

## 154 – The Power of the Conciliation

***Yet all is of God, Who conciliates us to Himself through Christ, and is giving us the dispensation of the conciliation, how that God was in Christ, conciliating the world to Himself, not reckoning their offenses to them, and placing in us the word of the conciliation. For Christ, then, are we ambassadors, as of God entreating through us. We are beseeching for Christ's sake, “Be conciliated to God!”*** (2 Corinthians 5:18-20)

Hidden in the Apostle Paul's words is one of the most beautiful and affirming truths in all the Scriptures. In a few sentences, Paul painted the awesome picture of how YahHoVeH sovereignly changed the relationship of human beings to Himself. Yeshua's death not only won the **“pardon [forgiveness] of sins”** (Matthew 26:28), His death *and* resurrection provided a way for the Father to win our friendship! **“The word of the conciliation”** was unheard of in Paul's time and seems to have been virtually lost over the past 2,000 years. How the Father achieved this radical transformation and what it means to us, fills our *“God-shaped vacuum”* and touches our hearts as He shows us His.

The Father has already taken the only three steps He needs to win our friendship, all of which were made possible because Yeshua, the **“firstborn among many brethren”** (Romans 8:29), was **“obedient unto death, even the death of the cross”** (Philippians 2:8). Apart from Yeshua's sacrifice and His resurrection by the Father's sovereign act, YahHoVeH would only inspire our continued **“enmity”** (*“hostile, hating and opposing another”* – Thayer, 265), not our love.

***... the disposition of the flesh is enmity to God, for it is not subject to the law of God, for neither is it able. Now those who are in flesh are not able to please God.***

(Romans 8:7-8)

By the time we finish looking at the Father's effort to win our friendship, the only step for us to take is the one that Yeshua gave someone who needed His help, much like you and I need His help today:

***Do not fear, only believe...*** (Mark 5:36, Luke 8:50)

The man to whom Yeshua spoke could not save his sick daughter's life; He knew that Yeshua was his only hope. You and I also need Yeshua's help to save *our* lives, because we cannot do it for ourselves; He is *our* only hope. Perhaps this is why Yeshua made this bold statement to his disciple, Thomas:

***I am the Way and the Truth and the Life. No one is coming to the Father except through Me.*** (John 14:6)

Yeshua proved to us that triumph over death and dying is not only possible; but that the Father *promised* it and He will certainly do it!

**Indeed I have spoken; Indeed I shall bring it to pass!**  
**I have formed the plan; Indeed I shall do it!**  
**Hearken to Me, sturdy of heart, who are far from righteousness:**  
**I bring near My righteousness; It shall not be far off,**  
**And My salvation shall not delay...** (Isaiah 46:11-13)



*Christian teaching, in my opinion, has done more throughout its history to make enemies than friends with the Father and with His Son. So, if what you have heard before about Yeshua and about the Father has offended your sensibilities and turned you away from Them, I don't blame you and neither do They.*

*If you do not know the Messiah Yeshua personally, as Savior and Lord in your heart and in your life, I pray that He will win you over today. As you view the marvel of Yeshua's sacrifice and the grandeur of the Father's response to it, I pray you will find that all doubt and suspicion – perfectly reasonable and rational though they have been – is dissolved, and completely overwhelmed by the Father's grace and love.*

*Shall we unwrap the most awesome present from the most amazing Father ever?*



These are the three steps, which the Father has taken all on His own to win our friendship:

- 1. Justification**
- 2. Conciliation**
- 3. Salvation**

What do these words – these actions that the Father has taken – mean to us and what does each one accomplish?

**Step One: JUSTIFICATION**

**Being, then, justified by faith, we may be having peace toward God, through our Lord, Yeshua the Messiah, through Whom we have the access also, by faith, into this grace in which we stand...** (Romans 5:1-2)

My wife has shared many times with me and others, the old Baptist play on words, “*Justified: Just as if I’d never sinned.*” “**Justified**” means, “*declared, pronounced, one to be...righteous*” (Thayer). The image here is that of being pronounced *innocent* and *exonerated* of all charges. Our star witness is Yeshua, Who not only “*posted our bail,*” but also gave up His life for ours!

**Who was given up because of our offenses, and was roused because of our justifying.** (Romans 4:25)

Watch this: Yeshua was “**given up,**” i.e., sacrificed like a lamb.

