



FRIENDSHIP

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[Home](#) > [Theology](#) > [Articles](#) > Reconciled

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[Arts](#)
[Education](#)
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[Philosophy](#)
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Reconciled Enemies

by Nancy Scott

On the day I picked up a Bible on a whim, I could not have been less interested in what it said. Rather, as a confirmed atheist, I was intent on winning an argument against my Christian co-worker. Looking back, it was clear that I was God's enemy. Yet on that day, the words on the page came alive to me in a way that I never could have expected. Within a few hours, I was asking this God, whom moments before I believed did not exist, to show me His way. Since then, it has been clear to me that this salvation is God's. God pursued me; I did not pursue Him.



The changes were drastic at first. I was eager to know and to understand this God who had invaded my life. I read the Bible for myself, and I tentatively attended a church where I was sure I would have been stoned just a year earlier. I longed to understand God. After spending years as His enemy, we were reconciled, and plainly, at His initiative.

Within a few years, however, I found myself struggling. I felt oppressed with duties and obligations to attain spiritual growth, to do the right things, and to please God. I remember reading the words of Paul in Romans 5, "while we were enemies, we were reconciled," and recognizing that God had tackled me against my will. And yet, now, I felt desperate to take the right steps so that God would continue to pursue me. I was afraid that if I did not please Him, He would somehow abandon me.

I longed for the spiritual maturity which I felt only God could grant, yet for which I felt somehow responsible. I struggled with this inconsistency. On the one hand, while I was God's avowed enemy, totally disinterested in His concerns, He brought me to my senses. On the other hand, now that I was "at peace" with Him, having laid down the weapons of my warfare, I thought it was up to me to keep our relationship moving forward.

Subtly, I came to believe that my relationship with God was my responsibility. Like earthly friendship, if I did not nurture this relationship by spending time with God, the relationship would stagnate and my fervor for God would dim. My pursuit of God grew to include various practices, including routine prayer, worship, and Bible reading. I formulated much of my approach to God by reading biographies of great Christians who had found these practices significant in their own lives. Their experiences became prescriptive for mine. In my mind, my continuing fellowship with God and my deepening spiritual maturity depended upon how fervently I

pursued a relationship with Him.

Having a personal relationship with God the Father and with Jesus Christ is a popular notion in today's Evangelicalism. We do not ask whether friendship is an apt analogy for our relationship with God; we assume it. To be sure, the words of the Apostle John point us to the true meaning of friendship, that "one would lay down his life for his friend." In this sense, Jesus is truly our Friend; He has bought for us what we never could have bought for ourselves: redemption. Believers are friends with God. As Paul points out in Romans 5, we are at peace with God, no longer at war, reconciled. But in important ways our modern portrait of "friendship" with God conflicts with the reality of who God is and who we are.

We are no longer cut off from God in the same way we were before believing. We are friends and not enemies. But we are not on equal footing with God, as we are in our human friendships. God is God, and we are not. We are His creatures, and He is our Creator. He is in charge of our lives and in charge of our relationship with Him in a way that does not mirror our human friendships.

In our human friendships, we have mutual expectations of one another. When we apply this model to our relationship with God, the expectations we place on ourselves to be God's friend can be overwhelming. We often fail our human friends, and our relationships include our forbearance with one another. Though God does not fail us, we fail God routinely. If we are trying to be a friend to God in the same way He is a Friend to us, the pressure can be staggering. Again, the analogy with human friendship breaks down.

Aside from the pressure we put on ourselves to perform as a friend to God, perhaps the greater danger in our friendship metaphor is this: it distracts us from what is ultimately more important about our faith. We have come to believe that being on good terms with Jesus as our Friend involves routine interaction with Him, often in the form of a devotional or worship practice of some sort. And yet, one who enjoys a devotional life emotionally may believe that this experience of God is evidence for his faith. This person may be distracted into thinking he is pleasing God because he engages in a worship experience, all the while making daily choices which contradict faith. This is the New Testament's picture of Saul of Tarsus. He experienced a life full of religious devotion, but later he looked back on his folly.

Our sin is subtle. Our modern Saul could be refusing to look at how his own evil works its way out in the context of his family. He "feels" in fellowship with God because he has confessed obvious infractions, but ask his wife if he is kind and loving, willing to look his own failures in the eye in order to repudiate them. The existential choices we make--not whether we have a particular experience of God--are what is important. I am not responsible to achieve a certain experience of God. I am responsible to make choices that reflect what I say I believe.

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We must not seek to measure our faith on the basis of a subjective "friendship" experience of God. Each of us has a different experience of God, based in our different personalities and life experiences. The relationship we have with God will be as unique as our fingerprints. The real evidence for the work of God in our lives as believers is not the quality of our "friendship" or our worship experience, but that over the course of our lives, our choices reflect what we believe.

Likewise, our traditional picture of assurance of salvation is misleading. We are taught that because we have a conversion experience on which we can look back with a date and time, we simply should not doubt our salvation. This may allow us to excuse our sin: "I know I accepted Christ back then and that is all that matters." On the one hand, this is true. Our abject moral failure, even after conversion, will not keep us from God. After all, He is the One pursuing us.

But on the other hand, it matters very much what we do. The hardest decision any of us faces is how we will respond when life gets difficult. Ultimately, the question is this: What are we going to do with the fact that God is in charge of our lives and we are not? How will we respond to the events and circumstances of our lives that He is authoring in ways that do not please us? Our suffering clarifies the big questions and helps us see whether or not we have faith. A routine devotional life or a subjective friendship experience of God pales in comparison as a litmus test of whether we believe the gospel. Over the course of our lives, our existential choices, especially in the midst of difficulty, will attest to God's commitment to us. Eventually, we will see that at significant forks in the road we followed God, that He held onto us and kept our faith from failing. We are assured of our salvation when we look back—not at a conversion experience, but at those significant crossroads in our lives when we might have walked away from God, but didn't.

Furthermore, the reality of our faith is reflected in the decisions we make daily. In the course of our lives we make choices that go beyond whether or not we will practice a certain worship observance. The decisions we make with regard to loving those whom God has placed in our lives reflect our faith more deeply than any observance. This process is not neat and tidy. We will fail miserably along the way. When we find ourselves at conflict with our spouse, how do we respond? In the moment, we may not respond well. But in the process, will we dig in our heels and refuse to be wronged or to be wrong? Or, in the midst of much uncertainty and often outright failure, will we eventually seek to forgive and to be forgiven?

