



Introduction

Last week we discussed Jesus as our redemption and liberation.

This week, we are looking at Christ being our reconciliation.

What is reconciliation?

The Latin word associated with reconciliation is *reconciliare* which is split up into two parts: *re*, meaning again, anew, and *conciliare* meaning to assemble, unite, win over.

Diallássō is a Greek word that means to change the mind; to reconcile; to renew a relationship with another. We find this word in Matthew 5:24 where Jesus says, “leave your gift there before the altar and go. First be **reconciled** to your brother, and then come and offer your gift.”

Katallássō means to change or exchange, as one might exchange coins for others of equivalent value; to reconcile; to return to favor. We find this word in 1 Corinthians 7:11 where Paul writes, “but if she does, she should remain unmarried or else be **reconciled** to her husband), and the husband should not divorce his wife.”

Apokatallássō is a stronger version of the previous Greek word, and it means being reconciled completely. We find it in a few places, one of them being Ephesians 2:16: “and might **reconcile** us both to God in one body through the cross, thereby killing the hostility.”

Finally, *Katallagê* is a noun related to the verb *katallássō*. We find it in Romans 5:11 referring to the restoration of God’s favor to sinners who repent and put their faith in Jesus. Romans 5:11 says, “More than that, we also rejoice in God through our Lord Jesus Christ, through whom we have now received **reconciliation**.”

Who was reconciled to whom?

Were we reconciled to God, or was God reconciled to us? The short answer is, yes—both!

Ephesians 2:14-16,

For he himself is our peace, who has made us both one and has broken down in his flesh the dividing wall of hostility by abolishing the law of commandments expressed in ordinances, that he might create in himself one new man in place of the two, so making peace, and might reconcile us both **to God** in one body through the cross, thereby killing the hostility.

Romans 5:9-10 says,



Since, therefore, we have now been justified by his blood, much more shall we be saved by him from **the wrath of God**. For if while **we were enemies** we were reconciled to God by the death of his Son, much more, now that we are reconciled, shall we be saved by his life.

Colossians 1:21-22 which reads,

And you, who once were **alienated and hostile in mind**, doing evil deeds, he has now **reconciled** in his body of flesh by his death, in order to present you holy and blameless and above reproach before him.

Do we have a part to play in reconciliation?

2 Corinthians 18-21 reads,

All this is from God, who through Christ reconciled us to himself and gave us the ministry of reconciliation; that is, in Christ God was reconciling the world to himself, not counting their trespasses against them, and entrusting to us the message of reconciliation. Therefore, we are ambassadors for Christ, God making his appeal through us. We implore you on behalf of Christ, be reconciled to God. For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God.

First, *reconciliation is an accomplished reality.*

Second, *reconciliation is a total work of God.*

Third, *reconciliation is only through Christ.*

Fourth, *this ministry of reconciliation is entrusted to us.*

Fifth, *we are ambassadors for Christ.*

Matthew 28:18-20:

And Jesus came and said to them, "All authority in heaven and on earth has been given to me. **Go therefore** and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age."

Sixth and finally, *we implore others to be reconciled to God.*

Small Group Discussion

1. Why is it important to hold to the doctrine that God is angry toward unrepentant sinners? What are common responses, good or bad, to God's wrath towards sinners?
2. Pre-Christ, can a "good person" be in a neutral position before God? How can we explain to unbelievers that they're hostile towards God?



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3. How does the knowledge that we're *entrusted* with the message of reconciliation change your perspective? What about the knowledge of being an ambassador for Christ?
 4. How do we implore people to be reconciled to God? Does a previous attempt or experience come to mind?