



UPLOOK SUMMER BIBLE PROGRAM

RECONCILIATION & PEACE

FILL IN THE BLANKS

Supply the missing words as you watch the teaching video.

RECONCILIATION

1. **RECONCILIATION**: to be returned to _____ .
2. God doesn't need to be reconciled _____. We need to be reconciled _____ .
3. God has reconciled us to Himself by _____ .
4. Not only has the believer been reconciled to God, but he/she has been given a _____ of reconciliation, inviting others back into _____ .
5. God built a " _____ " between the Jewish and Gentile nations to _____ of the Messiah coming through Israel.
6. The cross brought down that middle wall and reconciled _____ and _____ in one body.
7. Not only can we be reconciled _____ , we can be reconciled _____ .

PEACE

1. People can't " _____ " with God. God has already made the way possible for us to have peace with Him. We need simply to _____ it.
2. **PEACE WITH GOD** = the _____ state of the soul. The war is _____. We've been brought _____ .
3. Christ cried out, " _____ " in the storm, resulting in _____ .
Christ cried out, " _____ " on the cross and God was at _____ with His Son's payment for sin.
4. Quote: "Peace is not the _____ of turmoil but the _____ of Christ."
5. The Lord includes believers in the _____ , one Day putting an end to the _____ caused by Satan.



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SOME HELPFUL DEFINITIONS

RECONCILIATION, *katallasso*: “to be returned to favor;” but this is necessary only on our side; God does not need to be reconciled. “Now all things are of God, who has reconciled us to Himself through Jesus Christ, and has given us the ministry of reconciliation” (2 Cor 5:18). Our message to sinners is similarly on their part alone: “we implore you on Christ’s behalf, be reconciled to God” (v 20). Paul adds the prefix *apo* to the word in Eph 2:16; and Col 1:20-21 to mean fully or completely reconciled.

In Hebrews 2:17, the word should be translated “propitiation.” This word is the same used for “mercy seat” and for God to be “propitiated” means that He has found satisfaction in the blood sprinkled there. God rests in the finished work of Christ. Specifically He has received full payment for “the sins that are past,” i.e., He was holding countless promissory notes given each year on the Day of Atonement, at which times He agreed to live another year in the midst of a sinful people, awaiting the full payment at the hand of Christ.

PEACE, *eirene*: A result of justification (see Rom 5:1), and reconciliation (see Col 1:20), it is the “tranquil state of the soul assured of its salvation through Christ, and so fearing nothing from God and content with its lot.” Christ “made peace through the blood of His cross” (Col 1:20). He “came and preached peace” (Eph 2:17). And “He is our peace” (v 14). In addition, “the fruit of the Spirit is...peace” (Gal 5:22) and “the God of peace shall bruise Satan under your feet shortly” (Rom 16:20). “Let us therefore follow after the things that make for peace” (Rom 14:19), having our “feet shod with the preparation of the gospel of peace” (Eph 6:15). Peace has been described as “not the outward absence of turmoil but the inward presence of God.” God the Father is called the “God of peace” (Heb 13:20); God the Son, the “Prince of peace” (Isa 9:6); and God the Holy Ghost provides the “bond of peace” (Eph 4:3) and “the fruit...of peace” (Gal 5:22).

RECEIVE OUR DAILY DEVOTIONS BY EMAIL. Here’s a sample:

CHRIST OUR REFUGE: “You have been... a refuge from the storm...” (Isa 25:4). The steamer *Empire State* scarcely caused a ripple that autumn evening. It was 10:30 pm. Most passengers had retired below deck when suddenly a deafening blast rocked the ship. A boiler had exploded! Panicking, everyone rushed toward the upper deck; the melee that ensued could have cost many lives. But then was heard above the ruckus a steady voice singing Wesley’s hymn, “Jesus protects; my

fears, begone: What can the Rock of Ages move? Safe in Thine arms I lay me down, Thine everlasting arms of love.” The crowd settled. Soon a deep baritone and another soprano joined in: “I rest beneath th’ Almighty’s shade, My griefs expire, my troubles cease; Thou, Lord, on whom my soul is stay’d, Wilt keep me still in perfect peace.” Dr. Walter Palmer, his wife Phoebe, and her sister, Sarah, had averted disaster that night, reminding us that there is always a Safe Place in troubled times.