One of the hardest things for us to do is to face our vulnerability in the context of our significant earthly relationships. No wonder we prefer to consider Jesus our best friend; He will never let us down. And God the Father will always exceed the expectations of our earthly one. Indeed, we are saved by Jesus' profound act of friendship on the cross, by God's relentless pursuit of us. But, rather than hiding in Him from our vulnerability, He intends for us to live out our faith in the context of frail

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human relationships. In Romans 12, Paul ties true worship to the choices we make in our relationships. By God's grace alone, we will seek to confront our own evil choices for avoiding pain in the midst of our significant relationships.

The burden for our relationship with God is on His shoulders, for He has laid it there. After practicing my devotional life for several years, I finally asked God to show me what was true about who was pursuing whom in my walk as a believer. In one of the most frightening moments of my life, convinced that the result would be devastating, I abandoned my routine of devotional worship. I was certain that within six months I would no longer be a believer and that God would utterly abandon me. And yet, I had to discover what was true.

To my utter surprise, I was still a believer six months later. In fact, six years later I was still a believer. God has continued to pursue me over all these years, regardless of my varying interest in religious observance. My initial conversion experience served as evidence of God's pursuit of me. Now, I am more convinced of His pursuit than ever, because at various crisis points along the way, He has held onto me when otherwise I would have walked away. And, I have profoundly emotional responses from time to time, when I see a rainbow, or when I consider what God has done for me. But my emotions come from my particular make-up as a person; they are not prescriptive for the way others ought to experience God.

Our subjective experience of God will be as different as we are. The choices we make about how we respond to the circumstances of our lives, and not whether we pursue "friendship" with God or practice devotions, will ultimately attest to God's working in our lives. We are reconciled enemies, and over time our friendship with God will be shown by the choices we make as He grows us into mature believers, assured of our salvation.

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III. Reconciliation

Sinners are enemies of God. They live in opposition to God's government. Man, in sin, asserts self in active hostility and antagonism to the Ruler of the universe. Self and God move in opposite directions. There can be no fellowship between man and God as long as man is determined to live contrary to Him. "Men are at war among themselves, and man is at war within himself because there is no peace with God. " Enemies of God need reconciliation. "When we were enemies, we were reconciled to God by the death of his Son" (Rom. 5:10). "Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God" (Rom. 8:7, 8). "And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled" (Col. 1:21).

Christ's sacrifice provided the basis of reconciliation of God, the King of the universe, and His enemies. God is propitiated; sinners are reconciled. Sinners have peace with God through the Lord Jesus Christ. No longer are they God's enemies; they are His friends.

CHAPTER 5

2 Cor 5:1

5:1 For we know that if our earthly house, this tent, is destroyed, we have a building from God, a house not made with hands, eternal in the heavens.

Paul again, just like before with the jars of clay, or earthen vessels; Paul means our bodies.

Our building from God is another body, our resurrected bodies, eternal in the heavens.

2 Cor 5:2-3

2 For in this we groan, earnestly desiring to be clothed with our habitation which is from heaven, 3 if indeed, having been clothed, we shall not be found naked.

Like Paul says later in this chapter, it is much more desirable to be in heaven, with incorruptible bodies, then to be in these 98 cent jars of clay!

Also, Paul makes a comment about being found naked. In the ancient world, there was nothing more embarrassing or humiliating than being seen by somebody else naked.

Check out this Old Testament account of someone seeing his father naked. Look at the shame that came upon this man... Genesis 9:20...

20 And Noah began to be a farmer, and he planted a vineyard. 21 Then he drank of the wine and was drunk, and became uncovered in his tent. 22 And Ham, the father of Canaan, saw the nakedness of his father, and told his two brothers outside. 23 But Shem and Japheth took a garment, laid it on both their shoulders, and went backward and covered the nakedness of their father. Their faces were turned away, and they did not see their father's nakedness.

Now, look at the curse that Noah pronounced...

24 So Noah awoke from his wine, and knew what his younger son had done to him. 25 Then he said: "Cursed be Canaan; A servant of servants He shall be to his brethren."

It used to be shameful to be found "naked". Nowadays, it's a fashion trend, and a resort spa!

OK, on to verse 4...

4 For we who are in this tent groan, being burdened, not because we want to be unclothed, but further clothed, that mortality may be swallowed up by life.

5 Now He who has prepared us for this very thing is God, who also has given us the Spirit as a guarantee.

Here again we have this promise. The Holy Spirit has been given to us as a guarantee, or a deposit, until that day when we shall see Him as He is, and face to face, too!

The presence of the Holy Spirit is a reassurance that we are God's, and that He has purchased us.

6 So we are always confident, knowing that while we are at home in the body we are absent from the Lord.

Self-explanatory... While we are here on this earth, we are away from the presence of the Lord.

7 For we walk by faith, not by sight.

“Sight” here means appearance. Christ is not with us, in the flesh, and we cannot see Him. We walk by faith. Not a blind faith, though—God is all around us, and we experience His grace, His mercy, and His presence every day.

8 We are confident, yes, well pleased rather to be absent from the body and to be present with the Lord.

Age-old question: “Where do we, as believers... where do we go when we die?”

Do we go into the ground? Do we sleep? Do we sleep until Christ returns, and our bodies are resurrected?

No—absent from the body is to be present with the Lord!

Phil 1:21-23

21 For to me, to live is Christ, and to die is gain. 22 But if I live on in the flesh, this will mean fruit from my labor; yet what I shall choose I cannot tell. 23 For I am hard pressed between the two, having a desire to depart and be with Christ, which is far better.

Paul said that when he departed this life, he would be with Christ. So will we!

2 Cor 5:9

9 Therefore we make it our aim, whether present or absent, to be well pleasing to Him.

Here’s one reason why Paul wanted to be well pleasing to Christ... Verse 10...

10 For we must all appear before the judgment seat of Christ, that each one may receive the things done in the body, according to what he has done, whether good or bad.

Now, that’s not to say that fear motivated Paul. Although, being embarrassed before the throne of God was not on his list of “things to do”!

We must all appear before the bema seat, or judgement bench, of Jesus Christ. We must all appear before the bema seat, or judgement bench, of Jesus Christ.

Is this for the believers, or the unbelievers? I thought God forgot all the bad things that we have done, and all the sins that we have committed?

This appearance before God the Son is not for our condemnation—it is for our rewards! “That each one may receive the things done in the body...”

Now, “receive”, used here, means to “receive back”, “to get an equivalent”, or “to get one’s due”. The believer will be either approved, or ashamed. (see 5:3, Luke 19:11-26; 1 Cor 3:14; 1 John 2:28, 2 John

7,8.)

With this in mind, this truth should dramatically change the way we live, for our actions will be evaluated by our Master!

To answer a question that I posed before...Isn't this judgment for non-believers?

