

W_87_Reconciliation.mp3

[00:00:02] This is a recording of a Bible study given at the Chapel of the Open Book. Under the covering title The Pleroma or Fullness. The subject this evening, which we will consider particularly, is the meaning and extent of the word reconciliation. It is our custom at these meetings to read a portion of Scripture together. So those of you who are listening to this recording, if you care to join us, will you switch off for a little while while we read together two Corinthians Chapter five? Most of you who are listening to this study. Will know that the all covering title has been the word pleroma. The word fulness, and that it practically spans the whole of the book from Genesis to Revelation. The very fact that we have to use the word reconciliation in connection with this subject suggests that there has come into the scheme of God and into his creation, enmity resulting in alienation and distance. There will be no need for reconciliation if there were nothing in the way of a quarrel or of enmity or disagreement. And you don't even need to read your Bible to agree that something has gone wrong. Whether you think of the nations or individuals or even the elements of the weather, there's something gone wrong. And that's something is connected with Sid. So that for the moment we especially turning our attention to this one word. If you say to me, well, what's that got to do with fullness? We were looking last time at Romans chapter 9 to 11, and in Chapter 11, it speaks about the fullness of the people of Israel and it balances it with reconciliation.

[00:02:08] They are wholeness. And the reconciliation of the Gentile world seem to have something in common. Or if gain if we come to the Epistle, to the Ephesians, we have the word reconciliation. And in the epistle to the Ephesians, the church is the fulness of him that filleth all in all. And they have to pray or should pray that they may be filled up to all the fullness of God. Well, you can't be filled to the fullness of God and have some enmity in the midst of it. That's impossible. And then you come to the epistle, to the Colossians, and you were alienated, it says. And in the very same chapter it was well pleased that in him should all the fullness dwell. So you see, whether we take the subject up or not, it's waiting for us in the context of the passages that lie before us. And as there has been a need that this subject should be available to some of our friends who cannot attend these meetings, I thought it was the wisest thing to make it a subject of itself. Now, if you were among those who attended a meeting about two years ago, you might say to yourself, Oh, we're having the same subject all over again. Well, if you

attend the meeting in two years time, friends, I hope you'll get the same subject over and over again for ultimately we haven't got much else to say, but Christ and His finished work and all its consequences and reconciliation lies at the very root.

[00:03:44] It's not something that we've got to work for and reach. It's something that must take place. Otherwise, nothing else would take place. You see, God can do nothing with us. It enmity is between and is an ex fact that arises out of that which is a blessed one. Is this that God must be reconcilable, mustn't He? For he made the first move. Nobody could persuade God to do anything. Nobody could argue with him. No, nobody could put in a claim. And so it was God against whom we defended, who engineered and planned, and not only so, but gave so that there might be this bridge built to bring us back to himself so that it underlies all our hopes, not only ours. The church are the one body, but nations and individuals and must be completed before the end is reached, when God shall be all in all. If ever a day is coming, when it will be true that God is all in all, you know, this, that reconciliation will be complete. But it never could be true. While there's the least element of enmity, alienation, misunderstanding or distance. The word foolish is set over against two other words emptiness or disruption.

[00:05:15] And I think it's wise for us to remember that reconciliation. Is at the cost of something. The same as redemption. The same as our salvation. The same as our forgiveness. It costs something. God spared, not his son. And in the gift of that son, there was a voluntary self-emptying on his part. The epistle to the Philippians is the epistle of the emptying of Christ. The word is translated. He made himself of no reputation. But if you look at the original, you'll see that he emptied himself and because he emptied himself, it was well pleasing that in him should all the fullness dwell. And so that fullness is a part of the great sacrificial work of Christ. There are some who have taken the words that in him 20 all the fullness of the Godhead bodily is a proof text concerning the deity of Christ. But I think they're unwise because if you assemble all the passages together, you get the church of the one body perilously near clearly deity. If that's the case, this isn't so we can leave that subject to stand on its own foundation. But the fullness is the purpose of God vested in Christ. And one of the factors in it and a basic factor is that reconciliation underlies every movement. Now, the initial. The initial enmity and alienation began, so far as we are concerned with Adam. I say so far as we are concerned. The Scripture deals with a very limited period of time.

[00:07:00] If we give any credence, and I don't think we can. Take a line of absolute indifference and alienation from the scientific way of speech because we know so little about it. But if we give any credence to the astronomer and the scientist who has to speak of light years in order to speak intelligently about time past. Well, the period from Adam to the present moment is like just a tick of a second hand on a watch. And the Bible does not pretend to cover unlimited time. What it does is to start with a period only just a little while ago when a new man was put into this earth. I say a new man because there is every evidence. There were those who were what we would call men. You can't shut your eyes to the fact that all sorts of evidence is that there was something at least like men on the earth long before Adam was here. But no man, as far as we can understand, was ever created in the likeness and the image of God and set in this world as a picture and a type of the shadow of him that was to come. And that all the Bible is about. It leaves all the rest of it for the scientist and for the rest of us to make all the mistakes we can and wake up at the last and find how little we know.

