**R387 Rumination for 1 July, 2012 by K.C. Ung**

The **T**heme: **The Ministry of Reconciliation**[berita-bethel-ung.com](http://www.berita-bethel-ung.com)

The **T**ext: *All things are of God, who hath* ***reconciled*** *us to Himself by Jesus Christ,*

 *and hath given to us* ***the ministry of reconciliation****;* II Cor. 5:18

The **T**hots:

1. **The WHAT of the “Reconciliation”?**
2. InHebrew (O.T), it is *kaphar* = **to cover** (lit. with bitumen, see Gen. 6:14 – “*pitch*”);

fig. **to expiate** or cancel:--**A**ppease, **A**tonement, cleanse, disannul, forgive, be merciful,

**P**acify, **P**ardon, **P**itch, **P**urge (away), **P**ut off, (make) reconcile (-liation) Strong.

Note: The ark was “*pitched*” = covered (*kaphar*) - *pitch it within and without with pitch.* Gen. 6:14

* ***P****itched* [covered] **W**ithin for **S**ecurity in its **S**trength. } cp. Our **S**alvation in Christ Jesus,
* ***P****itched* [covered] **W**ithout for **S**afety from the **S**torm. } Saved from the judgment of **S**in.
1. In Greek (N.T.), it is *hilaskomai* = **to conciliate**, i.e. (trans.) **to atone** for (sin), or be propitious.

Note: *hilasterion* = an expiatory, i.e. an atoning victim, or the lid of the Ark (mercy seat, propitiation.)

 Rom. 3:25; I Jn. 2:2; 4:10

1. **The WHY of the Reconciliation? or the Need for Reconciliation.**
2. **Because of the Enmity between God and Man. Rom. 5:10**

*When we were enemies, we were reconciled to God*

1. Man was God’s enemy – He was a Sinner. ***W****e* ***W****ere yet sinners* Rom. 5:8
2. Man was God’s enemy because of his ***W****icked* ***W****orks*. Col. 1:21
3. Man was *ungodly*, i.e. ***W****ithout God in the* ***W****orld* Rom. 5:6*;* Eph. 2:12c
4. **Because of the Enmity between God and the World. Jas. 4:4a**

*Know ye not that the friendship of the world is enmity with God?*

* *Whosoever therefore will be a friend of the world is the enemy of God.* Jas. 4:4b
* *Love not the world, neither the things that are in the world.*

*If any man love the world, the love of the Father is not in him.* I Jn. 2:15-17

1. **Because of *the Enmity, even the law of commandments contained in ordinances* Eph. 2:17**

whichbrought about the split between the Jews and the Gentiles.

1. The Gentiles (those *afar off*). They were: Eph. 2:11, 12

*In time past Gentiles in the flesh…called Uncircumcision*

*That at that time ye 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:*

1. The Jews (those *near*) or… Eph. 2:11, 12

*That which is called the Circumcision in the flesh made by hands,* with all

the above listed privileges that the Gentiles did not have;

The Jews had *the Law of commandments* which conveyed upon them these privileges! –

hence, the enmity between the two – one had the law and its ordinances; the other had none.

1. **The HOW of the Reconciliation? or the Manner Reconciliation took place.**

Re: #1 By the Death and **R**esurrection of God’s Son the **S**inner is **R**econciled to God. Rom. 5:10

1. *For if, when we were enemies, we were reconciled to God by the death of His Son…*

*being reconciled, we shall be saved by His life*

1. *You, that were sometime alienated and enemies in your mind by wicked works,*

*yet now hath He reconciled. In the body of his flesh through death, to present you*

*holy and unblameable and unreproveable in His sight:* Col. 1:21, 22

1. *In due time Christ died for the ungodly.* Rom. 5:6

Re. #2 *God was* [also] *in Christ, reconciling the world unto Himself,* II Cor. 5:19

 *not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.*

*Re.: #3 Having abolished in His flesh the enmity, even the law of commandments contained in ordinances;*

 *To make in Himself of twain one new man, so making peace;* Eph. 2:15

1. **THE END Result of the Reconciliation**: Eph. 2:15-17
2. *Through Him we both have access by one Spirit unto the Father.*
3. *Ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God;*

*And are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone; in Whom all the building fitly framed together groweth unto an holy temple in the Lord*

1. *In Whom ye also are builded together for an habitation of God through the Spirit.*

Con.: Having been **R**econciled to God, we are now brought into a new **R**elationship with Him:

 We are to **R**emember Him in the breaking of the bread and drinking of the cup

 And to **R**evere Him for what He is and He has done for us until He **R**eturns for us.

*Hark! The herald angels sing,Glory to the newborn King;*

 *Peace on earth, and mercy mild, God and sinners* ***reconciled****!* Charles Wesley

**REFLECTIONS FOR THE WEEK R. 387**

1. Apart from the Ministries of Reconciliation which God or our Lord initiated, as mentioned in the Rumination, there are other ministries of Reconciliation that God instructed man to initiate in order to bring about restored relationships with Him or with one another.

Please note that in the God-initiated relations it is always man that is reconciled to God and not God to Man. In the following relationships it was God who instructed Israel that they should initiate reconciliation if they wanted to be rightly related to God, and therefore it must be on His own terms.

*And the priests killed them [the he goats for the sin offering], and they made reconciliation with their blood upon the altar, to make an atonement for all Israel:*

II Chr. 29:24

When Israel sinned against God, they must bring a sin offering (according to God’s conditions and under the proper ceremonies) to God in order that they might be reconciled to God and have His relationship with them restored. As a nation, they had to repeat these sacrifices for reconciliation year after year for they were never perfect, as commented by the writer to Hebrews (10:1-4):-

*For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins. But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins.*

On the other hand, the one-offering of the Spotless Sacrifice of the Lord Jesus Christ

(Heb. 9:11-14) and His shed blood accomplished for us what the laws and ordinances could just point to as shadows of the substance, *Christ being come an High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by His own blood He entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: How much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living* God?

Having been reconciled to God in God’s own way, do you still seek to please God by your works to purge your conscience or do you confess that it is *by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast.* (Eph. 2:8, 9)?

If so, are you serving God by your works? – *For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.* (Eph. 2:10)? **REFLECT.**

1. There is another area where we are to initiate a reconciliation, viz. "*Therefore, if you are offering your gift at the altar and there remember that your brother has something against you, leave your gift there in front of the altar. First go and be reconciled to your brother; then come and offer your gift.* (Mt. 5:23, 24, NIV)

This ministry of reconciliation should apply to us too in our preparation to partake of the Lord’s Supper – *let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body*. (I Cor. 11:28, 29). Not only must you be right with God, you must also be right with your brethren. Are you reconciled to God and the party involved when you take part at the Lord’s Supper? **REFLECT**

**Points to Ponder:**

*If you find it difficult to reconcile with your brother/sister, perhaps you should start with the person in the mirror and find out where the fault lies.*