimum of three years. If the mistake is yours, correct your mistake. If the financial institution made the mistake, call and work with it to correct your account. Find Fraud To protect your company from worker fraud, have a person who does not input financial transactions perform reconciliations. Reconciliations sometimes reveal entries in the financial statement that are not in your accounting records. First, investigate in-house to determine if the entry is legitimate. If you cannot find a legitimate source for the entry in-house, call the financial institution and ask for clarity. If the transaction is fraudulent, get your financial institution to remove it if possible. Another type of fraud easily detected through a reconciliation is check fraud. A reconciliation will flush out transactions where a person alters a check you have given him or writes a check on your account without your permission. Security Measures Reconciliations will also let you know which transactions you have entered that the bank has not yet processed. These are called deposits in transit and outstanding checks. However, if you make a deposit at the beginning of the period and it does not appear in the statement, this is something you should investigate. Unlike unprocessed deposits, unprocessed checks are rarely a sign of fraud. It usually means someone has forgotten to deposit the check in his account. If the check stays unprocessed for many months, call the recipient as a courtesy to remind her to deposit the check.

Chapter 4 : Does God reconcile Himself or is it man who is reconciled?

The gospel message is that that great reconciling event has actually taken place on this same earth as the great divorce has taken place, and it has cosmic ramifications, so, man, "be reconciled to God!"

Related Media At the very heart of the Christian system lies the all-important doctrine of the Atonement. It appears only once in the New Testament Romans 5: It is not entirely fanciful to suggest the idea of at-one-ment because the word atonement is used to refer to the atoning death of Christ through which the sinner is reconciled to God, restored to His favor. To atone for means to make amends. Upon entering into a consideration of this majestic theme, it may be well to remind ourselves that the Death of Jesus Christ on the Cross at Calvary is a historical fact. Some books of fiction about the Death of Christ have come into my hands. They have a tendency to leave the mind in the dangerous state of dreamy unreality and poetic imagination. We believe that men are regenerated, redeemed, reconciled to God, justified, forgiven, adopted, not by the Doctrine of the Atonement, but by the Atonement itself, by the sacrificial and substitutional death of our Lord Jesus Christ. We cannot hope to treat thoroughly so great a subject in this brief study, but simply to state the basic elements of the Atonement so that believers may have a firm foundation for their faith. A distinguished University Professor wrote a book entitled, *The Human Life of Jesus*, in which he flatly denies what the Bible teaches about the Atonement. Certain widely used hymns still perpetuate the theory that God pardons sinners because Christ purchased that pardon by His obedience and suffering. But a forgiveness that is paid for is not forgiveness. These erroneous theories on the subject now under consideration are simply a restatement of older ideas. It rules out the biblical idea of vicarious sufferings and substitution, and looks upon the Atonement as a mere influence which persuades men to do right. Christ is merely our example and not our Saviour since His death was not an expiation. There is no need of a sacrifice for sin since the loving God Who dwells in Heaven will not be severe with His creatures here below. The moral influence theory holds that God is the Father of all men, and that He does not hold man accountable for sin. Let us beware of such a distorted view of Atonement which shuts out the biblical Doctrine of Regeneration and Redemption as well as other characteristic doctrines of Christianity. No amount of feeling caused by thinking upon the sufferings of Christ can enable a guilty sinner to forsake sin and return to God. A debt must be paid for sin, and Christ has paid that debt on the Cross of Calvary. They give no hint of the Scripture doctrine of the subjective effects of sin on the human heart by which it is alienated from God and unable to respond to any appeal of right motives however powerful. They see no impassable gulf between the holy God and sinful man, and consequently, they see no reason why satisfaction should be made to divine justice. It acknowledges that man is a sinner, but that the loving God who dwells above does not wish to punish sinners, though He cannot allow the dignity and high standard of His law to suffer. In the final analysis, Christ was punished for sin merely to keep up appearances, to maintain the standard of the law and an orderly form of government. God is represented as punishing an innocent and just person merely to make an impression upon others. But the governmental theory is disproved and discredited by the plain teaching of both the Old and New Testaments. The Explanation of the Atonement In attempting an explanation of the Atonement, it is important that we know something of what motivated the death of Christ. The idea that our Lord died a helpless martyr is nowhere taught in the Bible. Many Scriptures teach clearly that the Atonement of Christ is an expiation of human sin, so that sin is that which made the Atonement necessary. Christ became incarnate in order that He should die for human sin. Whether or not the Son of God would have become Incarnate if man had not sinned, we do not know, nor do we intend to speculate. It is sufficient for us to know that it was sin which made the Cross a must in the experience of the Son of God. Notwithstanding the false teaching of Christian Science, the existence of sin in the world is an undeniable fact. Ever since the transgression of Adam, the whole human race has groaned under the awful weight and bitter penalty of sin. The experiences of daily life testify that there is something wrong with man. Now God is not to be blamed for the terrible evil in the world. He simply made man a free agent, and man has abused his privileges. The problem of evil has engaged the attention of thinking people for a long time. In Holy Scripture Satan is shown to be the cause of evil and its continuance in the earth. The