[00:08:31] So the best thing for us is to keep ourselves within the confines of the book. And so far as we are concerned, we start with Adam. If somebody else wants to go back a few light years and find some other ancestor, well, that's all right. It doesn't matter to us or to him. But this man involved us as far as we know. If there were others, they did not involve us. This man's involved us because he was made the head. He was given a position so that all the seed that should yet ultimately fill heaven and earth were wrapped up in him. And he fell. And he was expelled. The guard. And she added. Ascended the throne. And if that had been allowed to remain, then the purpose of God would have been forever frustrated. And so there's the first enmity with which we are concerned and with which Christ was concerned and which the Bible is concerned. The first thing we do as as we must, in a word like this, is to acquaint ourselves with the actual meaning of the word we are using. Most of us can translate the word reconciliation into other terms in English, but we are dealing with the Greek, particularly of the New Testament. And although we are not posing as being Greek students, we have got a certain amount of gumption and we've got a certain amount of the guidance of the Spirit of God. And we can follow the argument.

[00:10:03] I want to present to you quite easily and keep your eye on the words that are written on the chart in front of you. The first thing I would like you to realize is like in our own language, but particularly in a language like the Greek, that there are roots. In

these languages and then they expand. They put prefaces at the beginning and suffixes at the end and expand them out. But however long they get, however far they expand, they never quite forget their origin. They always carry it with them. And so you see, I've put the the root of this word in every occurrence in red letters. Those of you who have this in postcard form, you will have to distinguish between the red and the black. But even then you'll see there are little difference in their size and that will help you. And the root of this word are three letters. L Now, don't confuse that with the English word all. It's nothing whatever to do with it. That's coming from a different source altogether. This root word means basically change. It always indicates change of some form or another. Now we're just go down the list so that we can see that that persists in the most unlikely words. And the first one is the word. But Allah, Allah. And that is a disjunctive conjunction. That sounds a bit of a handy way of putting it, but when you reach a sentence which has the word but in it, it joins the two portions together by saying they're different.

[00:11:50] It disjoins them, although it leaks them. Take, for instance, a passage we know so well in our own epistle that we were aliens from the Commonwealth of Israel. We were strangers from the covenants of promise, having no hope without God in the world. But now see in Christ Jesus. Isn't that a change? Well, that's what the word always does. It points out a change. The next word is the word *ellos*, which means other. But you will see I've extended the explanation to say other of the same kind. Because there's another word in the Greek language. *Heterodox* is the one that comes from *heteros*, which means another of a different kind. Now we have to make shift with one word. But the Greek says, if I say one and then this is something entirely different, I use the word *heteros*. So we want to remember that although we are dealing with reconciliation. And we are dealing with change. It is always in the same kind. I mentioned that because there is a system of teaching which takes the word reconciliation to the end of all things and for the time that is reached, everybody saved and saved, Godly and godly believers and believers, devil, fallen angels, they're all in it. What if, Eddie? So we accept it, but we don't know. And it doesn't seem to ring true.

[00:13:26] But what I do find is this. The teacher gives us a little illustration. He says you were as sheep going astray, but you are now returned to the shepherd and bishop of your souls. But these were like souls that were washed and have returned to wallowing in the mire. You see the two? Israel were the sheep. That was their distinctive

character. And the psalm says, we are the sheep of thy pasture. And Christ came to seek the lost sheep. But they were sheep. Still, whether they were lost or saved, they were still sheep. Reconciliation. Reconciliation doesn't change them from one thing into another. They were sheep all the time. Reconciliation doesn't teach us that tares that are gathered out of the field will ultimately change into wheat and be gathered into the barn. So we want to watch that. We're not misled. We say now this word reconciliation, which includes this sort of other doesn't go to the other extreme and include all kinds, because in Adam there was a chosen seed and that chosen seed was attacked by Satan and alienation was brought in and God's bringing it back. That's a thought to be remembered all the time. Well, then the next step is the word NATO. And that is the word that you beat in one Corinthians 15. We shall not all sleep, but we shall all be changed. And that will be a change from the limitations of this present body and life to the glorious liberty of the children of God that we should be ourselves as Joe Biden right back in the beginning, who I shall see.

