

Sunday, June 7, 2020—Colossians 1:21 The Doctrine of Reconciliation

Announcements

- Welcome to the Grace Life Bible Church live stream.
 - Teaching directly to the saints of GLBC & others who want to join in.
 - Feel free to comment on the video but I will not be engaging with the audience in real time.
 - Focus on my notes and delivering the message.
- I would like to begin with some announcements.
 - [Corona Comfort](#) Playlist on the Church YouTube page.
 - Blake Donaldson—is creating Bible study Lessons for the teens of GLBC. These videos can be accessed by searching for [Blake and Amy Donaldson](#) on YouTube.
 - Facebook—[Grace Life Bible Church Teens](#) page.
- Things to keep in mind this week.
 - Wednesday @ 7:00 pm—Mid-Week Message
 - Saturday @ 9:00 am—Board Meeting on Zoom will be held. If you would like to participate, please notify me by Noon on Friday. I will need your current & active email address to participate.
 - Offerings can be made on the church’s website via PayPal by clicking on the Donate Button under Support our Ministry. Checks can be mailed to Daryl Doornbos our treasurer at his home. He can deposit them using technology without leaving his home.
 - A One-Anothering Fund has been set up to help saints from Grace Life Bible Church who may be struggling financially. If you are in need of assistance, please contact me or Daryl Dornboos. Your request will be kept confidential.

Introduction

- Two weeks ago, during our time together we looked at verse 20 and saw how based on “the blood of his cross” God the Father made peace between Jew and Gentile (Eph. 2:11-18). Furthermore, we saw how the cross work of Christ is the mechanism that will also bring about the reconciliation of all the governmental structures of rank and authority under the headship of Jesus Christ.

- As I stated two weeks ago, verse 20 is dealing with the macro level or the big picture dispensational issue's in the execution of God's eternal purpose (Rom. 11:15). Whereas verse 21, the verse we are going to consider this morning is dealing with us individually as believers.

Colossians 1:21

- **And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled**
- **And you**—is a second person plural pronoun and is referring to all the believers in Colosse. By extension it applies to all who are believers today as well.
- **that were sometime alienated and enemies in your mind by wicked works**—notice the past tense on this statement in English. According to Noah Webster's *American Dictionary of the English Language* the word "sometime" carries the following meanings:
 - Once; formerly. That fair and warlike form, in which the majesty of buried Denmark did sometime march.
 - At one time or other hereafter. [Sometime is really a compound noun, and at is understood before it; at some time.]
- The Colossians "were sometime" or at one point in the past "alienated" i.e., they were estranged.
 - Ephesians 2:12
 - Ephesians 4:18
- Colossians 1:21—not only were the Colossians "alienated" they were also aforesome "enemies" i.e., "a foe or an adversary." Being an "enemy" is a step beyond being "alienated" or estranged.
 - Romans 5:10—the lost are described by Paul as being "enemies" of God.
- Colossians 1:21—notice that they were "enemies in" their "mind by wicked works." Their thinking and thus their works were against God and His truth.
 - Ephesians 4:17-19
- **yet now hath he reconciled**—notice the present contrast. While the Colossians were "sometime" or once "alienated and enemies" they "now" in the present "hath been reconciled." So, what used to be true of the Colossians before they were saved it no longer the case.
- **Reconciled**—according to Noah Webster's *American Dictionary of the English Language* means:
 - "brought into friendship from a state of disagreement or enmity; made consistent; adjusted." (Webster's 1828)
- This word is past tense and speaks of those who have already been brought into friendship from a previous state of enmity.