**Lo! the Lamb of God Which is taking away the sin of the world!** (John 1:29)

Yeshua proved *His* righteousness by dying *in our stead* – knowingly and willingly – for *all* offenses committed by *every* man, woman, and child throughout human history. The Father pronounced *Yeshua’s righteousness* over *us* as if it were *ours*! That’s why He suffered the horrible and humiliating death, which *we* deserved. The Jews deserved it for rebelling against YahHoVeH Elohim, Who chose them, prospered and protected them...until they gave themselves to other gods. Gentiles deserved it, because they were “**alienated from the citizenship of Israel, and guests of the promise covenants, having no expectation, and without God in the world**” (Ephesians 2:12).

The “**last Adam**” *obeyed* the Father, correcting the disobedience of the “**first Adam**” (1 Corinthians 15:45). Yeshua was MADE SIN to settle the debt owed to YahHoVeH by all mankind.

**For the One not knowing sin, He makes to be a sin offering for our sakes that we may be becoming God's righteousness in Him.** (2 Corinthians 5:21)

Think of it: you and I are literally, “*guilty as sin,*” but the Father looks at Yeshua and then at us, and makes this astonishing decision:

*“I declare you ‘Not Guilty’; I declare you justified; you are made righteous by the Messiah’s faith even when His blood that was spilled over the ‘sin debt’ that began with Adam and was passed through the generations to you. You couldn’t have paid it, not even for yourself, so He paid it for you and everyone else all at once. You are made righteous upon believing in Him, and thereby believing Me. If that’s OK with you, just say ‘Yes.’”*

The Father's sovereign justifying requires only our **"faith,"** according to *Romans 5:1-2* above – simple, deliberate *trust* in the divinely-begotten Son of YahHoVeH to, in effect, *"ratify the order."* Believing the Father's word – His promise – through Yeshua's example, *"seals the deal."* As important as forgiveness is – *"pardon for wrongs and offenses committed"* (Thayer) – without *justification*, we remain **"enemies"** of YahHoVeH (Romans 5:10).

If forgiveness were all it took to win our friendship, Yeshua would still be in the tomb and His resurrection would have been unnecessary. Israel sacrificed lambs twice a day for thousands of years to obtain forgiveness, and none of those lambs was raised from the dead, they were burned up! The Apostle Paul spoke about this at a synagogue in Pisidia, Antioch:

**Let it then be known to you, men, brethren that through this One is being announced to you the pardon of sins, and from all from which you could not be justified in the law of Moses, in this One everyone who is believing is being justified.** (Acts 13:38-39)

The Father has declared us *guiltless* or *blameless*. He has *acquitted*, *exonerated*, and *vindicated* us **"gratuitously,"** (*"undeservedly,"* Thayer).

**Being justified gratuitously in His grace, through the deliverance which is in the Messiah Yeshua.** (Romans 3:24)

Yeshua's faith brought about the demonstration of *YahHoVeH's* righteousness poured out on us, for *OUR* faith.

**...having perceived that a man is not being justified by works of law, except alone through the faith of the Messiah Yeshua, we also believe in the Messiah Yeshua that we may be justified by the faith of Christ and not by works of law, seeing that by works of law shall no flesh at all be justified.** (Galatians 2:16)

**...not having my righteousness, which is of law, but that which is through the faith of Christ, the righteousness which is from God for faith...** (Philippians 3:9)

**Justification** is *"Step One"* in winning friendship between YahHoVeH and mankind. It is the *only* means by which **"we may be having peace toward God"** (Romans 5:1-2). After all, how can we remain enemies with the One Who threw out all the charges against us?



## **Step Two: CONCILIATION**

**Yet all is of God, Who conciliates us to Himself through Christ, and is giving us the dispensation of the conciliation, how that God was in Christ, conciliating the world to**

**Himself, not reckoning their offenses to them, and placing in us the word of the conciliation. For Christ, then, are we ambassadors, as of God entreating through us. We are beseeching for Christ's sake, "Be conciliated to God!"** (2 Corinthians 5:18-20)

**For if, being enemies, we were conciliated to God through the death of His Son, much rather, being conciliated, we shall be saved in His life. Yet not only so, but we are glorying also in God, through our Lord, Yeshua the Messiah, through Whom we now obtained the conciliation.** (Romans 5:10-11)

**"Conciliation"** means, *"one side only, in an estrangement"* (CLNT-KC, 56); unlike *"reconciliation,"* in which two parties end their mutual estrangement. Most Bible versions use only the word, **"reconcile,"** in place of three *different* Greek words:

- *Katallasso* = **"conciliate"** (CLNT-KC, 56)
- *Apokatallasso* = **"reconcile"** (CLNT-KC, 242 – Ephesians 2:15-16)
- *Diallassomai* = **"placate"** (CLNT-KC, 225 – Matthew 5:23-24)

**"Correctly cutting the word of [the] truth"** highlights the important differences in the meanings of these words. Arbitrarily substituting words steals the power from one of the most important messages in the Scriptures.