warfare against evil is not with flesh and blood but against principalities and powers, against the spirit hosts of wickedness in the spirit world Ephesians 6: The morals and moral judgments of us humans show that man is under the control of an evil power. The Devil sinned from the beginning I John 3: All who disobey God are said to be the children of disobedience in whom Satan works Ephesians 2: Satan is the greatest hindrance in the church, attacking the servant of the Lord I Thessalonians 2: Believers are warned to resist the Devil James 4: These are but a few examples which show the immense burden of sin and suffering caused by the Devil. The question of sin and its awful effects compels our thinking if we are to possess an adequate understanding of the Atonement. God has decreed from the beginning that death must follow sin, not only physical death which is the separation of the soul from the body, but also spiritual death, or the eternal separation of the whole man from God Genesis 2: Since all men have sinned Romans 3: Sin is offensive to the holiness of God, so much so, that it excites His holy wrath. Where there is sin, the wrath of God can never be turned away. He that believeth on the Son hath everlasting life: For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness Romans 1: The wrath of God is nothing like the uncontrolled passion in men, but rather His holy and just indignation against sin. Because of two great facts, the holiness of God and the sinfulness of man, Atonement is made an absolute necessity if sinners are to be pardoned and brought to God. When we have the true conception of the holiness of God, we will have the true conception of sin, and when we have the correct view of sin, we will have an adequate view of the Atonement. The only reason that men are offended at the preaching of the Cross is because they have no adequate sense of sin and the holiness of our Lord. When a man refuses to face sin, he will find it easy to dispense with what the Bible teaches about the Atoning Death of Christ. The sin may be committed in ignorance, but it is no less a sin. Sin committed in ignorance may not receive as great a punishment as sin committed willfully and deliberately, nevertheless all sin is punishable and must be punished. We learn from the Bible that a man may sin in several ways. Let us look at some of them: An high look and a proud heart, and the plowing of the wicked is sin Proverbs But the sin that is greater than all sins is the rejection of the Lord Jesus Christ. The love and mercy of God are infinite and matchless, still the penalty for sin must be paid. Thus it was, in the eternal past, before the foundation of the world, that God determined and planned that atonement should be provided for His fallen creatures who would be deceived by Satan. If no plan of atonement had been proposed and perpetuated by the Godhead, all would be hopeless for mankind. This necessitated the Substitute taking upon Himself a human body. The eternal Son of God was that Substitute. There is no explanation of the Atonement apart from the fact that the eternal Son of God, without spot or blemish, Who knew no sin and did not sin, was made to be sin for us, that we might be made the righteousness of God in Him II Corinthians 5: As His Blood was shed upon the Cross, a merciful and loving God was able to cleanse and pardon guilty sinners, because the Divine Substitute took upon Himself the penalty for sin. He said, The Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many Matthew He foretold His death and fully explained its object. It was an essential part of the Divine plan to justify condemned sinners. Indeed this is the heart of the New Testament. The Extent of the Atonement The provision of the Atonement for sin is for all men everywhere. The doctrine of Election has been misunderstood by some to mean that Christ died for a few elect people who had been given to Him by the Father and who were therefore chosen in eternity past to be His people. It is quite true that the Atonement, having been planned and worked out by God Himself, is His own personal property, and that He is absolutely sovereign in the use He chooses to make of it. Furthermore, we recognize that through the Atonement the way is now open for God to forgive and redeem as many as He chooses to call to Himself. It is His divine prerogative to save few, many, or all of the human race as He deems best. God alone is the Savior of men, and we acknowledge also from the Scripture, and from what we have seen in the world, that He does not save all. But, as relates to the extent of the Atonement, it is incorrect to say that Christ died only for those whom God saw fit to save. I will go on record as one who affirms belief in the absolute sovereignty of God, and that nothing does or can occur except by His will. But belief in the sovereignty of God does not suggest that God acts arbitrarily without good reasons, reasons so good and so weighty, that He could in no case act otherwise than He does. Any view of divine sovereignty that implies arbitrariness on the part of the divine will, is not