- Unfortunately, the doctrine of reconciliation has created much confusion in body of Christ as well as in the Grace Movement. Universalists teach that everyone, even Satan and his cohorts will all one day be saved. Others maintain that all the world is already forgiven of their sins, but they just don't know it yet. Therefore, on this view people die and go to hell with their sins forgiven.
- II Corinthians 5:18-20—in these three verses, Greek words related to reconciliation occur 5 times.
 - Verse 18—*reconciled* (Strong's #2644) “(1) to change, exchange, as coins, for others of equivalent value: a) to reconcile (those who are at variance); b) return to favor with, be reconciled to one; c) to receive one into favor.”
 - Verse 18—*reconciliation* (Strong's #2643) “(1) exchange: a) of the business of money changers, exchanging equivalent values; 2) adjustment of a difference, reconciliation, restoration to favour: a) in the NT of the restoration of the favor of God to sinners that repent and put their trust in the expiatory death of Christ.”
 - Verse 19—*reconciling* (2644)
 - Verse 19—*reconciliation* (2643)
 - Verse 20—*reconciled* (2644)
- *Reconciled*—“brought into friendship from a state of disagreement or enmity; made consistent; adjusted.” (Webster's 1828)
 - This word is past tense and speaks of those who have already been brought into friendship from a previous state of enmity.
- *Reconciliation*—“(1) the act of reconciling parties at variance; renewal of friendship after disagreement or enmity. 2) In Scripture, the means by which sinners are reconciled and brought into a state of favor with God, after natural estrangement or enmity; the atonement; expiation.” (Webster's 1828)
 - This word speaks of the act of taking two parties that are at variance and settling the enmity between them.
- *Reconciling*—“bringing into favor and friendship after variance; bringing to content or satisfaction; showing to be consistent; adjusting; making to agree.” (Webster's 1828)
 - Once again this word speaks about the active process of settling the differences between two parties.
- Those that are working on settling their differences are said to be in the process of “reconciling.” “Reconciliation” does not occur until both parties have settled their differences and put away their former enmity. At which point one can say they have “reconciled.”

- What the meaning of these words teach is that reconciliation is both a process and two sided. One party might be willing to be “reconciled” and take steps and actions towards that end. However, it is not until the second party desires to be “reconciled” and agrees to settle their differences that one can say “reconciliation” has occurred. Therefore, God can take the necessary steps (sending Christ to die on the cross for sin) that MAY result in one’s eventual reconciliation to him, but it is not until one agrees with him about their problem (sin) and accepts God’s provision for it (the blood of Christ) that one is ACTUALLY reconciled to God. Just because God is no longer at enmity with mankind based upon the cross work of Christ does not mean that humanity is not at enmity with him. If enmity exists within one or both of the party’s COMPLETE “reconciliation” has not occurred.

Who Is Reconciled and Who Is Not?

- Verse 17—the only person who is a new creature is the one who is “in Christ.”
- Verse 18— in this context, who is the “us” that have been reconciled to God? Paul and the believers in Corinth i.e., those who are “in Christ” in verse 17. Because Paul and the Corinthians have already been reconciled to God and had been given the ministry of reconciliation.
- Verse 19—the major contention of New Reconciliationism centers around the sense in which God reconciled the world unto himself (more on this below). If this means, as New Reconciliationists maintain, that every person has already been reconciled to God individually, then why bother committing unto Paul and the Corinthians the ministry (verse 18) and word of reconciliation (verse 19)?
- Verse 20—once again, if every person has already been reconciled to God 2,000 years ago when Christ died upon the cross, then why bother beseeching people in Christ’s stead to be reconciled to God? If the reconciliation spoken of in II Cor. 5:19 were individual and not dispensational, and each person’s individual sins were already FORGIVEN, why bother committing to the Corinthians (and us) “the word of reconciliation”? If all were already forgiven and reconciled by the work of Christ, what do we make of Paul’s exhortation to be “ambassadors for Christ” (v. 20) and to be “beseeching” the world to “BE RECONCILED TO GOD”? It is senseless to beg them to be reconciled to Him if in fact they already are in right relationship.
- Another word we need to define in this context is IRRECONCILABLE. According to *Webster’s 1828 Dictionary*, the English word irreconcilable carries the following meanings: 1) Not to be recalled to amity, or a state of friendship and kindness; retaining enmity that cannot be appeased or subdued; as an irreconcilable enemy or faction. 2) That cannot be appeased or subdued; as irreconcilable enmity or hatred. 3) That cannot be made to agree or be consistent; incongruous; incompatible; as irreconcilable absurdities. It is followed by with or to. A man’s conduct may be irreconcilable to or with his avowed principles.
- In human terms, people get divorced every day in this country citing IRRECONCILABLE differences as the reason for their separation. In other words, the forces that separate the two