No. The Great White Throne Judgment (Revelation 20:11-15) is their Day, when they find out that their names are not written in the Lamb's Book of Life.

What a terrible fate that awaits those who have rejected Jesus Christ as their Lord! Imagine that, taking your place in the lake of fire, right beside the devil and his unholy demons... To be tormented forever and ever...

As Paul shouts, "be reconciled to God!" Accept this free gift today! Now is the day of salvation!

"Today, if you will hear His voice, do not harden your hearts." (Heb 4:7)

On to verse 11...

2 Cor 5:11

11 Knowing, therefore, the terror of the Lord, we persuade men; but we are well known to God, and I also trust are well known in your consciences.

Knowing all this, Paul does what WE need to do: persuade men, women, and children!

12 For we do not commend ourselves again to you, but give you opportunity to glory on our behalf, that you may have an answer for those who boast in appearance and not in heart.

Paul was defending the integrity of his ministry, not boasting.

13 For if we are beside ourselves, it is for God; or if we are of sound mind, it is for you.

Paul's motive for ministry was for the glory of God, and for the good of others, not his own glory.

14 For the love of Christ compels us, because we judge thus: that if One died for all, then all died;

15 and He died for all, that those who live should live no longer for themselves, but for Him who died for them and rose again.

We need to live for Christ! (Gal 2:20)...

Gal 2:19-21

20 I have been crucified with Christ; it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me.

2 Cor 5:16

16 Therefore, from now on, we regard no one according to the flesh. Even though we have known Christ according to the flesh, yet now we know Him thus no longer.

Believers should not evaluate Christ, or anybody else, for that matter, in the flesh. This is the way that people typically evaluate, and judge one another.

17 Therefore, if anyone is in Christ, he is a new creation; old things have passed away; behold, all things have become new.

This is a famous Scripture. If anyone is in Christ, he is a new creation. He is born again.

What are the “old things” that has passed away? What does that mean?

Col 3:5-7

5 Therefore put to death your members which are on the earth: fornication, uncleanness, passion, evil desire, and covetousness, which is idolatry. 6 Because of these things the wrath of God is coming upon the sons of disobedience, 7 in which you yourselves once walked when you lived in them.

Also, these lovely character traits, these old clothes that we USED to put on...

Col 3:8-10

8 “But now you yourselves are to put off all these: anger, wrath, malice, blasphemy, filthy language out of your mouth. 9 Do not lie to one another, since you have put off the old man with his deeds, 10 and have put on the new man who is renewed in knowledge according to the image of Him who created him...”

When we are in Christ, and He is in us, we are new creations! That which is born of Spirit, is spirit. We no longer walk in the flesh, and we no longer live to commit these sins—NO, we now hunger and thirst for righteousness!

Verse 18...

18 “Now all things are of God, who has reconciled us to Himself through Jesus Christ, and has given us the ministry of reconciliation...”

Because of what Jesus did on the cross, by paying the price for our sins, and dying in our place, (propitiation), He satisfied God’s righteous demands (by being a perfect sacrifice, without spot or blemish, and sinless).

The Greek word for “Reconcile”, is “Katallasso”. God Himself, by taking upon Himself our sin and becoming an atonement, establishes a relationship of peace with mankind, while the demands for His justice have been hitherto prevented. (Dr. Spiros Zodhiates, Th.D)

In “Katallasso”, God is the subject... man is the object.

Now get this... While hilasmos (2434), which means propitiation (1John 2:2; 4:10), and halaskomai (2433) which means to make reconciliation (Luke 18:13; Heb 2:17); while these aim at AVERTING God’s wrath, Katallasso implies that God has laid aside or withdrawn His wrath!

You see, because of what Jesus did on the cross, by being sin for us, and paying God's penalty for our sins, God, on His own, has laid aside His wrath! He has withdrawn His wrath from us.

Now, in verse 18 here, Paul also says that we have been given the ministry of reconciliation. This means that we can tell people what God has done for us, and that THEY can be reconciled to God, too!

This verse is so important. And it all is given to us, as a free gift, when we believe in Jesus Christ...

5:1 Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ, 2 through whom also we have access by faith into this grace in which we stand, and rejoice in hope of the glory of God. (Rom 5:1)

The grace in which we stand has been imputed to us, through Jesus Christ! Our peace is the peace that comes from being reconciled to God!

On to verse 19...

19 that is, that God was in Christ reconciling the world to Himself, not imputing their trespasses to them, and has committed to us the word of reconciliation.

20 Now then, we are ambassadors for Christ, as though God were pleading through us: we implore you on Christ's behalf, be reconciled to God.

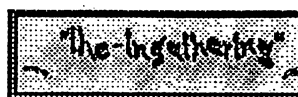
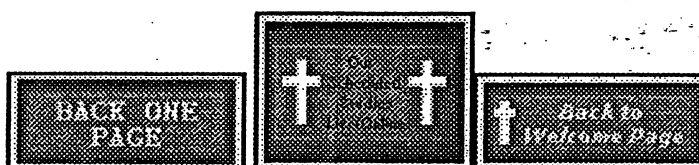
21 For He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him.

I love that verse: He (GOD) made Him (Jesus Christ, Lamb of God) who knew no sin, to be sin for us... So that God, in His courtroom, could shout: NOT GUILTY!!!

NOT GUILTY

NOT GUILTY—In Jesus' name!

END OF CHAPTER 5



John Mark
Ministries

[Home](#)

[Leadership & Practical
Theology](#)

[Why Are There Not More
Workers?](#)

Articles:

[Prev](#)

[Third Great Reformation
Envisaged](#)

[Next](#)

[Are We Fracturing The
Fellowship?](#)

Why Are There Not More Workers?

Clergy/Leaders' Mail-list No. 0-012

By George Verwer

We are in contact with church and mission agencies all over the world and the one thing they all have in common is that they need WORKERS. Most are even praying for those who will come short-term and help in the task. The bigger demand is for long-term workers of some level of maturity.

We are especially in touch with those working in the 10/40 Window and it is clear that thousands of workers are needed there, including those who will go as tentmakers. **MOST PEOPLE EXPECTED MANY MORE TO BE THERE BY NOW.** I am sometimes asked the question, "Why are there not more workers, especially among the more unreached peoples?"

As we have attempted to work with people around the world, we have discovered many reasons why we are not seeing more workers, especially long-term workers. In my new book *Vision, Grace, Action*, I speak more extensively about this subject, but I want to briefly list some of the obstacles in this letter. I believe this will help us better to "count the cost" as we are told in Luke 14:25 - 33 and it will enable us to act and pray more intelligently.

1. **Lack of Vision.** Only a few seem to actually have the vision in the first place, both of the need as well as the amazing opportunities. Others don't have a vision to send out workers, especially from their own church.