only contrary to Scripture but is revolting to reason. In His sovereignty God claims the right to dispose of His creatures as He will, but it is unthinkable and unscriptural, to say the least, that divine sovereignty arbitrarily condemns some men and in hard despotism sends them into the lake of fire. But this does not in any wise rule out the biblical truth of free agency in man. Foreknowledge is not merely an arbitrary God saying: If he knows, for instance, that out of a group of thirty persons who might be invited to a banquet a certain twenty will accept and ten will not, then, even though he may still make his invitation broad enough to include the thirty, he expects only the twenty, and his work of preparation is done only on their behalf. To represent God as earnestly striving to do what He knows He will not do is to represent Him as acting foolishly. When God invites all men to be saved, the preparation is the same whether few, many, or all accept. The Atonement was just as necessary for one sinner as it was for one million sinners. If only ten percent of the human race accepts Jesus Christ as Saviour, He did not die in vain. There could be no waste. The number who receive or reject Christ has nothing to do with the preparation of the Lamb slain from the foundation of the world. Such is an extreme view on limited atonement. Another view that sets forth a way of salvation through Christ is Universalism. An extreme view on unlimited atonement is offered by Universalism, which holds that Christ died for all men and that eventually all men will be saved, if not in this life, then through a future probation. This view has made a strong and successful appeal to the feelings of many, and it is a belief almost as old as Christianity.

Chapter 5 : Scripture on how Jesus reconciled man with God

2 Corinthians - Now all things are of God, who has reconciled us to Himself through Jesus Christ, and has given us the ministry of reconciliation, 19 that is, that God was in Christ.

This expresses and explains the subject matter of the ministration of the Gospel, especially that part of it which concerns our reconciliation with God; and declares the scheme, the author, the subjects, the way, and means, and consequence of it. The phrase, "in Christ", may be either joined with the word "God", as in our version, "God was in Christ reconciling"; that is, he was in Christ drawing the scheme, fixing the method of reconciliation; his thoughts were employed about it, which were thoughts of peace; he called a council of peace, and entered into a covenant of peace with Christ, who was appointed and agreed to, to be the peacemaker. Or with the word "reconciling", thus, God "was reconciling in Christ"; that is, by Christ; and so it denotes, as before, actual reconciliation by Christ. God, in pursuance of his purposes, council, and covenant, sent his Son to make peace; and laid our sins, and the chastisement of our peace upon him; this is the punishment of sin, whereby satisfaction was made for it, and so peace with God: And this sense well agrees with the context, which signifies, that no man is regarded for his natural descent; it is no matter whether he is a Jew or a Gentile, provided he is but a new creature: Moreover, this reconciliation must be considered, either as intentional, or actual, or as a publication of it in the ministry of the word; and taken either way it cannot be thought to extend to every individual person in the world: There was a scheme of reconciliation drawn in the counsels of God before the world began, and an actual reconciliation by the death of Christ, which is published in the Gospel, which these words contain the sum and substance of: This was what he resolved upon from all eternity, that inasmuch as Christ was become the surety and substitute of his people, he would not impute their sins to them, or look for satisfaction for them from them; but would reckon and place them to the account of their surety, and expect satisfaction from him; and accordingly he did, and accordingly he had it. And this will, not to impute sin to his people, or not to punish for it, which existed in God from everlasting, is no other than a justification of them; for to whom the Lord does not impute sin, he imputes righteousness, and such are properly justified. And hath committed unto us the word of reconciliation; or put it in us, as a rich and valuable treasure; for such the doctrine of peace and reconciliation, by the blood of Christ, is; a sacred deposition, committed to the trust of faithful men, to be dispensed and disposed of for the use and purpose for which it is given them. It contains an abstract, or an epitome of the whole plan; and is one of those emphatic passages in which Paul compresses into a single sentence the substance of the whole plan of redemption. Or it may mean that God was united to Christ, and manifested himself by him. So Doddridge interprets it. Christ was the mediator by means of whom God designed to accomplish the great work of reconciliation. Reconciling the world unto himself - The world here evidently means the human race generally, without distinction of nation, age, or rank. The whole world was alienated from him, and he sought to have it reconciled. This is one incidental proof that God designed that the plan of salvation should be adapted to all people; see the note on 2 Corinthians 5: It may be observed further, that God sought that the world should be reconciled. Man did not seek it. He had no plan for it, he did not desire it. He had no way to effect it. It was the offended party, not the offending, that sought to be reconciled; and this shows the strength of his love. It was love for enemies and alienated beings, and love evinced to them by a most earnest desire to become their friend, and to be at agreement with them; compare note on Romans 5: Tyndale renders this very accurately: On the meaning of the word impute, see the note, Romans 4: The idea here is, that God did not charge on them with inexorable severity and stern justice their offences, but graciously provided a plan of pardon, and offered to remit their sins on the conditions of the gospel. The plan of reconciliation demonstrated that he was not disposed to impute their sins to them, as he might have done, and to punish them with unmitigated severity for their crimes, but was more disposed to pardon and forgive. And it may be here asked, if God was not disposed to charge with unrelenting severity their own sins to their account, but was rather disposed to pardon them, can we believe that he is disposed to charge on them the sin of another? If he does not charge on them with inexorable and unmitigated severity their own transgressions, will he charge on them with unrelenting severity