Paul declared that when Yeshua died, the Father, *unilaterally* ended all cause for any estrangement from Him, which had existed since **"Yahweh Elohim sent him [Adam] out of the garden...He drove the human [Adam] out"** (Genesis 3:23-24). When the Father stopped **"reckoning [our] offenses,"** He gave us a reason to remove *our* barriers between Him and us. The Father had erected only one barrier of His own:

**He set the cherubim and the flame of the revolving sword to guard the way to the tree of life.** (Genesis 3:24)

YahHoVeH removed that barrier when Yeshua died:

**Now Yeshua, letting out a loud sound, expires. And the curtain of the temple is rent in two from above to the bottom. Now the centurion, who stands by opposite Him, perceiving that, crying thus, He expires, said, "Truly, this Man was the Son of God!"** (Mark 15:37-39)

The Temple curtain, or veil, separated the Most Holy Place from everything else in the Temple; and from everyone except the High Priest, who could enter at certain times and only in the manner prescribed according to the Law of Moses. Tearing the curtain from top to bottom at the moment Yeshua expired, symbolized the Father's removal of the only barrier *He* had erected

between Himself and mankind. No one knew it at the time, but through Yeshua's death, YahHoVeH restored our access to the tree of life.

***...in accord with the purpose of the eons, which He makes in the Messiah Yeshua, our Lord; in Whom we have boldness and access with confidence, through His faith.***

(Ephesians 3:11-12)

The Father granted us direct access to Him, and accomplished even more through the Messiah, by ***“conciliating the world to Himself”*** (2 Corinthians 5:19):

***For you did not get slavery's spirit to fear again, but you got the spirit of sonship, in which we are crying, “Abba, Father!” The spirit itself is testifying together with our spirit that we are children of God.*** (Romans 8:15-16)

***Now, seeing that you are sons, God delegates the spirit of His Son into our hearts, crying, “Abba! Father!”***

(Galatians 4:6)

You and I have been adopted by YahHoVeH Elohim! No matter what your image of a father figure has been, let this one sink in: Our ***“Abba, Father,”*** loves us like no other could! We experience His very presence in us through ***“the spirit of His Son [in] our hearts.”***

Paul's unique revelation forces us to update our comprehension to accommodate the Father, Who reaches out to us, through Yeshua the Messiah. He appeals to us to end our estrangement from Him, and asks for our friendship! The Father's act of ***conciliating the world to Himself***, eliminates any reason for continued ***enmity***, and provides the conditions for *agreement*, rather than opposition; and *good will*, rather than hostility and hatred, toward Him.

***“The word of the conciliation”*** (2 Corinthians 5:19), is a very different message from traditional Christian doctrine, which shows us practically *pleading* with the Father to forgive us, which He already did. Paul's evangel was so new and challenging in his time, and was of such importance to the Father, that the Apostle asked others to pray for Him to be bold enough to speak it.

***During every prayer and petition be praying on every occasion...that to me expression may be granted, in the opening of my mouth with boldness, to make known the secret of the evangel, for which I am conducting an embassy in a chain, that in it I should be speaking boldly, as I must speak.*** (Ephesians 6:18-20)

Paul's message may stretch our *own* faith to consider that, in the relationship between us and the Father, *we* have been the *only* estranged party who must change to a state of harmony. The Apostle unveils the most approachable Elohim seen in the Scriptures. What a vastly different picture from the angry Elohim preached for almost 2,000 years.

Our faith in Yeshua's sacrifice wins our **forgiveness** and **justification** *by* YahHoVeH. Yeshua's resurrection provided for our **conciliation** *to* YahHoVeH. Yeshua provided the way for us to change our hearts *toward* YahHoVeH from **enmity** to **peace**. Through Yeshua the Messiah, the Father changed our position from *estrangement* and *alienation* to **sonship [and daughterhood]**.