[00:15:15] And not another. Oh, yes I did. Identity remains. We're not going to be changed so that we won't know ourselves and our our friends who meet us in glory won't know us either. Oh, no. The picture of Christ in resurrection is a correction for that. So we have but arrows and annatto. And then we have a word which of course, it belongs to this question of reconciliation. The word allergens. You notice the word which is the word Genesis and generation. Well, this is one who belongs to another generation or another genesis or another origin. He's a stranger. But he still got the same thought because nature of our English word alien oceans got the alien it. So the alien nation is demanding reconciliation, which is this word gradually coming to us Cotoletta. Catanoso is translated Atonement in Romans five and reconciliation also of the no rather no chapter lasso is the verb and Cataclysm is the noun. But they're both in Romans five. We shall turn to that in a moment. Did you see there's an extension of this word When you come to Ephesians and Colossians, we've got the biggest word that the Bible contains for reconciliation. Apo Kato Lasso. It's complete. It goes from one extreme to the other and breaks down every possible enmity and alienation.

[00:16:53] And so that we can quote our simple hymn so near, so very near to God. Nearer. I cannot be for in the person of his son. I am as near as he apo Kato lasso. And then just as a little bit of a lightweight we've got the word alienate. And that. Oh, that's the verb again. The alienation in Ephesians two and then. I come now to this word

atonement. And for that, we must turn to our first passage. Romans The fifth chapter. It says in Romans five, verse 11. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement. Now, those of you who know what the atonement stands for in the Old Testament Scriptures know full well that we do not receive the atonement. The atonement is a sacrifice offered to God. But you say that. Put it here. Oh, yes. But if you look at verse 11, at verse ten, you will see that the translators of the authorised version have translated the other word, which is similar by the word reconcile. 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. So in verse ten. Catanoso lasso is translated, reconcile, and in verse 11, Kalagi is translated Atonement. Well, that's obvious that the translators knew both words, doesn't it? So instead of us being very superior and saying they didn't know what they were doing, we might say, I wonder whether there's a lesson we're missing.

[00:18:50] Don't you see? The translators could have used reconciliation in verse 11. They could have done and they might have done. And if they had, one thing would have been missing. We shouldn't have had a definite link between the reconciliation which we receive and the atonement of Christ, which makes it possible. So they put it in. Once I say, thank God they did. Even though it's caused a bit of a argument among some of us because there's there's that necessary. Reconciliation hasn't been brought about by God bumping our two heads together and saying, Now make it up. He was down at infinite cost and a gift of his son, the sacrifice of him, the shedding of his blood to make it legally possible. So that helmet, Mary, after all our criticism, we are we are expressing that we don't really understand the origins of our own language. Because in the days when the authorized version was written, people used a verb to act when anybody. I've never heard anybody try to equine anybody. Have you? But in the days of Shakespeare, most evidently, they used it for he has used it about four different times. And he wasn't writing scripture. He was just talking about to people. I've only given you one quotation there. He desires to make atonement between the Duke of Gloucester and your brother.

[00:20:19] Now, if you'd like to read Richard the third, you won't read very far before you come to those lines and you see that it was two men. They were enmity against each other and this one was trying to mediate between the two, but there isn't the slightest idea that they were going to offer sacrifices to bring it about. And there is a writer of the

Epistle to the Corinthians about the same time that the authorized version was published. And he says, What atonement is there between light and darkness? Well, you see, there's nothing to do with offering a sacrifice is what fellowship is there? What agreement is there? What is there that you can say has brought them together? So we have a blessed word here. And in this one particular, you can translate it or you can pronounce it two at one. Don't put any of the Old Testament atonement, because the atonement is not the atonement. The Old Testament. Atonement is the thing that made the atonement possible. The atonement in the Old Testament is the sacrifice. The reconciliation in the New Testament is the result and what it's called the atonement. Now, then, immediately that is said. Verse two at 12 goes on wherefore Now that means to say, You understand that, don't you? Now you're all nodding your head, right? You understand that completely, He says, Wherefore because of this, because you understand this, that reconciliation has been accomplished because of this.

[00:21:47] I'm going to tell you a secret. I'm going to tell you something that the Bible has never revealed until this moment. Who you say? What's that? Well, what we read about Adam, you read the whole word of God through from Genesis. You never actually read. That all were involved in Adam's death and all involved in his sin are all involved in his expulsion. It's writing. For some reason, God didn't reveal it till this time. And this is what he says because of this as by one man. Sin entered into the world and death by sin. And so death passed upon. All men don't say and sin passed upon all men. It's the other way round. Sin entered, death passed. And consequently, we are all involved in it. Involved in the sin and its consequences. You see, sin is an act of the will. Something that you do. But you can't pass that on to somebody. But you can pass the consequences on. And the wages of sin is death. And that's involved with a lot of us. And all the way through this chapter to the end, there's this setting of Adam and he's one of its. Over against Christ and his one act of obedience. With this addition, much more, much more. But if one man's one offense has done that. What about all our offenses as well as the one man's all being swallowed up and put aside in the other? And so we have the finish.