- or at all - the sin of Adam? The sentiment here is, that God is not disposed or inclined to charge the transgressions of people upon them; he has no pleasure in doing it; and therefore he has provided a plan by which they may be pardoned. At the same time it is true that unless their sins are pardoned, justice will charge or impute their sins to them, and will exact punishment to the uttermost. God was in Christ: Christ is the same as Messiah, the Anointed One, who was to be prophet, priest, and king, to the human race; not to the Jews only, but also to the Gentiles. There had been prophets, priests, and kings, among the Jews and their ancestors; and some who had been priest and prophet, king and priest, and king and prophet; but none have ever sustained in his own person the threefold office except Christ; for none have ever ministered in reference to the whole world but he. The functions of all the others were restrained to the ancient people of God alone. Now all the others were appointed of God in reference to this Christ; and as his types, or representatives, till the fullness of the time should come. And that this Christ might be adequate to the great work of reconciling the whole human race to God, by making atonement for their sins, God was in him. The man Jesus was the temple and shrine of the eternal Divinity; for in him dwelt all the fullness of the Godhead bodily, Colossians 2: Christ, by his offering upon the cross, made atonement for the sins of the world; and therefore one important branch of the doctrine of this reconciliation was to show that God would not impute or account their trespasses to them, so as to exact the penalty, because this Jesus had died in their stead. The whole of this important doctrine was short, simple, and plain. Let us consider it in all its connections: You believe there is a God. You know he has made you. He requires you to love and serve him. To show you how to do this he has given a revelation of himself, which is contained in his law, etc. You have broken this law, and incurred the penalty, which is death. Far from being able to undo your offenses, or make reparation to the offended majesty of God, your hearts, through the deceitfulness and influence of sin, are blinded, hardened, and filled with enmity, against your Father and your Judge. To redeem you out of this most wretched and accursed state, God; in his endless love, has given his Son for you; who has assumed your nature, and died in your stead. In consequence of this he has commanded repentance towards God, and remission of sins, to be published in his name in all the earth. All who repent, and believe in Christ as having died for them as a sin-offering, 2 Corinthians 5: And if they abide in him they shall have an eternal inheritance among them that are sanctified. These Scriptures are copyrighted and have been made available for your personal use only. Any other use including, but not limited to, copying, posting or reposting on the Internet is prohibited. These Scriptures may not be altered or modified in any form and must remain in their original context. These Scriptures may not be sold or otherwise offered for sale. These Scriptures are not shareware and may not be duplicated. These scriptures are not public domain.

Chapter 6 : God and Sinners Reconciled | Alfred Place Baptist Church

We can entitle our study for tonight, 'Reconciliation to God,' or 'Reconciled to God', because that's precisely what Paul talks about. You will note that in verse 20 you see the word, about two or th.

