

Reconciliation

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2Cor:5:18: And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of **reconciliation**;

2Cor:5:19: To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of **reconciliation**.

Heb:2:17: Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make **reconciliation** for the sins of the people.

Rom:5:10: For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

Col:1:21: And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he **reconciled**.

Reconcile-

v. **rec on ciled, rec on cil ing, rec on ciles**

v.tr.

1. To reestablish a close relationship between.
2. To settle or resolve.
3. To bring (oneself) to accept: *He finally reconciled himself to the change in management.*
4. To make compatible or consistent: *reconcile my way of thinking with yours.* See Synonyms at [adapt](#).

v.intr.

1. To reestablish a close relationship, as in marriage: *The estranged couple reconciled after a year.*
2. To become compatible or consistent: *The figures would not reconcile.*

If the preceding scripture texts and dictionary definition tell us anything, it is that God is a God who is dedicated to restoring relationships. His whole design after Adam's fall has been one of bringing fallen man back to himself. His love will not allow Him to do otherwise. Having accomplished the means for carrying out that restoration through the sacrifice of Himself in the form of His beloved Son, Jesus Christ, and the blood of His cross, He has now given His word and ministry to us who have been saved by faith in that

same sacrifice. Our task is now to carry that word and ministry to those who are still lost, so that they, too, may be brought back into fellowship with Him.



The premise behind this “word of reconciliation” as Paul terms the Gospel, is that through the sin of Adam, all of humanity outside of Christ is in a state of enmity with God. Adam’s sin broke up the fellowship between he and God and made Adam God’s enemy. The Bible says this, in Romans 4:12 *“Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned...”*, informing us as to the origin of the problem, and then follows that up in verses 17-19 by declaring, *“For if by one man’s offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus*

Christ) Therefore as by the offence of one judgment came upon all men to condemnation;

even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man’s disobedience many were made sinners, so by the obedience of one shall many be made righteous.” So the Scripture tells us that the effects and consequences of Adam’s rebellion were passed on to *us*, so no matter what good works we may happen to do in His name, or no matter how well we try to live our lives, to live without Christ is to be *God’s enemy*. In accepting that, we must also accept the fact that we ourselves cannot do anything in ourselves to make ourselves right with God. He *had* to do it Himself. So everything that God has accomplished in the death, burial and resurrection of Jesus Christ was meant to restore the original friendship, the fellowship between God and man that was lost in the Garden of Eden.

Jesus says that men would know that we are His disciples not by the magnificence of the church buildings that we build, or in the way that we conduct our services, or by the offices, titles and positions that we bestow on one another, or in the priestly garb that we wear, but by the love that we have for one another (*John:13:35*). Jesus did not say that there would not be conflict; He did not say that there would not be offence. As a matter of fact, the impetus for my writing this essay was an opening of my understanding by the Holy Spirit to the fact that the relationships that we have with one another in the church are meant to be a picture or typology of Christ’s own relationship to the church, just as that same relationship is reflected in that of a husband and wife (*see Eph. 5:21-33*). That is why our Lord tells us to submit one to another, and gives us instructions as to how we are to proceed when we are offended, how matters of conflict between saints are to be judged, and how reunification *must* take place (*Matt. 2:23-24, 18:15-17, 21-35*).

So then, knowing all this, we must ask ourselves, is it right for Christians to be at odds with one another? Is it godly to dissolve what should be unbreakable covenant relationships over the smallest matters, knowing that our God is a God of reconciliation, and that everything that He has done in His dealings toward men, from His covering Adam and Eve with animal skins in the Garden of Eden, to the types and shadows in the ceremonial Law of God’s future sacrifice of Himself in Christ, and onward to His dealings with us today speaks of reconciliation?

1John 1:7 speaks of the horizontal relationship that we who believe should have with one another, and how it emanates from the vertical relationship that we have with God when we walk in obedience to His Word. *We cannot act as if it is possible to have one without the other and still please God.* How can I love God, whom I cannot see, and hate my brother, whom I can? “Oh, I don’t hate them,” we say. “I just don’t want to deal with them.” If we read the Bible, and allow God to speak to us, we will find that in God’s eyes, to be indifferent to others because of offences is *hate*. To avoid is to *hate*. To ignore our God-mandated responsibility to be reconciled to one another is *hate*. As a matter of fact, God calls it *murder*. (*Matt. 5:21-22*). In all honesty, my reason for writing this essay is not so much to instruct others, but because I myself am convicted by the fact that there are people who were once in my life with whom I no longer wish to speak or have dealings with. The truth is, no matter how I may feel in my flesh, or use Scripture to make the schisms and divisions in the Body of Christ that I have created with my tendency to be easily offended, and with my carnal desire to defend myself and preserve my own life (*see Matt. 16:25 and John 12:24-25*), to be separated from our brothers and sisters in Christ is WRONG. If I were to stand in God’s court of Law right now, I would be guilty as charged. We must begin, through the Spirit of God, to make every effort to bring unity to the Body (*Eph 4:3*). Otherwise we have no right to preach a Gospel that we, knowing the right thing to do, refuse to represent in our own lives (*James 4:17*).

Paul calls the Gospel of Jesus Christ the “ministry of reconciliation.” How dare we who call ourselves ministers of that same Gospel preach that Gospel, and remain separated from fellow yoke-bearers who have offended us? How does God feel as He watches over preachers who no longer speak to one another proclaiming to a lost world that they must be brought back into fellowship with a God that we refuse to obey? 2Cor.: 5:19 says that God has “not imputed (or charged) our trespasses unto us” Yet we hold grudges, sometimes for years. What if God were to charge *us* for what we’ve done to *Him*? How can I declare a fellow Christian (much less a fellow minister) my enemy when God has done everything possible to be my friend?

Could it be that our effectiveness in reaching the world with the Gospel is being limited by the fact that we do not always represent that which we attempt to impart to others? We cannot give the world what we do not have. The time has come for us to become truly dead to our own wills, our own desires, our own offences, and give way to the Spirit of Christ. It is only when we have at least made the effort to be reconciled to those who have offended us can we effectively share God’s message of reconciliation with a lost and dying world.