[00:23:23] Verse 21. That sin. Hath reigned unto death. Even so, might grace reign through righteousness unto eternal life by Jesus Christ our Lord. This is dealing with the enmity which was brought in by the first man, Adam. It seems to suggest. That no man will be condemned because Adam sinned. We are all involved in it because of the racial

oneness with all involved in it, because he was a pattern of him that was to come. We are all involved in Adam's transgression, just as every single one of us are involved in Christ's obedience. And is lifted that condemnation from all men in the ultimate sense. But then we are ourselves moral agents. We are ourselves responsible creatures within our limits. And that has to be faced as well, so that we speak. Of the first phase of reconciliation as racial Will you notice I've just got five steps at the bottom racial, national, individual ecclesial and then the word to make meat. And the ultimate that word ecclesial may strike you as strange. Well, I invented the word myself only to discover that it was invented hundreds of years ago and use by others. And then they dropped it. Well, not wonderful. I didn't want to say ecclesiastical, but I wanted to say something associated particularly with the church, the ecclesia. Well, we'll come to that in a moment. But before we leave this question of Adam, I want to come back to one Corinthians 15.

[00:25:14] Because that is the other passage in which the Apostle Paul has revealed something about Adam. Romans five and one Corinthians 15 are unique in the scripture for it, in it and out. You practically know nothing about Adam and his relationship to the human race at all. So these are valuable. So I want for a moment to consider this passage. One Corinthians 15, verse 22. For as in Adam, all die. Even so, in Christ shall all be made alive. Now, that camp, as it stands on the surface, mean that every single person is involved in Adam and every single person must necessarily be involved in Christ. But whenever you hear me say that, did you. Well, look at the word up there. There's cause to stop and wonder whether there's a change coming. You see that? Oh, I say, But whenever I see a word in the scriptures, beginning with the word for I'm warned that I'm in the middle of an argument. Now, you know, if you didn't mean to say this, if you bat in, that's two T's At the end of that in the middle of an argument, most likely you'll get the wrong end of it. If a word if a sentence starts in the New Testament with fire, it means to say if you've got any sense, you'll go back and say, What's the argument? Won't you? For as in Adam. So verse 21 says, for since by man.

[00:26:49] Verse 20 says. But now. And verse 19 says, If oh, I say if I've got to go a long way back and haven't we? Of course we have. It's worth it, isn't it? We'll go back at least to verse 12. He's arguing about the question of the resurrection. And is now, if Christ be preached, that he rose from the dead. How say some of you, that there is no resurrection of the dead? Have you got it? He doesn't say how, say some of you, that

Christ didn't rise from the dead. He says if there is no resurrection of the dead, Christ isn't risen. Why is that? Well, I'll tell you. He said. Version 20. But now is Christ risen from the dead and become the first fruits, Don't you see? If he deny the resurrection, you deny Christ. If he deny Christ resurrection, you deny your own. For he never rose for himself. He rose as the first fruits of a harvest that was yet to come. Have you got that right? Well, now we go back a bit on the story. He says in verse 19, If in this life only we have hope in Christ, we are of all men, most miserable. And he says in verse 18, Then they also, which are fallen asleep in Christ, are perished. I'm going to ask you this question. It does every person that dies. Do they fall asleep in Christ? If you say yes.

[00:28:21] Well, then you say, Well, at the end of it, then we needn't worry ourselves at all. That's all right, then. In Christ. So we are evidently facing the fact that there are some who die that fall asleep in Christ. Now they are the ones for whom Christ is the first fruits. He's not a firstfruits of those who die and have no hope and are without salvation, he cannot be for the first fruit is always the same character of those that are coming afterwards. You don't get a little bunch of barley as the first fruits. Immediately following Passover. And when you go and reap, the people say, Oh goodness me, it's all turned to wheat. You wouldn't expect that, would you? No. The first fruits are a sample of what is coming. So those that he has in mind are fallen asleep in Christ. And the resurrection which Christ has accomplished is a first fruits. Now the next thing, verse 21. 14th by a man. Death by a man came also the resurrection of the dead. It must be parallel. It must be like now. What, man? Why, Adam? Now, then, we are already warned that this is the end of an argument. We mustn't forget that those who fall asleep are asleep in Christ. And that is the first fruits. So now you see. You could put it this way for just as surely as Aldrin had. Die. Just as surely all that are in Christ shall be made alive.

[00:29:57] But it leaves the question as to how many they are for other scriptures. But that's not that's not his argument here. He's focusing attention upon the fact that here we have a seed and, you know, he uses the word seed presently. About selling the seed or reaping the harvest, and it's all differentiated by God. And so on. So while I suppose from one point of view, speaking humanly, if we could believe that any amount more were going to ultimately enter into glory than at first we thought, I hope we should be glad. But because we hope so and because we would like it to be so, we mustn't try

to force into any passage of Scripture and make it a proof text. If we find it better to let that be in the hands of the judge of all the earth who will ultimately do right. Well, now I think we must move on, because time will not permit us to enlarge on each one of these features. So we've just touched upon a few outstanding features that belong to the first element of alienation and enmity and reconciliation, which have been brought in at the beginning. If this reconciliation hadn't been made, God could never have loved the world and given his son or preached the Gospel to us. This has had to be done first. So now we make the next step when we come to the Gentile world, because the Gentile world needed reconciliation, as we find in the Epistle to the Romans Chapter 11.