There are five words in the New Testament used to describe salvation of mankind: In Justification, the sinner stands before God guilty and condemned, but is declared righteous Rom. In redemption, the sinner stands before God as a slave, but is granted freedom Rom. In forgiveness, the sinner stands before God as a debtor, but the debt is paid and debt forgotten Eph. In adoption, the sinner stands before God as a stranger, but is made a son Eph. In reconciliation, the sinner stands before God as an enemy, but becomes His friend 2 Cor. Paul gives a concise explanation of reconciliation here in Colossians. There is stronger term for reconcile that is used here in Colossians 1: This is a compound word, the basic katallasso, with a pre-position, apo, to intensify the meaning that the reconciliation between God and man is thorough, complete and in perfect condition. It is paid in full by the blood, or the life, of Jesus Christ. Hundreds of years ago, it was prophesied in Isaiah There is no other way to pay for the wages of sin of men. The price has been paid, sins have been forgiven, the remaining question is: The death of Christ is effective to cover all the sins of men in history regardless of time and location, no respect of class or race or ethnic origin. Since we all were created by God, so his forgiveness of sin through Christ covers all men. All things in heaven include the universe, the natural world. When man sinned against God, the natural world was also condemned and cursed. In all this, the grace of God covers all things on earth and in heaven. Paul painted the picture on the destitute condition of man to God. It was that at the time of Paul, and it is still the same today. The alienation between God and man is the result of the sin of man and his rebellion of God. God created man with a perfect purpose of relationship, but man chose to sin against God, ran away from God like the prodigal son. The separation is more than just in physical distance, how much man wants to stay away from God, but also in spiritual reality. Without the spirit of God, no one may call the name of God. Look at the atheists and their attitude toward God in general, and Christianity in particular, you can see how hostile these people are toward God. People without God are naturally enemies of God not just in their mind, but now in their actions. See the persecution of Christians in the Muslim countries and former Communist countries. Some may feel that labeling people without God as enemies is way too much, but if you look around the world, what else can you call them? Islam doctrines encourages the Muslims to kill all the infidels, all those who are not Muslims, to earn rewards in heaven, they are truly enemies of God. Every-one who does evil hates light and will not come to the light for fear that his deeds will be exposed. This is true not just among evil people, but also in evil government officials who advocated and passed laws to protect evil acts. Also look at the injustice in the business world, the legal system, the political arena, we see acts of evil everywhere in every parts of the society from top to bottom. While many religions emphasize the efforts of man to do more or better hoping to be saved, the Bible clearly states that is is he, God, who reconciled man to himself. No man can do a thing to bring himself acceptable to God. This is the extreme demonstration of the love of God. Paul says in Romans 5: While we were still sinners, Christ died for us. Blameless, amomos, means without any blemish or defect. When we were washed clean of all sins in our life by the blood of Jesus Christ, God sees us as clean and spotless new creation. This status is worthy of our treasure and safe keeping with utmost efforts not to cause any damages so it can please God. If you were adopted by the king of a super famous country, and the king has so much pride and expectation on you, how would you live your life to measure up to your new status? When God adopted us to be his children through the blood of Jesus, how much more should we treasure the new identity by living our lives measured up to that new status. God has a very high standard and goal in our life as his representatives in this world. This is about the need of spiritual growth that involves becoming in practice what we are in reality before God. Through our daily life as witnesses of our new life God wants us to bring the world to him. The people of Israel had betrayed the goal God had on them, let us take hold of this honor God places on us. Most of us are able to hold on to our faith in the Lord Jesus in our initial salvation, but we have problems and challenges in establishing our faith in our daily life. How often we really have faith that God is love and able

to provide our needs? How often we are willing to relinquish our right to allow God to steer our future or make our choices? How much we really believe that God will answer our prayers particularly not in our time frame? Our faith in God is the most important energy of our Christian life and testimony to bring other to know him and be saved. There are five kinds of hope the gospel might bring to those who believed, as stated in 2 Cor. The primary reason God let us stay in this planet earth after we have accepted the gospel and were saved is to witness for him and to bring people to his kingdom. The gospel message of reconciliation is always for the individual person who learns, understands, believes and is saved through faith in the Lord Jesus Christ. Any and all the studies on this topic has one purpose and that purpose is to lead that person to be reconciled to God. So if you have never been reconciled to God, will you take that advantage today after you have learned about it. It is not like buying good stuff at a low price in a department store. This is a free offer because Jesus has already paid for you. If you do, bring this message to that person, your outline or the whole sermon I will send out later today so he will learn how to be saved by faith in Jesus Christ. Helping your loved ones to reconcile to God is the best thing you can do for him and his life. Nothing you may give him may last to eternity for his soul. If you need help, call me and we can discuss a plan to help your friend learn more and make the most important decision of his life.

Chapter 7 : "BE RECONCILED TO GOD" By Pastor YAU

"And all things are of God, who has reconciled us to Himself by Jesus Christ, and has given to US the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto Himself by Jesus Christ, and has given unto US the word of reconciliation.