2. **Lack of Prayer.** Matt. 9: 35 - 38 makes the command about prayer very clear. Despite all the talk and statistics about prayer and some wonderful prayer events and movements, we have to admit that the average church is not a praying church. They may boast of a prayer meeting, but usually only a few people attend and there is often very little prayer for workers and the Unreached. It seems that few leaders and believers, and even missionaries, have a disciplined prayer life and ministry. Praise God for every exception and I hope you are one of them, but I am referring to the overall average. Prayer movements have also been invaded by ridiculous and extreme ideas which have brought division and discouragement to many. Unrealistic expectation created by certain brands of extremism have also left many confused and discouraged. Praise God for His mercy and the way He keeps working in the midst of the mess.

3. **Apathy among God's People.** I think all would agree that this is the overwhelming hindrance to all we want to do for the Kingdom. This is one of the reasons the prayer for revival movements have become such a major emphasis in some places. Some people have wondered why I sometimes get associated with some people or churches which may seem extreme, and I can only say that I am trying to stay in fellowship with the whole body of Christ. As someone once said, (I think it was Brother Andrew) "It's

however said, "Yes, but at least a corpse will not jump up and stab you in the back. " I must confess I'm thrilled when I hear of people and churches coming alive and only hope and pray that the people will be disciplined and trained so that they go on as real marathon runners for God! I'm still convinced that, "The crisis without the process will become an abscess."

4. **Lack of Biblical Generosity.** Everyone knows that the lack of funds is hindering God's work and certainly hindering the sending out of missionaries. I have a tape on this subject, if you are interested. There are powerful exceptions, especially when a local church wants to put up a new building. I know that many generous people are reading this and I thank God for you. I know some people are extreme as I was (some would say I still am) as I want to live on the basic essentials and pour everything into world evangelisation. By the way, many people believe that without this "extreme " OM might have died in the first couple of years when so little money was coming in. Who knows? All surveys show that only a tiny percentage of money goes outside one's own church and then their own nation. There are powerful exceptions especially for relief and development when there is a huge disaster somewhere. Some even think it is better to send money rather than workers, which again is foolish because it must be both. In the midst of this, let's stay grace-awakened and realise that the Lord does lead different people in different ways, and let's beware of legalistic judgmentalism.

5. **Legalism.** God is using His Word and many great books about grace to set people free from this, but it is a long hard road and in many parts of the world, legalism reigns supreme not only in local churches, but in whole denominations. Many feel very threatened by this movement of grace that is taking place. It seems easier to hold God's people together (and we all need loyalty and unity) by the law and all the added "distinctives" which are often just man-made rules and regulations than by grace, love, reality and the freedom of the Holy Spirit. We are also learning the hard way that grace without discipline can often lead to disgrace. Grace does not lay aside basic biblical commandments, but rather brings them into balance and the right priority.

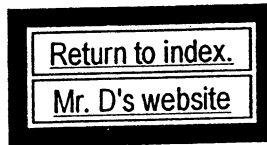
6. **Negative Reports** In anything as big as the modern missions movement, there will always be lots of bad news. We know that bad news travels faster than good news and we now have the Web to help. Old-fashioned gossip and misinformation still cause more harm than the Web. I personally have failed in this area and in recent decades have tried to put a greater emphasis on Spirit-controlled speech. Some churches, after sending out one worker, sometimes only short-term, have stopped sending people after their worker came back with a bad report or maybe defeated in their own life. It's clear to me that without discernment, grace and forgiveness, there is no way forward.

7. **Biblical Compromise.** I'm reading a power book right now showing the drift even on the part of missionaries and leaders away from some of the basics of God's Word. Universalism used to be considered part of the package of liberal theologians who did not believe in any case that the Bible was God's Word. But now in various forms, it seems to have invaded our evangelical and biblical communities. Ignorance of the Bible in general seems to be on the increase and that doesn't help. It is not easy as a book lover and pusher to say this, but I must say it... some so-called Christian books have done great harm to the work of God and world evangelisation. Many seem to be over-reacting to extreme brands of fundamentalism and I can sympathise, but we must always be careful of over-reacting and acknowledge that because of our own weakness and humanness, it is not easy to be totally objective about many of these things. That is one of the reasons we know that real unity in the years to come will be in the midst of great diversity.

I hope my words here will drive all of us to our knees. Don't worry about some little thing I have said that you don't like or agree with, but rather be pro-active and ask God what He is trying to say to you personally. We especially pray that people who read this will become more active in reaching the world with the gospel as a go-er, a sender, or both. We hope you will link with us in networking with mission mobilisers around the globe.

It is harvest time and more churches and people on the field and home are involved in missions than ever before. Of course, Satan is attacking in vicious ways on every level. More than ever, let's take the shield of faith and stand against them in the power of the Holy Spirit.

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RECONCILIATION

DEFINITION: Thayer as quoted in Pardington states, "The word is used in the New Testament...of the restoration of the favor of God to sinners that repent and put their trust into the expiatory death of Christ" (Pardington, Rev. George P. Ph.D.; "OUTLINE STUDIES IN CHRISTIAN DOCTRINE"; Harrisburg, PA: Christian Publications, 1926, p 254)

"Reconciliation is the restoration to friendship and fellowship after estrangement. Old Testament reconciliation contains the idea of an atonement or covering for sin" (Taken from: "UNGER'S BIBLE DICTIONARY"; Unger, Merrill F.; Copyright 1957, Moody Bible Institute of Chicago; Moody Press. Used by permission.)

RECONCILIATION IN THE OLD TESTAMENT:

"And he slew [it]; and Moses took the blood, and put [it] upon the horns of the altar round about with his finger, and purified the altar, and poured the blood at the bottom of the altar, and sanctified it, to make reconciliation upon it." (Leviticus 8:15)

"And the priests killed them, and they made reconciliation with their blood upon the altar, to make an atonement for all Israel: for the king commanded [that] the burnt offering and the sin offering [should be made] for all Israel." (2 Chronicles 29:24)

"And one lamb out of the flock, out of two hundred, out of the fat pastures of Israel; for a meat offering, and for a burnt offering, and for peace offerings, to make reconciliation for them, saith the Lord GOD. 16 All the people of the land shall give this oblation for the prince in Israel. 17 And it shall be the prince's part [to give] burnt offerings, and meat offerings, and drink offerings, in the feasts, and in the new moons, and in the sabbaths, in all solemnities of the house of Israel: he shall prepare the sin offering, and the meat offering, and the burnt offering, and the peace offerings, to make reconciliation for the house of Israel." (Ezekiel 45:15-17)

"Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy." (Daniel 9:24)

These are the references where the term reconciliation appears in the Old Testament. Let us gather some facts from these verses.