[00:31:26] But in chapter one, we see what caused that need for a reconciliation of the Gentile world as such. Of course, when Paul was writing the Epistle to the Romans. His great theme is righteousness justification by faith. And he has. Gun sales are in chapter one as to say that that is the very basis for the gospel he preached. And the reason why it's necessary, verse 18 for the Wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who hold the truth in unrighteousness. Now, I think he had in mind particularly the trouble that his own people had over this question in Romans ten. He says they, going about to establish their own righteousness, have not submitted themselves to the righteousness of God. But, you know, sometimes the shortest way to get at a person is to go around a bit. And so instead of condemning the Jew straight out. He said to them, Now you will agree with me over this, won't you, that the Gentiles are a terrible, bad lot. And of course they said so. Oh, yes, they were outside dogs and they were hopeless. Right. He said. And by the time he finished with them, he said, And you're in the same boat, too. But he doesn't say that for chapter two. So for the moment, we'll concentrate attention about what he said about the Gentile world.

[00:32:55] Verse 20, for the invisible things of him from the creation of the world are clearly seen being understood by the things that are made, even an eternal power and Godhead. Now God is going to make a pronouncement over this. I wouldn't like to. You wouldn't like to. But he says there is enough in the external world of creation to make it inexcusable for anyone to deny God. That's a wonderful thought, isn't it? It goes a long way. The thing that is so extraordinary from our point of view is that a man can be a scientist and know ever so much more about the creation than we know and yet deny God. It is here they are without excuse. Should we put it again? For the invisible things

of God from the creation of the world are clearly seen. So what can be revealed about the nature of God, he says, is clearly seen in the works of his hands. I wonder why they didn't see it then. Well, he says there's such a thing as not wanting to see it that, you know, there is such a thing as shutting your eyes voluntarily. Because when they knew God, Do you see that you go back into the early history of mankind and you discover they had a knowledge of God? You discover that instead of an evolution taking place in at Last it's come out. It's a degeneration from a knowledge they did have.

[00:34:31] When they knew God, they glorified him not as God. Neither were thankful. But became vain in their imaginations and their foolish heart was darkened. You see what's happening? They're turning their back on the light and they're calling it wisdom. And that's the reason why all through the Scriptures, the wisdom of this world is simply emptiness and vanity and foolishness with God. Professing themselves to be wise, they became fools. Now we're getting our word. And changed. You see, they change something. Well, before anything can be done, it's got to be unchanged, brought back again. Reconciliation has got to come in. Oh, what a need. Look what they've done. They changed the glory of the Uncorruptible God into an image made like to corruptible man. The birds fourfooted beasts. Creeping things. Wherefore God also gave them up. Three times. This word comes in this section. Verse 24, he gave them up. And the guide we read in verse 28. And even though they did not like to retain that's the word. He gave them up the same word. And it comes in verse 26. He gave them up. And you notice the moment he gave them up, it produced vile affections. Not that he did it, but letter themselves. That's what happened. There's the degeneration of the human race. You get on there and saying, we don't want to bother about the worship of God. We want to have reforms. We want to have better working conditions and all that.

[00:36:12] You've heard it, haven't you? What if I speak much more? You'll think I'm on a soapbox. But the point is this that men are kicking themselves when they turn away from God. If you give God His due, everything else follows. If you brutalise God, you brutalise yourself. That's what they did. They changed the glory of the incorruptible God. And by so doing, they will give it up by God. Verse 25, who changed the truth of God for a lie? They exchanged the one for another and worshipped and served the creature more than the creator who is blessed forever. They gave up God. God gave up them. This word changed. I haven't got it on the chart, but you might like to add it, at least mentally. It's meta lasso. See, we've got cattle lasso. Well, this is meta lasso. This is

another one of the variants of the same word. They changed the glory and they changed the truth of God for a lie. Well, now that is the condition of the Gentile world. Up till this time. The Gentile world was abandoned by God. You say abandoned. Well, let the apostle himself tell us in Acts 17. First of all, he said, I passed through your city and I noticed you got an altar erected to the unknown. God. 23. Oh 1723 The Unknown. God. And when you know that one of the writers living in Athens said it was easier to find a god than a man in the streets, but they were loaded with gods.