Fresh, new, unused, novel. Of uncertain affinity; new has come! A prolongation and middle voice form of a primary verb; to cause to be, i. In such a case the man is born again Titus 3: The old things of his life, Jewish expectations of a Jewish kingdom, chiliastic dreams, heathen philosophies, lower aims, earthly standards--these things, in idea at least, passed away from him at the time when he was united with Christ. Behold I make new things" Isaiah The words in italics are in the LXX. Pulpit Commentary Verse If even a human, personal, external knowledge of Christ is henceforth of no significance, it follows that there must have been a total change in all relations towards him. The historic fact of such a changed relationship is indicated clearly in John Mary Magdalene was there lovingly taught that a "recognition of Christ after the flesh," i. For perfect faith attains to mystic union with Christ. A new creature; rather, a new creation Galatians 6: The phrase is borrowed from the rabbis who used it to express the condition of a proselyte. But the meaning is not mere Jewish arrogance and exclusiveness, but the deep truth of spiritual regeneration and the new birth John 3: Old things; literally, the ancient things, all that belongs to the old Adam. The whole sphere of being, and therewith the whole aim and character of life. The clause illustrates the "new creation. The believer is created anew; his heart is not merely set right, but a new heart is given him. He is the workmanship of God, created in Christ Jesus unto good works. Though the same as a man, he is changed in his character and conduct. These words must and do mean more than an outward reformation. The man who formerly saw no beauty in the Saviour that he should desire him, now loves him above all things. The heart of the unregenerate is filled with enmity against God, and God is justly offended with him. Yet there may be reconciliation. Our offended God has reconciled us to himself by Jesus Christ. By the inspiration of God, the Scriptures were written, which are the word of reconciliation; showing that peace has been made by the cross, and how we may be interested therein. Though God cannot lose by the quarrel, nor gain by the peace, yet he beseeches sinners to lay aside their enmity, and accept the salvation he offers. Christ knew no sin. He was made Sin; not a sinner, but Sin, a Sin-offering, a Sacrifice for sin. The end and design of all this was, that we might be made the righteousness of God in him, might be justified freely by the grace of God through the redemption which is in Christ Jesus. Can any lose, labour, or suffer too much for Him, who gave his beloved Son to be the Sacrifice for their sins, that they might be made the righteousness of God in him?

Chapter 8 : 2 Corinthians - NLT - For God was in Christ, reconciling

The price has been paid, sins have been forgiven, the remaining question is: would man believe in the sacrificial death of Christ so he can be reconciled to God. 2) The extend of reconciliation: "Through him to reconcile all things, whether things on earth or things in heaven." () This is about the extend of forgiveness and.

But of those who do as many as a half of them in fact manage to get their marriage back together again. To try to be reconciled is worth while at all sorts of levels. Some people live estranged from others for years because neither party attempt to speak or show affection to the other. Families, friendships and churches suffer as a consequence. The word means to restore to friendship, or to make up after a quarrel. It presumes that affection and peace once existed, but something has happened to end it. The Marxist has made much of economic alienation – the farmer who struggles to grow a product sees a gulf between the money which he is gets and the price at which it is sold in the supermarket. Others speak of political alienation, a sense of powerlessness to improve health care and education, and to reduce the burden of taxation on ordinary people which constrains some parents to both be at work. Yet others have even deeper feelings of alienation from the whole maelstrom of modern life, its materialism, emptiness and superficiality. They are feeling unfulfilled and disorientated. The Times recently interviewed numbers of young men and women in the city of London. Most of them were depressed with life. Raj Pabla is 26 and a solicitor from Putney in West London. I was really looking forward to starting my job, but I have found out that success is only about targets you reach. Sometimes I feel like a robot completing tasks, rather than a person. I have lost my enthusiasm because of the way that things fail to fall into place. I thought I would be a high-flyer with a great love life. When it does not work out the way you expect, it hits you hard, I have become so cynical that I just want to make my fortune. Money is the only thing that drives me and keep me going. Six other people in their twenties all spoke of their angst in that way. All of them were alienated from that full rich life which had been promised them even though they had attained everything they had been encouraged to believe in ten years earlier. But none of this gloomy seven were a Christian. Let those believers who are tempted to look at their non-Christian friends and begin to itch for their imagined freedom, see how alienated and unhappy most of them are. Let not your heart envy sinners. Men without God are strangers in his world, without hope and peace. Our greatest need is to be reconciled to the Creator God. How important that alienation be ended and that the world experiences the joy of a reconciled God. It means good relations which follow when an enmity has been overcome. Imagine that I were visiting you in your home and while I was there your friend Mr Brown dropped in. This is the first time that your Mr Brown and I had met. Of course, if this were not in fact our first meeting, and if we had known one another in the past and had had a thundering great row and if you were able to bring us to be of one mind, then reconciliation would be exactly the right word. That is the way we use the term. It means bringing people into a state of friendship again after they had been at loggerheads. It means turning people from being enemies into being friends. It means replacing enmity with friendship. Then how is it between God and man? And if there is alienation, how can peace be restored? Last year was a bad time for a fellow pastor and friend of mine called Tom. He experienced an estrangement with one of his closest friends in the congregation. They had been fellow members and had worked together in their fine church for decades, but last year something happened, I know not what, and now there is a state of coolness between them. No matter what he and others have sought to do the friendship at the present time is over. The man has left the congregation. Friendship is a wonderful thing, but when it is destroyed what regrets it brings. There has to be a right attitude on both sides for reconciliation, or there will just be an uneasy stalemate. Friendship means that each is displaying trust, warmth and good will. Think of David and Jonathan, and how nothing ever came between them. What enlargement was brought into both their lives by their affection for one another. There would be the added interest of their wives and families. There was never any need of their being reconciled because they never drifted apart. But nothing David tried to do could achieve reconciliation with King Saul. The relationship which had begun so well, with Saul loving David and giving him the hand of his daughter in marriage, ended so ill. Wherever an estrangement occurs between two people there is the offending party – who has behaved