1. There was shedding of blood in preparation for reconciliation. The blood was a means by which the altar was purified, so that sacrifices could be offered for reconciliation. (Lev. 8:15)

2. There was a shedding of blood to make reconciliation for the nation of Israel. (2 Chronicles 29:24)
3. There will be offerings of animals in the Millennial Kingdom for the people of Israel. It is not known just why these offerings will be given. The Lord will be in their presence and Israel will have turned to Him nationally. Whether they will be under the sacrificial system literally or for a memorial, we are not told. (Ezekiel 45:15-17)

It is of note that the offerings for reconciliation were commanded by God, not devised by man. Again, we see that the different items of salvation are God's idea!

4. In this passage as well as the others, reconciliation is linked to the sin of the people. The sin was separating the people from God. (Daniel 9:24)

The question that might come to mind is this. Is reconciliation a prerequisite for salvation? We always tie reconciliation directly to salvation, but should we.

It would seem that these verses show reconciliation to be the restoration of fellowship between Israel and God. Salvation is not mentioned in these texts. It seems, at least in the Old Testament, that reconciliation may be that action which brings the believer back into fellowship with God.

It seems that Lev. 16:20 might back up this idea. It mentions a reconciling of places rather than people. It seems that the term has the idea of correcting a relationship. In the case of the holy place, it was correcting from impure to pure.

Now let us move on to the New Testament.

RECONCILIATION IN THE NEW TESTAMENT:

WORDS USED

I will list the words and the passages where they appear. Comments will be made as needed. (All usages of the words are listed.)

VERBS

"katallasso" (Strong's 2644) "properly denotes to change, exchange (especially of money); hence, of persons, to change from enmity to friendship, to reconcile." (Vine, W. E.; "AN EXPOSITORY DICTIONARY OF NEW TESTAMENT WORDS"; Old Tappan, NJ: Fleming H. Revell Co.)

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." It seems that we may have been reconciled even before we were saved. It seems that the term relates to that action of Christ which made it possible for God and man to have fellowship. It is a changing in the relationship.

I Cor. 7:11 "But and if she depart, let her remain unmarried, or be reconciled to [her] husband; and let not the husband put away [his] wife." Though this passage is speaking of marriage and separation, it depicts the action by which the wife can be brought back into a proper marriage relationship with her husband. The term reconciliation again seems to mean the action of repairing a relationship.

II Cor. 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;" Here we see that it was God's idea to reconcile us to Himself. It is also shown here that it is our responsibility to share the Gospel so that others might also be reconciled to Him. II Cor. 5:19-20 adds to this thought.

"apokatallasso" (Strong's 604) "to reconcile completely...to change from one condition to another, so as to remove all enmity and leave no impediment to unity and peace" (Vine)

Eph. 2:16 "And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby:" This passage indicates that there was enmity between God and man, but that the enmity was done away with by the cross. Again, it would seem that Christ's work repaired a relationship, but it does not indicate that this is indeed, salvation. Salvation was made a possibility because man was reconciled with God through the cross.

Col. 1:20 "And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, [I say], whether [they be] things in earth, or things in heaven."

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

"diallasso" (Strong's 1259) "to effect an alteration, to exchange, and hence, to reconcile, in cases of mutual hostility yielding to mutual concession" (Vine)

Matt. 5:24 "Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." This shows the repairing of a relationship as has been mentioned before.

NOUNS

"katallage" (Strong's 2643) "primarily an exchange, denotes reconciliation, a change on the part of one party, induced by an action on the part of another" Vine.

Rom. 5:11 "And not only [so], but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement." The word we are looking for in this text is atonement. It is normally translated reconciliation.

Rom. 11:15 "For if the casting away of them [be] the reconciling of the world, what [shall] the receiving [of them be], but life from the dead?" This pictures the world reconciled. It seems that reconciliation was provided for all of mankind, through the cross of Christ. Christ's action repaired the relationship between God and man. All has been done by Christ, so that man can come to God. If man refuses, then this results in his eternal position in the Lake of Fire.

results in his eternal position in the

II Cor. 5:18, 19 "And all things [are] of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;" 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."

"hilaskomai" (Strong's 2433) It is translated merciful in Luke

18:13 and reconciliation in Heb. 2:17. (This term is related to the Greek term translated propitiation. Ro. 3:25; Heb 8:12)

Lu. 18:13 "And the publican, standing afar off, would not lift up so much as [his] eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner."

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."

Let us recap what we have learned from these passages.

1. We were enemies when we were reconciled. Rom. 5:10; 11:15; Eph. 1:21
2. We were reconciled to God. Rom. 5:10; II Cor. 5:18-20; Eph. 2:16. This reconciliation was a restoration of man to God, not the other way around.
3. We were reconciled by Jesus Christ. Rom. 5:10; 5:11; II Cor. 5:18-20/by His death Rom. 5:10/by His blood Col. 1:20.
4. We went away from God by our own will, and now Christ makes it possible for us to return. Though this verse deals with marriage it gives the essence of the term. That is one that has gone away of her own will is to return. I Cor. 7:11
5. We are ministers and ambassadors of reconciliation to the world. II Cor. 5:18-20
6. The world is in view when God was reconciling. II Cor. 5:18-20
7. We are to beseech the lost to be reconciled to God. (We do this in Christ's stead.) II Cor. 5:18-20
8. God has COMMITTED the job of reconciliation to the saved! II Cor. 5:18-20
9. We are reconciled WITH the Jews, unto God. Eph. 2:16
10. There is more to reconciliation than man alone. Col. 1:20, "And, having made peace through the blood of his cross, by him to reconcile all things unto himself - by him, I say, whether they be things in earth, or things in heaven."

The earth and heaven are under duress in some manner due to the fall of man. The ground only was cursed in Genesis three, however this verse would indicate that the whole of creation is in the backwash of man's sin and fall.

All things have been reconciled unto Christ. The completion of this is yet to come, but the provision has been made for all things to be reconciled unto him. In the creature realm it is limited to those that can and do choose to respond to that reconciliation. (The angels can't, but man can, if he desires.)

11. Reconciliation should cause joy in our lives. Rom. 5:11, "And not only [so], but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement."