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A CLOSER LOOK

Romans 11:15 says, “For if their being cast away is the reconciling of the world, what will their acceptance be but life from the dead?” Paul is speaking about the nation of Israel who officially rejected the Messiah. Therefore the gospel was now to be carried largely by Gentiles to the far corners of the world. The word “reconciling” is an accounting term, used in first century Israel to describe the business of money changers, exchanging equivalent values. We might say that, when the gospel was sent “to the Jew first” (Rom 2:10), their currency was at a premium. But now, Paul tells the at the end of the book of Acts, “Therefore let it be known to you that the salvation of God has been sent to the Gentiles, and they will hear it!” (Acts 28:28). Now the benefit the Jews had has been devalued by their rejection and the world has equal opportunity to hear the offer.

But look what’s still coming in the future! Just as their losing the role of being God’s favored people led to the Gentiles being given “the ministry of reconciliation,” so their acceptance of the Christ will be like a mass resurrection! Finally, those Jews waiting for the Messiah will receive Him and a nation will “be born at once” (Isa 66:8). Imagine a whole nation with people like David and Mary and Caleb and Hannah and Moses and Daniel! Then “the Lord will make [Israel] the head and not the tail” (Deut 28:13).

2 Corinthians 5:19 notes: “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.” The connecting words, “that is,” link us to the previous verse,

that God “has given us the ministry of reconciliation.” Many religious people have the idea that God is at war with humanity and that Jesus is ready to take our part in trying to get God to give us a break. **But who does this verse say is the One who has initiated reconciliation?**

Colossians 1:20 shows the link between our two words “reconciliation” and “peace.” The long war that humanity has foolishly waged against God can now be over through Christ’s sacrifice. His precious blood can remove the barrier of sin we have built (see Isa 59:2), walling us off from God. **But if peace is the end of hostilities, what does reconciliation add to our blessings?**

Colossians 1:21 says, “And you, who once were alienated and enemies in your mind (dianoia, the faculty of understanding) by wicked works, yet now He has reconciled.” **What is the primary area where our antipathy to God resides before salvation?**

Discuss how this explains the need for repentance (metanoia, a change of mind or understanding).

How should this reconciliation change the kind of works we do?



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SOME HELP FROM W. E. VINE

Reconciliation and the turning away of God's wrath:

There can be truest love along with righteous indignation (Mk 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 the "reconciliation" only proves His real unchangeableness. Not once is God said to be "reconciled." The enmity is alone on our part. It was we who needed to be "reconciled" to God, not God to us, and it is propitiation, which His righteousness and mercy have provided, that makes the "reconciliation" possible to those who receive it.

When the writers of the NT speak upon the subject of the wrath of God, "the hostility is represented not as on the part of God, but of man. And this is the reason why the Apostle never uses *diallasso* [a word used only in Mt 5:24, in the NT] in this connection, but always *katallasso*, because the former word denotes mutual concession after mutual hostility [frequently exemplified in the Sept.], an idea absent from *katallasso*" (Lightfoot, J.B. *Notes on the Epistles of Paul*, p 288).

The subject finds its great unfolding in 2 Cor 5:18-20, which states that God "reconciled us (believers) to Himself through Christ," and that "the ministry of reconciliation" consists in this, "that God was in Christ reconciling the world to Himself." The insertion of a comma in the AV after the word "Christ" is misleading; the doc-

trine stated here is not that God was in Christ (the unity of the Godhead is not here in view), but that what God has done in the matter of reconciliation He has done in Christ, and this is based upon the fact that "Him who knew no sin He made to be sin on our behalf; that we might become the righteousness of God in Him." On this ground the command to men is "be ye reconciled to God."