parties cannot be overcome thereby restoring the relationship to its former standing. Whenever there is infidelity in a marriage the question is often asked can two parties reconcile their differences. If one party desired to be reconciled, they may even take steps toward that outcome such as ending the adulterous relationship, seeking marriage counseling, rehab, or the like. However, just because they desire to be reconciled back to their spouse and may be taking the necessary steps for that to happen does not automatically bring out the desired reconciliation. The other party has to be willing to end the enmity and be reconciled.

- What Christ did upon the cross as revealed through the pen of the Apostle Paul is take care of God's IRRECONCILABLE differences with humanity. Christ paid the price for our reconciliation, but each human being needs to be willing to end their enmity with God and accept the provision that God has provided through Jesus Christ.
- Reconciliation should be regarded as a process according to God's purpose that involves two parties, not an accomplished fact for the whole world. It is God's desire to save all, but all will not be saved. The sense in which the whole world is reconciled to God is POTENTIAL, not ACTUAL. That is, Christ's death for all human beings made them RECONCILABLE to God: otherwise, Paul would not be calling on them to BE RECONCILED TO GOD (II Cor. 5:20). What the first Adam did by bringing legal condemnation to all humanity is reversed by what Christ, the "last Adam," accomplished--the SAVEABILITY (POTENTIAL JUSTIFICATION) of everyone. ACTUAL SALVATION and forgiveness of sins does not come automatically but by an act of faith in the finished work of Christ.
- This does not mean that our sins were FORGIVEN 2,000 years ago but that our sins were PAID FOR 2,000 years ago. It is still necessary for every man, individually, to be reconciled to God.

Review Weekly Schedule

- Wednesday @ 7:00 pm—Mid-Week Message
- Saturday @ 9:00 am—Board Meeting on Zoom will be held. If you would like to participate, please notify me by Noon on Friday. I will need your current & active email address in order to participate.
- Sunday @ 10:15—GLBC we be reopening under the following precautionary measures.
 - Signs on Entry Doors—if you or one of your family members has been sick please don't enter the building.
 - Main Service Only—No Adult Sunday School
 - No Children's Church Classes or Nursery
 - No printed bulletins or handouts
 - No coffee or donuts will be served
 - Offerings will be collected via the offering box in the back of the auditorium, PayPal, or mailed checks

- Multiple sanitizing stations will be set up
 - Hugging & handshaking will be discouraged
 - Outdoor fellowship following the service will be encouraged
 - Masks are strongly encouraged inside the building but not required. No judgment zones.
 - Tables will be removed from both the Auditorium and Fellowship Hall. Chairs will be arranged in pods of 2, 4, & 6 spaced 6 feet apart throughout both rooms.
 - Only the Infant Nursery will be unlocked to allow for the feeding or changing of babies. All other classrooms, the office, and conference room will remain locked.
 - Church will be professionally cleaned on a weekly basis
- People who do not wish to attend under these precautionary measures are free to stay home and continue to follow our studies via the Live Stream beginning @ 10:30.
 - We ask for people to exercise grace and patience as we resume our in-person meetings. It might be awhile before things are back to “normal.” Understand that people are coming from different perspectives that might be different from your own. Therefore, we ask that please not be judgment of those who think differently than you do.
 - Colossians 4:6—Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man.