Thiessen relates the terms propitiation and reconciliation thusly: "The two ideas seem to be related to each other as cause and effect: Christ's death 'propitiated' God, and as a result he is 'reconciled'" (Thiessen, Henry C.; "LECTURES IN SYSTEMATIC THEOLOGY"; Grand Rapids: Wm. B. Eerdmans, 1949, p 327)

He relates an apt illustration. "At first God and man stood face to face with each other. In sinning, Adam turned his back upon God. Then God turned His back upon Adam. [due to His justice demanding He turn away from sin.] Christ's death has satisfied the demands of God and now God has again turned His face toward man. It remains for man to turn round about and face God. Since God has been reconciled by the death of His Son, man is now entreated to be reconciled to God." (Thiessen, p 327-328)

Have you really thought about all that we have been studying to this point? Have we really gotten hold of the truths that we have been studying? II Cor. 5: 18-19 states "And all things are of God, who hath reconciled us to himself by Jesus christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ reconciling the world unto himself, not imputing their trespasses unto them, [This almost sounds like God has not been keeping track of sins since the cross. This would be a good study sometime!] and hath committed unto us the word of reconciliation."

"GOD WAS IN CHRIST RECONCILING THE WORLD UNTO HIMSELF"

IF WE BELIEVE THAT CHRIST died for all sin - the sin of the world - IF WE BELIEVE THAT CHRIST propitiated God for the whole world-IF WE BELIEVE THAT CHRIST reconciled the whole world - IF WE BELIEVE THAT CHRIST did all there was to do to bring the sinner to a point that all he had to do was to reject or accept Christ's sacrifice for his sin - THEN - We have the sinner at what position before God? Think about it. What position is the lost person in today, before almighty God?

IS HE NOT AT THE POINT OF ADAM IN THE GARDEN IN ESSENCE - TRUE HE IS IN A DREADFUL STATE OF SIN AND ALL ITS RAMIFICATIONS BUT ISN'T HE AT THE SAME DECIDING POINT THAT ADAM WAS?

"DO I WANT TO OBEY GOD, OR DO I WANT TO DO MY OWN THING? In reality I believe that is just were lost mankind is today, and has been since the cross!

Thus, one that argues against the total depravity of man being based on the sin of Adam - he argues a mute question. It really doesn't matter in the context of salvation.

THE WORD OF GOD STATES THAT CHRIST HAS PAID THE PRICE, AND THAT YOU MUST RECEIVE HIS WORK, OR SPEND ETERNITY IN THE LAKE OF FIRE.

YOU WILL ACCEPT THAT IMPERATIVE OR REJECT IT. IN SO DOING YOU ACCEPT OR REJECT GOD'S INJUNCTION TO ADAM TO OBEY GOD.

The application of this thinking is to the fact that we are all like Adam - we all chose to sin. Thus at the point of decision which God has so graciously brought us through His Son, we will as Adam - reject God's injunction to obey. **THUS, WE HAVE THE TOTAL DEPRAVITY OF MAN PROVEN AS WELL AS THE ELECTION AND DRAWING OF THE HOLY SPIRIT OF THE ELECT TO GOD!**

HE DID HIS PART. "That man is an utterly lost sinner who could never find his own way back to God, is a very unpalatable truth for the average natural man or woman. We all like to think that there is something we can do to help save ourselves, whereas, according to God's Word we are not only lost, but without ability to retrieve our condition. It is remarkable how apt the colored folks are in quick illustrations of spiritual realities, as the following instance will show.

"A recent convert, a colored man, rose in a meeting to give his testimony to the saving grace of God. He told how the Lord had won his hear and given deliverance from the guilt and power of sin. He spoke of

Christ and His work, but said nothing of any efforts of his own.

"The leader of the meeting was of a legalistic turn of mind, and when the negro's testimony was ended, he said, 'Our brother has only told us of the Lord's part in his salvation. When I was converted there was a whole lot I had to do myself before I could expect the Lord to do anything for me. Brother, didn't you do your part first before God did His?' The other was on his feet again in an instant and replied: 'Yes, sah, Ah clear done forgot. Ah didn't tell you 'bout my pard, did I? Well, Ah did my part for over thirty years, runnin' away from God as fast as evah my sins could carry me. That was my part. An' God took aftah me till He run me down. That was His part.' It was well put and tells the story that every redeemed sinner understands." (Ironsides/"ILLUSTRATIONS OF BIBLE TRUTHS")

Let us close with a summation of the doctrine by Unger. "By this change lost humanity is rendered savable. As a result of the changed position of the world through the death of Christ the divine attitude toward the human family can no longer be the same. God is enabled to deal with lost souls in the light of what Christ has accomplished. (Taken from: "UNGER'S BIBLE DICTIONARY"; Unger, Merrill F.; Copyright 1957, Moody Bible Institute of Chicago; Moody Press. Used by permission.)

Reconciliation

II COR. 5

17 Therefore if any man be in Christ, he is a new ²⁵³⁷ creature. ²⁹³⁷ old things are passed away; behold, all things are ¹¹ become new.

18 And all things are of God, who hath ²⁶⁴⁴ reconciled us to himself by Jesus Christ, and hath ²⁶⁴³ given to us the ministry of reconciliation.

19 To wit, that God was in Christ, ⁵⁵⁴⁷ reconciling the world unto himself, not imputing ³⁶⁴⁹ their trespasses unto them; and hath ³⁹⁰⁰ committed unto us the word of reconciliation.

20 Now then we are ambassadors ¹²⁴³ for Christ, as though God did ¹²⁴³ beseech you by us: we pray you in Christ's stead, be ye ²⁶⁴⁴ reconciled to God.

21 For he hath ¹⁰⁷⁷ made him to be sin for us, who knew no sin; that we might be ¹³⁴³ made the righteousness of God in him.