badly, and there is the offended party. One hurting and the hurt, and the result is alienation. So it is between God and ourselves, is there not a distance between the world and him? Are men not strangers and aliens to God? What has caused this? Who has been the guilty party? Could it have been the Shepherd of Israel? The God who is love? Gentle Jesus, meek and mild? Does God at times choose to behave like Baal, and separate himself, and give no reason? God is always righteous and his purposes are that we lead rich and full lives. It is man who has offended him. You know the history of our first parents, placed in the Garden of Eden, and living in perfect harmony with God. There was friendship between the Creator and Adam. They walked together in the cool of the day in the most sweet fellowship. The days went by and nothing came between them. One can compare them to two chairs in a pulpit facing one another, open to one another, in loving dialogue. But throughout this period before the fall Adam and Eve were under probation, being tested concerning their trust in God. Their condition was happy, yet mutable. Adam was capable of falling. While they obeyed God they were acknowledging that he alone was the all-wise Creator and they were creatures, living and moving and having their being in him. He plants the seeds of alienation in her mind, and soon Eve is ogling the tree, and she is stretching out her hand to take, and she is giving it to her husband and he is also eating it. Then their eyes are opened and they realise they are naked. They sew fig leaves together, make their own coverings for themselves, and go into hiding. They had a new disposition, a carnal mind, at enmity with God. Man turned himself away from God to trust the serpent and also trust in himself. So one chair now turns right away from the other. Man has turned his back on a wise and loving Lord. He had become alienated and an enemy in his mind by his wicked works. Then, because of this wicked stance, God also turns his face away from man, and the other chair is facing the opposite way. The chairs have been reversed and stand back to back. Two changes are needed to bring them back into accord. Firstly, God needs to change. God must be reconciled to man. Secondly, man needs to change. That change is called regeneration and its fruits are repentance and confession of sin and a longing to please God. Many religious people have claimed that in the New Testament when the language of reconciliation is being used Paul speaks about man as the one being reconciled, never God. They say that we are not to think of any attitude on the part of God needing to be changed. God is love, they say, and he is always prepared for men to return to him. It is in our own minds, they claim, that the hostility arises. Of course there is truth in all that. God is love, and so he will receive repentant sinners, but that concept by itself is erroneous because God is light. God is a consuming fire, and the wrath of God is revealed from heaven against all ungodliness and unrighteousness of man. In other words, we may say that sin is a problem to God. Think of a human analogy: God loves what he has made of us. God hates what we have made of ourselves. Love is not sentimental.

Chapter 9 : Full text of "Man in Christ : the vital elements of St. Paul's religion"

Our offended God has reconciled us to himself by Jesus Christ. By the inspiration of God, the Scriptures were written, which are the word of reconciliation; showing that peace has been made by the cross, and how we may be interested therein.