[00:38:09] When they heard the apostle, they said, Oh, he's setting forth Strange Gods is another couple. He's preaching Jesus and the resurrection. They put little groups all around, pairs of them gods and goddesses. Here's another pair. And he says, In spite of the fact that you're loaded with gods, you're taking no chances. You've got an altar to an unknown God, He says. That shows where you are, doesn't it? In spite of it all, he whom you ignorantly worship, I preach unto you. That's what I've come for. And so presently he says, verse 30, at the times of this ignorance and often feel it was a wonderful little bit on the Apostle, wasn't it? A poor little old wandering Jew. He comes to Athens, the center of wisdom, and he says the times of his ignorance and he's talking about them. But by this time, possibly they began to wonder whether they were worry, some of them. And the times of this ignorance God winked at. Well, today we wouldn't perhaps have that translation. God condoned. He just allowed it. He never interfered. It is a change. Come, said the apostle. But now commanded all men everywhere to repent. This is the Gentile coming in. John the Baptist didn't say All men everywhere repent. The the Son of God himself didn't say All men everywhere repent. He limited it to the lost sheep of the House of Israel.

[00:39:37] John the Baptist and Christ during his earthly ministry. But Paul says something happened. What? The reconciliation of the Gentiles is coming in. How has that been brought about? Well, we go back to our last week subject just to refresh our memory. Romans The 11th chapter. You remember last week. The problem was how can we reconcile the promises of God to Israel and the fact that they are being set aside? Well, the apostle meets it, but this is what he says. Verse 12. Now, if the fall of them be the riches of the world and the diminishing of them, the riches of the Gentiles, how much more their fullness. Verse 15. But if the casting away of them be the reconciling of the world. What should the receiving of their reply from Z? So the casting away of Israel was overruled and used by God to bring the Gentile back into the

possibility of favor. You see, while Israel were there, they were first and the Gentile took a second place. They could only approach God through their mediation, but as they go out. So the alienation is brushed aside and God who had left the nations to go on in their darkness and their ignorance all those centuries, was now going to send a messenger to them whether Israel believed or not. So that's another enmity, another alienation that's been blotted out by the work of Christ.

[00:41:15] But it hinged upon Israel's defection. It's rather a blessed thought that that which looked like a calamity and a catastrophe on the part of Israel was only opening a door for you and me. That's our God. So we can leave it with him. If we can't answer all the puzzles, we can say he knows all the answers and can never be taken unawares. Well then let's move on to Corinthians. Chapter five is the passage we were reading together and you will remember that reconciliation comes in that passage too. But this time we come now down to our own individual case. It's not enough for us to say, Oh, Adam's enmity has been overruled or the Gentile enmity has been overruled. What about ourselves? Can we shelve our own responsibility? Can we shelve the fact that we have sin personally? Well, we shan't have very much peace of heart and mind if that's all that we know. So we come to this passage. He says verse 16. Two Corinthians five. Wherefore henceforth know we no man after the flesh. That is because Christ has died and risen again. He becomes the head of a new creation. Adam was the head of the old creation. Christ is the second man, the last Adam. As you come out of Adam the first into Adam the second, he says. Now the resurrection has taken place. We No man, no man after the flesh. Yea, though we have known Christ after the flesh, whatever that may mean for the time being.

[00:43:00] Yet now heads for know we him no more. It's a very drastic statement. So it cuts right through all connections with the flesh. Israel. You remember in Romans nine that as concerning the flesh, Christ came. You can't glory in that anymore, he says. The risen Christ has cut through all that. He set aside all. Priority in Essex. Therefore, if any man be in Christ, he is a new creature. What? There is a new creation. We won't quarrel over it because it comes to the same thing in the end. He is a new creature or there is a new creation. But the district needs a little care. Our version says all things are passed away. Behold, all things are become new. And unless you're careful, that sounds as though. The old things which passed away have become new, doesn't it? But that isn't what it says. It says old things are passed away. Behold, new things have come into

being. So that makes it very clear that it isn't taking the whole thing and patching it up. They passed away. And you notice nearly every time when God says something is new, he always adds and the former things are passed away. He says it in Isaiah, He says it in the book of the revelation. The former things are passed away. Behold, I make all things new. So here these things are passed away. At all things that when he it like that you must slip the words ease in to get the sense and all these things are of God, not the things that are passed away and done with their they're not of God.

[00:44:47] But all these things are of God who hath reconciled us to himself by Jesus Christ. Reconciliation reconciled us. Not Gentiles only, not Jews only, but you and me. He's thinking of. And then he adds something else and hath given to us the Ministry of Reconciliation. Well, of course, that may in the first case that the Apostle Paul and those immediately serving with him. But in a sense, it's true of us all. One of the things. One of the reasons why we are left in this world is that we may be used of God to bring the joyful news to somebody else. God could do without us. You don't want that proof, do you? God could do without us, and he has to do without us many times. But in his marvelous condescension and love, I think he is glad to use us like a father is glad when their children will say, come up and get the recording fitted up in the room at the back there. I wouldn't be at all surprised. You see, it's fine. The apostle knows no service of God more intimate than when he said in Timothy, like a son with a father. So he has served with me in the gospel.