καταλλάγη, -της, ἡ; (καταλλάσσω, q. v.); 1 exchange; of the business of money-changers, exchanging equiv. values [(Aristot., al.)]. Hence 2 adjustment of a difference, reconciliation, restoration to favor, [fr. Aeschyl. on]; in the N. T., of the restoration of the favor of God to sinners that repent and put their trust in the expiatory death of Christ: 2 Co. v. 18 sq.; w. the gen. of the one received into favor, τοῦ κόσμου (opp. to ἀποβολῆς), Ro. xi. 15; καταλλαγὴν δαίμονες, we received the blessing of the recovered favor of God, Ro. v. 11; w. the gen. of him whose favor is recovered, 2 Macc. v. 20. 2644] μετὰ ἑαυτοῦ; 1 aor. ptc. καταλλάξας; 2 aor. pass. καταλλάγην; prop. to change, exchange, as coins for others of equal value; hence to reconcile (those who are at variance): τῶναι, as τοὺς Θεβαίους καὶ τοὺς Πλαταιέας, Hdt. 6; 108; καταλλάξεν σφῶας of Πάριος, 5, 29; Aristot. oecon. 2, 15, 9 [p. 1348, 9] καταλλάξεν αὐτοὺς πρὸς ἀλλήλους; pass. τῶι, to return into favor with, be reconciled to, one, Eur. Iph. Aul. 1157; Plat. rep. 8 p. 566 e.; πρὸς ἀλλήλους, Thuc. 4, 59; but the Pass. is used also where only one ceases to be angry with another and receives him into favor; thus καταλλάγει, received by Cyrus into favor, Xen. an. 1, 6, 1; καταλλάττεται πρὸς ἀντήν, regained her favor, Joseph. ant. 5, 2, 8; and, on the other hand, God is said καταλλάγηται τῶν, with whom he ceases to be offended, to whom he grants his favor anew, whose sins he pardons, 2 Macc. i. 5; vii. 33; viii. 29; Joseph. ant. 6, 7, 4 cf. 7, 8, 4, (so ἐπικατάλλαττεσθαι τῶν, Clem. Rom. 1 Cor. 48, 1). In the N. T. God is said καταλλάσσει 2 εἰς ἑαυτὸν τῶν, to receive one into his favor, [A. V. reconcile one to himself] 2 Co. v. 18 sq. (where in the added ptc. two arguments are adduced which prove that God has done this: first, that he does not impute to men their trespasses; second, that he has deposited the doctrine of reconciliation in the souls of the preachers of the gospel); καταλλάγηται τῷ Θεῷ, to be restored to the favor of God, to recover God's favor, Ro. v. 10 [but see ἐχθρός, 2]; καταλλάγητε τῷ Θεῷ, allow yourselves to be reconciled to God; do not oppose your return into his favor, but lay hold of that favor now offered you, 2 Co. v. 20. of a woman: καταλλάγητε τῷ ἀνδρὶ, let her return into harmony with [A. V. be reconciled to] her husband, 1 Co. vii. 11. Cf. Fritzsche on Rom. vol. i. p. 276 sqq. [who shows (in opp. to Tittmann, N. T. Syn. i. 102, et al.) that καταλλάσσω and διαλλάσσω are used promiscuously; the prepp. merely intensify (in slightly different modes) the meaning of the simple verb, and there is no evidence that one compound is stronger than the other; διαλλ. and its derivatives are more common in Attic, καταλλ. and its derivatives in later writers. COMP.: ἀποκαταλλάσσω.]
κατάλοιπος, -ου, (λοσιός), left remaining: [of κατάλοιποι τ. ἀσθένειαι A. V. the residue of men], Acts xv. 17. (Plat., Aristot., Polyb.; Sept.)
κατάλυμα, -τος, τό, (fr. καταλύω, c.; q. v.), an inn, lodging-place: Lk. ii. 7 (for ἵκη, Ex. iv. 24); an eating-room, dining-room, [A. V. guest-chamber]: Mk. xiv. 14; Lk. xxii. 11; in the same sense for πρῶτον, 1 S. ix. 22. (Polyb. 2,

Reconciliation

STRONG'S

- 2643. καταλλαγή katallagē, kat-al-lag-ay; from 2644; exchange (fig. adjustment), i.e. restoration to (the divine) favor.—atonement, reconciliation (-ing).
- 2644. καταλλάσσω katallássō, kat-al-las-so; from 2596 and 236; to change mutually, i.e. (fig.) to compound a difference.—reconcile.
- 604. ἀποκατάλλασσω apokatalássō, ek-al-las-so; from 575 and 2644; to reconcile fully.—reconcile.

VINE'S

2. ἀποκατάλλασσω (ἀποκατάλλάσσω, 604), "to reconcile completely" (ἀπο, from, and No. 1), a stronger form of No. 1, "to change from one condition to another," so as to remove all enmity and leave no impediment to unity and peace, is used in Eph. 2:16, of the "reconciliation" of believing Jew and Gentile "in one body unto God through the Cross"; in Col. 1:21 not the union of Jew and Gentile is in view, but the change wrought in the individual believer from alienation and enmity, on account of evil works, to "reconciliation" with God; in v. 20 the word is used of the divine purpose to "reconcile" through Christ "all things unto Himself..."

1. katallássō (καταλλάσσω, 2644) properly denotes "to change, exchange" (especially of money); hence, of persons, "to change from enmity to friendship, to reconcile." With regard to the relationship between God and man, the use of this and connected words shows that primarily "reconciliation" is what God accomplishes, exercising His grace towards sinful man on the ground of the death of Christ in propitiatory sacrifice under the judgment due to sin 2 Cor. 5:19; where both the verb and the noun are used (cf. No. 2, in Col. 1:21). By reason of this men in their sinful condition and alienation from God are invited to be "reconciled" to Him that is to say, to change their attitude, accept the provision God has made, whereb their sins can be remitted and they themselves be justified in His sight in Christ.

Rom. 5:10 expresses this in another way: "For if, while we were enemies, we were reconciled to God through the death of His Son..."; that we were "enemies" not only expresses man's hostile attitude to God but signifies that until this change of attitude takes place men are under condemnation, exposed to God's wrath. The death of His Son is the means of the removal of this, and thus we "receive the reconciliation," v. 11, RV. This stresses the attitude of God's favor toward us. The KJV rendering "atonement" is incorrect. Atonement is the offering of Christ under divine judgment upon sin. We do not receive atonement. What we do receive is the result, namely, "reconciliation."

The removal of God's wrath does not contravene His immutability. He always acts according to His unchanging righteousness and lovingkindness, and it is because He changes not that His relative attitude does change towards those who change. All His acts show that He is Light and Love. Anger, where there is personal element, is a sign of moral health and if only, it is accompanied by grief. There can be truest love along with righteous indignation, Mark 3:5, but love and enmity cannot exist together. It is important to distinguish "wrath" and "hostility." The change in God's relative attitude toward those who receive "reconciliation" only proves His real unchangeableness. Not once is God said to be "reconciled." The enmity is alone on our part. It is we who needed to be "reconciled" to God. God to us, and it is propitiation, which righteousness and mercy have provided, that makes the "reconciliation" possible to those who receive it.

katallagē (καταλλαγή, 2643), akin to 4 No. 1, primarily "an exchange," denotes "reconciliation," a change on the part of one person induced by an action on the part of another. In the NT, the "reconciliation" of men to God is His grace and love in Christ. The word is used in Rom. 5:11 and 11:15. The occasioning cause of the world-wide proclamation of "reconciliation" through the gospel, was the casting a (partially and temporarily) of Israel. A relationship Godward is offered to the Gentile in the gospel. The word also occurs in 2 Cor. 5:18, 19, where "the ministry of reconciliation" and "the word of reconciliation" are not the ministry of teaching the doctrine of expiation but that of beseeching men to be "reconciled" to God on the ground of what God has wrought in Christ. See No. 1, above. ¶

EXCHANGE, *n.* In commerce, the act of giving one thing or commodity for another; barter; traffick by permutation, in which the thing received is supposed to be equivalent to the thing given.