**For Christ, then, are we ambassadors, as of God entreating through us. We are beseeching for Christ's sake, "Be conciliated to God!"** (2 Corinthians 5:20)

It is truly a unique position for us to be "*entreated*" by the Father ("*called to one's side, called for, consoled, encouraged and strengthened by consolation,*" Thayer). Everywhere else in the Scriptures, we have been entreating *Him*. His entreaty is particularly important, because it is "**for Christ's sake**" ("*for the good of,*" Thayer); our *acceptance* of the Father's entreaty honors His Son's sacrifice! Yeshua paid the ultimate price, and receiving the Father's offer of friendship – **the conciliation** – makes Yeshua's suffering count. Missing this pivotal truth makes receiving "**the grace of God for naught**" (2 Corinthians 6:1).

**Conciliation** is *not* a once-and-for-all event, but an *ongoing* responsibility. At any moment, we may be at **enmity** with the Father or **conciliated** to Him. For example, did we complain today, about anything, to anyone, or even in the "*privacy*" of our own thoughts? Did we feel impatient, frustrated, upset, hurried, or did we judge anyone today? All these demonstrate **enmity**. On the other hand, when were we gracious, loving, tolerant, patient, giving, or grateful today? All these demonstrate **conciliation**.

**For the disposition of the flesh is death, yet the disposition of the spirit is life and peace, because the disposition of the flesh is enmity to God, for it is not subject to the law of God, for neither is it able. Now those who are in flesh are not able to please God.**

**Yet you are not in flesh, but in spirit, if so be that God's spirit is making its home in you.** (Romans 8:6-9)

Adam, whose disobedience earned the sentence of death, set the conditions for **enmity**, *estrangement*, and *antagonism* toward the Father. The law given to Moses provided *limited* access to YahHoVeH, but it did not *erase* the estrangement. Yeshua's blood sacrifice removed *all* sin from **the first Adam** forward. We end the estrangement by *receiving* **the conciliation**, our change from **enmity** to *harmony* with the Father.



### **Step Three: SALVATION**

**For if, being enemies, we were conciliated to God through the death of His Son, much rather, being conciliated, we shall be saved in His life.** (Romans 5:10)

“Are you **‘saved’**?” Maybe you aren’t as confused as I was, but for many years, I didn’t understand fully what the term, **saved**, meant until I began writing this book! Amazing, isn’t it? I grew up in a Methodist family, but I don’t recall learning about **“salvation”** even in Sunday School. I must have guessed that being **saved** was somehow part of the churchgoing *package*.

The first “*fire-breathing*” preacher I heard seemed certain that **salvation** meant “*saved from sin and hell*.” Maybe it’s just me, but that kind of threat was a non-starter. I admit that this may sound arrogant, but I thought that if I were the Supreme Being Who is *all-knowing, all-powerful, and loving*, all at the same time, *I* could do better than beat people up with threats. I also thought that if this was the best YahHoVeH could offer, I wasn’t interested. I went looking for an answer that *inspired* my *love* and *service*, that *made sense*, and was *worthy* of the Father.

In Hebrew, **salvation** is transliterated as, “*yeshuw`ah*.” Doesn’t this look a lot like Yeshua? Wait, it gets better: **salvation**, “*yeshua*,” means “*deliverance, victory*,” (*Gesenius*). When we look from a Hebraic perspective, we can see that **salvation** looks exactly like “*deliverance*.”

**How comely on the mountains are the feet of the tidings bearer, Who is announcing peace, Bearing tidings of good, Announcing salvation, Saying to Zion, Your Elohim reigns!**

**Yahweh bares His holy arm to the eyes of all the nations, And all the limits of the earth see the salvation of our Elohim.** (Isaiah 52: 7, 10)

**Saved**, in Greek, is the word “*sozo*,” meaning, “*keep or deliver from injury or evil, such as disease, drowning, but especially from sins and their effect*” (CLNT-KC, 257). The idea from the Scriptures above is clearly about deliverance. Let’s look at some from the New Testament:

**...you shall be calling His name Yeshua, for He shall be saving His people from their sins.** (Matthew 1:21)

We have *already* received **forgiveness**, or *pardon*, of sins; moreover, the Father has **justified** us. In “**conciliating the world to Himself**,” the Father is “**not reckoning [our] offenses**.” Sins have been *more* than forgiven; they’ve been wiped out, no longer counted; they were *taken away* by “**the Lamb of God**” (John 1:29). Hallelujah!