[00:46:05] And that word is the word that gives us a word worship for our calling. If you want to worship God, serve him like a son and all the rest will follow. Shall we say, in this. This reconciliation that we have entrusted to us, to wit. That is to say, I'm telling you that. God. Was in Christ. Reconciling the world to himself. What will be noteworthy? If we could plumb that, we'd know something. But at least on the surface, it's rich enough, isn't it? God was in Christ when Christ was here. God was here in Christ. And when Christ brought about the reconciliation. How we know how it was. We don't know. There when he died. The just and the unjust. God wasn't absent. Don't put me in a corner and say, Can God die? Or any such silly thing like that. God was in Christ reconciling the world unto himself, not imputing their trespasses unto them, not imputing their trespasses. So it's individual sins now. This isn't the sin of Adam. This is their trespasses. Well, what did he do with them? Not imputing their trespasses unto them will jump the next verse and look at verse 21. For he hath made him to be sin for us who

knew no sin? Okay. We plan those debts in this life. I doubt it. The Spotless Son of God. To be made sin for us. And yet all the time he knew no sin. He did no sin.

[00:47:51] No fault found in him. This is the just for the unjust that he might bring us to. Well, that's reconciliation, isn't it? He died the just for the unjust to bring us to God. So he hath made him to be sin for us. Who knew no sin that we might be made the righteousness of God in Him. All what are bringing together this wonderful work that he did. Now we go back and put in the bit that we left out. Verse 19, not imputing their trespasses unto them and hath committed unto us. The word of reconciliation. Now then, we are ambassadors for Christ as though God did beseech you by us. We pray you in Christ's stead, be ye reconciled to God. He's using those who were reconciled to go out and tell others what a blessed thing it is when our time is moving and we must move with it. So we turn to the next occurrence of reconciliation. Which brings us to Ephesians two and is the one that we have called ecclesial. It has to do with the Constitution of the Church of the one body. Now we notice Ephesians two. Divides into two parts. I'll do it very quickly. Verse two Where did in time past ye walked? Verse four, that God. Now we come further down. Verse 11 and 12. That at that time you were without Christ. Verse 13. But now you see they've got those quite clearly.

[00:49:30] The first section has to do with sin. The second section hasn't anything to do with CID. It has to do with the sheer fact that you were born a Gentile. Now, God doesn't hold you for being responsible for being born a Gentile. I don't see anybody can be held responsible for that. But if the Gentiles were alienated from God, well, if you were born a Gentile, you were alien alienated, weren't you? You couldn't help yourself. Well, what about it? Well, he says that's been preached in this new church that's now being formed. There is no gentile and there is no Jew. A new creation coming in and so blotting that out. So we'll read from verse 12. At that time, ye were without Christ being aliens from the Commonwealth of Israel. Aliens. And strangers from the covenants of promise having no hope and without God in the world. But now in Christ Jesus, you sometimes were doesn't say sinners just far off are made nigh, not forgiven. May nigh by the blood of Christ. Then he says He is our peace. And you may say, Oh, well, that's to do with salvation. But he says he is our peace. Who hath made the both one? That was the trouble. Who's the boat? Because the article that he comes in front of the word both every time. What? See? He hath made the both one. And has broken down the middle wall of partition between us. Having abolished in his flesh the enmity.

[00:51:11] There must be enmity if you're dealing with reconciliation. Even the law of commandments contained in ordinances. For to make no for to create. Yes it himself of the twain one new man. So making peace and that he might reconcile the both the both again unto God in one body by the cross having slain the enmity thereby the both. Could you see? In the acts of the Apostles, there were two companies. You read in the epistle to the Galatians that when Peter saw the freedom that the Gentile believers had, he was tempted to come out of his shell and he actually sat down at the same table and had a meal with the Gentiles. And the moment he did it, the church at Jerusalem called him up to give an account of himself and he drew back. But we never had a thing like that, have we? But you see, the Jew had been brought up under this law. They mustn't eat this. They mustn't touch that. And they had that could not possibly think of sitting down at the same table with a Gentile, even though that Gentile was a believer. And consequence was if you read Acts 15, they had accounts of Jerusalem to go into the matter to decide what to do. And ultimately they asked the Gentiles to abstain from blood and things strangled just a few things so that they wouldn't upset the prejudices of the people of Israel who were believers.