There are two commandments which are the most important in relation to human responsibility. These commands about love are of continual relevance, and their truth is eternal as to time and universal in space. Nothing can surpass true love. It is the major virtue associated with the righteousness and holiness of God. God owns a perfect holiness and His righteousness is absolute. There is not the slightest taint of sin associated with Him. Contrariwise, all men are sinners. There is no human who can stand before God and say he has never sinned. Our imperfections are clearly evident. In the past, God stood far off from the sinner. Even the Bible speaks of such a separation. This fact has given rise to the belief that God must have an utter disdain for humans – that He does not love man. Why should He love humans while they openly sin, often with malice aforethought? There are people who think that God is so disgusted with mankind that He will soon destroy most from the face of the earth and judge them in a burning hell. Certainly the Bible shows that God does not like the actions of men. And, He is a God of judgment Daniel 9: Notice that verse carefully. Even in judgment God is called One who loves. The majority of people know that they are sinners, and they think God must not like them. They can hardly imagine that God loves the ungodly, the overt sinner, or those who are His enemies. While Christ may command men to love their enemies Matthew 5: God dislikes sin and He will use judgment and chastisement to correct mankind; but does God really hate man? The fact is the Bible shows that God loves man so much that the magnitude of His love is almost incomprehensible to imagine. We will now look at some of the most beautiful verses in Scripture which show that God does love mankind – that He loves man abundantly, in spite of his ways. Paul shows that through the crucifixion of Christ we see the overabundance of love which God has for mankind. This particular verse in Romans begins a context in which Paul shows how God has reconciled himself to ungodly man. In the book of Romans Paul starts by saying that Christ came to die for the unrighteous. He did not die for those who were worthy and holy. He died for mankind while man was very much in an ungodly and unholy state. He was willing to lay down His own life for the sake of man while man was evil, unrighteous, reprobate. While it must be admitted that the Christian should do these virtuous acts and a true Christian will endeavor to perform them, it is not true that God only shows His love towards mankind when man does righteous acts. No, not at all. It is rare, however, to love someone when the person shows disdain to you. God even loves people who are ungodly and are abject sinners. In fact, His love is so paramount that God says He loves humans who are actively His enemies. God reconciles Himself to His enemies while they are still in hostility. This statement may appear to be strange and impossible, but it is not. An enemy is not someone who simply falls short of being a friend. An enemy is on the other side of the fence. He is in absolute opposition and his actions are hateful. But the Greek of the New Testament is different. The important Greek words are the noun *katallage* and the verbs *katallasso* and *apokatallasso*. God alone decides to make peace with man, and He does it through the death of Christ – while man is still very much ungodly, a sinner, and while he is an active enemy to God. As far as God was concerned, He loved us so much that He was willing to pay all the penalties of our sins, forget our rebelliousness, and overlook our hostility, while we were still sinners, still rebellious, and still hostile. To Paul this surely showed that God must love us – and love us pre-eminently. Humanly speaking, a husband or a wife might be willing to die for his mate if the situation called for it. This is because they both love one another dearly. Good parents might die on behalf of their children because they also love them. Indeed, one might be willing to die for a righteous person. He sent His Son to die willingly for people who were aggressively ungodly. This would take extraordinary love. But this is what God has done for the human race. He showed His love by paying the penalty for all sin by dying in the place of all humanity. The reconciliation has been one-sided because the majority of mankind has not yet become reconciled to Him. Most have not yet extended the hand of friendship to God in making peace. God has had to perform all the action for harmony so

far. We have had nothing to do with it. All we have had to do is to receive the reconciliation that God has made with mankind. Suppose you have a next-door neighbor who dislikes you intensely. The man is really your active enemy. Every chance he gets to do you wrong, he takes it. Even when you have tried to live in harmony with him, he has spurned all your efforts and responded with even more evil. It is humanly easy to despise such an ingrate. Suppose, however, that the man would repent and become civil. Perhaps you might forgive him and try to live once again in peace with him. But if there was no repentance in evidence and the man continued his hostility toward you, and even became worse, would you willingly reconcile yourself to him? The normal appraisal of such a neighbor would be to call him an unregenerate wretch, ungodly, a sinner, and an enemy and you would probably try to avoid him. Let us go further with the illustration. Suppose a situation arose in which your neighbor was sentenced by a court of law to be executed. He is your enemy. Could you possibly love your neighbor so much that you would be willing to take his place and die for him? The truth is, however, someone did love the man so much that He stepped forward to die for him " and while the man was still unrepentant. This is what Paul is saying. He did not die for some good, righteous, and repentant neighbor. Christ died for those who were active sinners and His enemies. This would be like you deciding on your part to make up with your neighbor while he was still hostile and unrepentant towards you. Only Christians, however, have presently been willing to receive that reconciliation of Him. Christians are like those neighbors who have responded to the one-sided reconciliation and have accepted His love. This is what the Bible says. This teaching is a major cornerstone of the Gospel of Christ. Note what Paul says: He explains it in verse "When Christ died on the tree, all the world was being reconciled to God " all the world was reckoned as dying on that tree. Look once again at the illustration about the neighbor who might be your enemy. He committed many trespasses against you personally. If you would do as Christ did for us, you would have to disallow every single trespass that your neighbor ever committed against you. You would have to forget all his trespasses. This is what Christ has done with us. While mankind was still ungodly, still sinners, still enemies, and with millions of trespasses in evidence which have been committed against Christ, He, nevertheless, decided not to impute a single trespass to man regarding His reconciliation with him. He has one-sidedly reconciled Himself to mankind through the death of Christ on the tree. This is what the Bible says, and it is time all people begin to believe it. The ministry of reconciliation which Paul said was his responsibility to teach, was a ministry to make known this message of love that God the Father and Christ have for mankind. They have such concern for the world that Christ willingly died for all; He has not imputed any sins against people; and He has a deep love for them. How can the doctrine of reconciliation be professed if it is not taught, and how can one teach it unless it be understood? Yet the Bible has clear instruction on the reconciliation. It is the essence of the Gospel. The slate is clean as far as God is concerned. There are no longer barriers between them and God. Christ has died for them because He supremely loves them.