On the subject of peace:

Peace, *eirene*, "occurs in each of the books of the NT, save 1 John and save in Acts 7:26 ['(at) one again'] it is translated "peace" in the RV. It describes (a) harmonious relationships between men, Mt 10:34; Rom 14:19; (b) between nations, Lk 14:32; Acts 12:20; Rev 6:4; (c) friendliness, Acts 15:33; 1 Cor 16:11; Heb 11:31; (d) freedom from disturbance, Lk 11:21; 19:42; Acts 9:31 (RV, 'peace,' AV, 'rest'); 16:36; (e) order, in the State, Acts 24:2 (RV, 'peace,' AV, 'quietness'); in the churches, 1 Cor 14:33; (f) the harmonized relationships between God and man, accomplished through the gospel, Acts 10:36; Eph 2:17; (g) the sense of rest and contentment consequent thereon, Mt 10:13; Mk 5:34; Lk 1:79; 2:29; Jn 14:27; Rom 1:7; 3:17; 8:6; in certain passages this idea is not distinguishable from the last, Romans 5:1." (Hogg and Vine, *Notes on Thessalonians*, p 154)

"The God of peace" is a title used in Rom 15:33; 16:20; Php 4:9; 1 Thess 5:23; Heb 13:20; cp. 1 Cor 14:33; 2 Cor 13:11. The corresponding Heb. word *shalom* primarily signifies "wholeness": see its use in Josh 8:31, "unhewn;" Ruth 2:12, "full;" Neh 6:15, "finished;" Isa 42:19, marg., "made perfect."

SOME HELPFUL QUOTES...

God cannot give us happiness and peace apart from Himself, because it is not there. There is no such thing. —C.S. Lewis (1952). *Mere Christianity* (p 50). C.S. Lewis Pte. Ltd.

Here we see the infinite love of God, that He has been pleased to think of us poor creatures from everlasting and make it His work to reconcile us to Himself. And here is the foundation of the sweetness and comfort of all the mercies of God to those who are reconciled to Him: they are the fruits of the eternal love of God for us. —Jeremiah Burroughs (1599–1646), quoted Parsons B. (2006). *Assured by God* (p 37). Phillipsburg, NJ: P&R Publishing Co.



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EVEN MORE HELPFUL QUOTES...

God did not wait for a change of heart on our part. He made the first move. Indeed, He did more than that. He did all was necessary to secure our reconciliation... Even though He is the One offended by our sin, He is the One who makes amends to Himself through the death of Christ. —**J. Bridges (2002)**. *The gospel for real life* (p 94). Carol Stream, IL: NavPress

Christ is the PEACE-BRINGER for He is the promised Shiloh, “*The scepter shall not depart from Judah, nor a lawgiver from between His feet, until Shiloh come; and to Him shall the gathering of the people be*” (Gen 49:10). He is the PEACE-MAKER, for He “*made peace through the blood of His cross*” (Col 1:20). And He is the PEACE-GIVER, for “*having been justified by faith, we have peace with God through our Lord Jesus Christ*” (Rom 5:1). Isaiah prophesied that when God’s Son came, He would be called “*the Prince of Peace.*” As the Antitype of Melchizedek, He is “*King of Peace*”

(Heb 7:2). As the second Member of the triune Deity, He is “*the God of Peace*” who “*will crush Satan under your feet shortly*” (Rom 16:20). And as the Head of the Church, He is the “*Lord (kurios) of Peace*”: “*Now may the Lord of peace Himself give you peace always in every way*” (2 Thess 3:16). “*Perfect peace, and at such a time!*” (Ezra 7:12). “*For He Himself is our peace*” (Eph 2:14). — **J. B. Nicholson, Uplook**

The very first evidence of awakening grace is dissatisfaction with one’s self and self-effort and a longing for deliverance from chains of sin that have bound the soul. To own frankly that I am lost and guilty is the prelude to life and peace. It is not a question of a certain depth of grief and sorrow, but simply the recognition and acknowledgment of need that lead one to turn to Christ for refuge. None can perish who put their trust in Him. His grace superabounds above all our sin, and His expiatory work on the cross is so infinitely precious to God that it fully meets all our uncleanness and guilt. —**H.A. Ironside**, <https://www.goodreads.com/quotes/566071>

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Christ’s perfect work in reconciliation

<http://www.uplook.org/2006/10/reconciliation-2/>

Is Heaven the destination, or is He?

<http://www.uplook.org/2006/01/reconciliation/>

The Trespass Offering: restitution and reconciliation

<http://www.uplook.org/1995/05/the-trespass-offering/>

Some practical steps to peacemaking

<http://www.uplook.org/1998/02/peacemakers/>

Ingredients in practical peace

<http://www.uplook.org/1995/12/things-which-make-for-peace/>

At peace among yourselves

<http://www.uplook.org/2013/07/at-peace-among-yourselves/>

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