[00:52:32] But while that happens, you don't have one body you couldn't possibly have in this chapel. The church of the one body manifested if those who sat on this half went downstairs and had their refreshments and the others had to go in there because we belong to two different companies, there is no one body there. The church of the one body couldn't function until the middle wall of partition was broken down. Now, what's the middle wall of partition? It was actually a block of stone. And it is in the in the office of the Palestine Exploration Fund, just the back of Oxford Street. The actual stone is there, which Christ himself looked at. It's worth going round there one day to look at it. If it never had. And that stone has an inscription in Greek which says no one being a foreigner is allowed to pass this balustrade. Whoever does will be responsible for his death, which will immediately follow. Now, you look at Cornelius being converted and Peter being the one who converted him, and at last recognising that they both belonged to the same saviour. And they're walking through the streets of Jerusalem and they go into the court of the temple and suddenly Peter says, Oh, sorry, Cornelius, stop. You can't go in here. But he said, I thought I was saved. Then I'll be baptized, as you were. Oh, he says, I know it, but you mustn't go in there.

[00:53:54] You see, a guitar was still an outsider in the Acts of the Apostles, but that's gone. All that difference is gone. The middle wall of partition is gone and the boats have been created. One new man and they have been reconciled unto God. In one body reconciled. The two conflicting parties in one body are reconciled. When are we going to move once more to Colossians? And this has to do rather with their sphere of blessing. In chapter one, verse 12, the Apostle gives thanks unto the Father which hath made us meet to be partakers of the inheritance of the saints in the light. So, so far as we are concerned, everything has been done to make it that when we get there, we shall be within our rights. No one will look down upon us. No one will ask us what we are doing there. How can we hither? It's all prepared. But when we come to think and way over that our sphere of glory and our inheritance is associated with principalities and powers. When you come to think that a man like Daniel, whom no word is written against him, but in which God himself has actually said, if these three men stood before me and one of them is Daniel, he alone should save himself by his righteousness. He beats us a bit, doesn't he? Well, when an angel appeared to Daniel, he fell on his face and all his comeliness turned to corruption.

[00:55:31] But what about you and me? If we get the glory and we don't merely see angels, but principalities and powers. What's going to happen to us? So the Lord says, Don't worry. Reconciliation has taken that into account, and you are now going to be made perfectly presentable for your glorious position at the right hand. So we have here in verse 14. In whom we have redemption through his blood, even the forgiveness of sins. Who is the image of the invisible God, the firstborn of every creature? Now, do notice this, that all the things that are said to be created by Christ in verse 16, not one of them are what you might call matter. They are all offices. Visible. Invisible. Whether they be it doesn't say trees or animals or stars or suns, but it says whether they be thrones or dominions or principalities or powers. And that's all it says. So the point here is he actually said that Christ or I'll quote it, it says in verse ten of chapter two and ye are complete in him, which is the head of all principality and power. Don't forget that Christ is the head of the church, the one body, and he's the head of principality and power. Well, if that's the case, they must be united. He couldn't be head of the church and these others being outside at enmity or something's been done to bring all these principalities and powers in glory all together under one head.

[00:57:06] The church of the one body being on an exact par with them. No possible conflict. And so he passes on and says, verse 20, and having made peace through the blood of his cross by him to reconcile all things. Again, all these things that I've told you about, whether they be principalities or powers or thrones or dominions. All things unto himself by him, I say, whether they be things in earth or things in heaven. See, if things in heaven come under this reconciliation. There they are all now brought together. And you hath he reconciled? You are a part of it. Now one more passage, and we shall have to bring this to a conclusion because of the lapse of time. One Corinthians 15. This does not use the word reconciliation, but it takes us to the goal. We have already looked at the words for as in Adam, all die. Even so, in Christ shall all be made alive. We go on verse 23, but every man in his own order. Christ the first fruits afterward they that are Christ's at his coming. Then cometh the end. Well, he should have delivered up the kingdom to God, even the Father. Well, he should have put down all rule and all authority and power, for he must reign to put all enemies under his feet. And the last enemy that should be destroyed is death. But he has put all things under his feet.

[00:58:36] But when he said all things are put under him, it is manifest that he is accepted, which did put all things under him. And when all things shall be subdued unto him, then shall the son also himself be subject unto him. That put all things under him. Now what? At the very end. Scripture doesn't take you a shade further than this, but look at it. That God at long last, may be all in all. And that is absolutely impossible. If one element of enmity remains, he must put all enemies. All enmity is involved in the word, and it is that enmity must go and reconciliation must be so complete that at last, God is all in all. And you know, the epistle to the Colossians says to you and me and you, Church of the one body are a little anticipation of it. For it says, in this company, which we belong to is where Christ is all and in all. Christ is all in all now. God will be all in all. Then what a glorious calling we have if we anticipate that. What I've tried within the limits before us to sketch out this mighty word. I hope that you haven't been confused by the fact that we've had to cram so much in and speech so quickly. You do see that it involves a wondrous change. And aren't you glad of the change that's been made? A change from death to life, from sin to righteousness, from distance to nearest, from alienation to acceptance and all the act of love, all the wonder of grace abounding.