Joseph gave them bread in exchange for horses. Gen. xlvii.

2. The act of giving up or resigning one thing or state for another, without contract.
3. The act of giving and receiving reciprocally; as an exchange of thoughts; an exchange of civilities.
4. The contract by which one commodity is transferred to another for an equivalent commodity.
5. The thing given in return for something received; or the thing received in return for what is given.

There's my exchange.

Shak.

In ordinary business, this is called change.

res-to-ra-tion (res'to rā'shən), *n.* 1. a restoring; bringing back to a former or normal condition: the restoration of a man to his office, the restoration of peace after war. 2. a being restored; recovery: a restoration from sickness. 3. something restored.

re-store (ri stōr', -stōr'), *v. t.* -stored, -storing. 1. to bring back; establish again: to restore order. 2. to bring back to a former condition or to a normal condition: to restore an old house, to restore a painting, to restore a person to consciousness.

har-mo-ny (hār'mō nē), *n., pl. -nies.* 1. agreement of feeling, ideas, or actions; getting along well together: The two brothers lived and worked in perfect harmony. 2. an orderly or pleasing arrangement of parts: a going well together: His plans are in harmony with mine. Colors, as well as chords, can express harmony or dissonance. 3. Music. a. a sounding together of two or more tones in a chord. b. the structure of a piece of music in relation to the chords of which it consists, as distinguished from melody and rhythm. c. a study of chords and of relating them to successive chords. 4. a sweet or musical sound; music. 5. a grouping of passages on the same subject from different stories or accounts, showing their points of agreement: a harmony of the Gospels. [*< Old French harmonie, learned borrowing from Latin harmonia < Greek harmoniā concord (of sounds), agreement; a joining < harmōs joint, fastening; -Syn. 1. unity, friendship. 2. congruity.*]

FRIEND, *n.* friend. [*Sax. freond, the participle of freon, to free, to love; contracted from frigan, to free; G. freund; D. vriend; Dan. frende; Sw. frände. We see the radical sense is to free; hence, to be ready, willing, or cheerful, joyous, and allied perhaps to frolick.*]

One who is attached to another by affection; one who entertains for another sentiments of esteem, respect and affection, which lead him to desire his company, and to seek to promote his happiness and prosperity; opposed to foe or enemy.

A friend loveth at all times. Prov. xvii.
There is a friend that sticketh closer than a brother. Prov. xviii.

3. One not hostile; opposed to an enemy in war.

Shak.

3. One reconciled after enmity. Let us be friends again.

4. An attendant; a companion. Dryden.

5. A favorer; one who is propitious; as a friend to commerce; a friend to poetry; a friend to charitable institutions.

6. A favorite. Hushai was David's friend.

7. A term of salutation; a familiar compellation.

Friend, how camest thou in hither? Matt. xvii.

So Christ calls Judas his friend, though a traitor. Matt. xxvi.

8. Formerly, a paramour.

9. A friend at court, one who has sufficient interest to serve another. Chaucer.

ADJUST, *v. t.* [*Sp. ajustar; Port. id; It. agguistare; Fr. ajuster, to fit or frame; of L. ad, and justus, just, exact. See Just.*]

1. To make exact; to fit; to make correspondent, or conformable; as, to adjust a garment to the body, an event to the prediction, or things to a standard.

Swift. Locke. Addison.

2. To put in order; to regulate or reduce to system; as to adjust a scheme; to adjust affairs.

3. To make accurate; to settle or bring to a satisfactory state, so that parties are agreed in the result; as to adjust accounts; the differences are adjusted.

ADJUSTED, *pp.* Made exact or conformable; reduced to a right form or standard; settled.

ADJUSTER, *n.* A person who adjusts; that which regulates.

ADJUSTING, *ppr.* Reducing to due form; fitting; making exact or correspondent; settling.

ADJUSTMENT, *n.* The act of adjusting; regulation; a reducing to just form or order; a making fit or conformable; settlement.

Watts. Woodward.

RECONCILE, *v. t.* [*Fr. reconcilier; L. reconcilio; re and concilio; con and calo, to call, Gr. καλέω. The literal sense is to call back into union.*]

1. To conciliate anew; to call back into union and friendship the affections which have been alienated; to restore friendship or favor after estrangement; as, to reconcile men or parties that have been at variance.

Go thy way; first be reconciled to thy brother. Matt. v.

We pray you in Christ's stead, be ye reconciled to God. 2 Cor. v. Eph. ii. Col. i.

2. To bring to acquiescence, content or quiet submission; with to; as, to reconcile one's self to afflictions. It is our duty to be reconciled to the dispensations of Providence.

3. To make consistent or congruous; to bring to agreement or suitableness; followed by with or to.

The great men among the ancients understood how to reconcile manual labor with affairs of state. Locke.

Some figures monstrous and misshap'd appear,

Considered singly, or beheld too near;
Which but proportion'd to their light and place,

Due distance reconciles to form and grace. Pope.

4. To adjust; to settle; as, to reconcile differences or quarrels.

RECONCILED, *pp.* Brought into friendship from a state of disagreement or enmity; made consistent; adjusted.

RECONCILEMENT, *n.* Reconciliation; renewal of friendship. Animosities sometimes make reconciliation impracticable.

2. Friendship renewed.

No cloud

Of anger shall remain, but peace assured

And reconciliation.

Millon.

RECONCILER, *n.* One who reconciles; one who brings parties at variance into renewed friendship.

Fell.

2. One who discovers the consistence of propositions.

Norris.

RECONCILIATION, *n.* [*Fr. from L. reconciliatio.*]

1. The act of reconciling parties at variance; renewal of friendship after disagreement or enmity.

Reconciliation and friendship with God, really form the basis of all rational and true enjoyment. S. Miller.

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.

9 Much more then, being now justified by his blood, we shall be saved from wrath through him.

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.

11 And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.

ROM-11

13 For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office.

14 If by any means I may provoke to emulation them which are my flesh, and might save some of them.

15 For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?

COL-1

19 For it pleased the Father that in him should all fulness dwell.

20 And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven.

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

HEB-2

16 For verily he took not on him the nature of angels; but he took on him the seed of Abraham.

17 Wherefore in all things it behooved 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.

18 For in that he himself hath suffered being tempted, he is able to succour them that are tempted.

EPH-2

16 And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby:

17 And came and preached peace to you which were afar off, and to them that were nigh.