**Now is My soul disturbed. And what may I be saying? “Father, save Me out of this hour”? But therefore came I into this hour.** (John 12:27-28)

The Scriptures do *not* promise **salvation** from unpleasant experiences. Limits may be set, as we saw in Chapter 10, “*Armor Up!*,” but trials and tests may still come. We go through them, but neither the Father nor the Son **saves** us *from* or *out* of them.

**...I came not that I should be judging the world, but that I should be saving the world.** (John 12:47)

Judgment will come, but the scripture above from *John 12:47*, affirms that Yeshua's mission on Earth was to save, not judge.

**...being now justified in His blood, we shall be saved from [the] indignation, through Him.** (Romans 5:9)

**“Saved from [the] indignation”** refers to a specific time in the Scriptures, also known as the **“the affliction”** (Matthew 24:21, 29) – **“tribulation”** in other versions – or **“the time of Jacob's trouble”** (Jeremiah 30:7, KJV). Paul's words, **saved from**, indicate that those who are spared **the indignation** are **“in the Messiah Yeshua”** – they *believe in* and *confess* Yeshua as the Messiah.

**Near you is the declaration, in your mouth and in your heart; that is, the declaration of faith which we are heralding that, if ever you should be avowing with your mouth the declaration that Yeshua is Lord, and should be believing in your heart that God rouses Him from among the dead, you shall be saved. For with the heart it is believed for righteousness, yet with the mouth it is avowed for salvation. For the scripture is saying: Everyone who is believing on Him shall not be disgraced. For there is no distinction between Jew and Greek, for the same One is Lord of all, being rich for all who are invoking Him. For everyone, whoever should be invoking the name of the Lord, shall be saved.** (Romans 10:8-13)

The scripture above connects **conciliation** to **salvation** in a way that expands our understanding of both. **Salvation** reaches *beyond* sin, experiences, **the indignation**, or any notion of punishment. Salvation *resolves* the *one* aspect of humanity that you and I face each waking moment: **death**. We don't think much about it consciously, but we invest great effort and resources to delay its inevitability. It is the *one* thing that, once sins are taken away – and they have been, praise the Lord – only the Father Himself can remove. **Conciliation** – ending our estrangement from the Father – depends on the promise of **salvation** for its success.

**But we have the rescript\* of death in ourselves, that we may be having no confidence in ourselves, but in God, Who rouses the dead, Who rescues us from a death of such proportions, and will be rescuing; on Whom we rely that He will still be rescuing also.** (2 Corinthians 1:9-10)

\***“rescript”** means *“answer”* (Thayer), and is often rendered, *“sentence.”*

The Apostle celebrated the *“answer,”* the *“sentence,”* of death as absolutely necessary to keep from being puffed up by any of our own efforts. He went on to celebrate the reality that, no

matter how smart, important, or indispensable we think we are, YahHoVeH *alone* raises the dead, and it is on Him we rely to *rescue* us from that which, apart from His sovereign act, represents a *final* and *permanent separation* from *all* life.

Now Yeshua's words mean more than they did earlier:

**Now is My soul disturbed. And what may I be saying? "Father, save Me out of this hour"? But therefore came I into this hour. Father, glorify Thy name.** (John 12:27-28)

The Father **saved** Yeshua when He raised Him from the dead. The Father made Yeshua – **the last Adam** (1 Corinthians 15:45) – alive again, this time in a body that could *not* die; the kind of body the **first Adam** *could* have had. We'll look at this marvelous event more in Chapter 13, "*A Tale of Three Gardens*."

Paul makes sense out of **salvation** by juxtaposing it against *death*, identifying both with the Messiah, and finally extending the example to us:

**Or are you ignorant that whoever are baptized into the Messiah Yeshua, are baptized into His death? We, then, were entombed together with Him through baptism into death, that, even as Christ was roused from among the dead through the glory of the Father, thus we also should be walking in newness of life. For if we have become planted together in the likeness of His death, nevertheless we shall be of the resurrection also, knowing this, that our old humanity was crucified together with Him, that the body of Sin may be nullified, for us by no means to be still slaving for Sin, for one who dies has been justified from Sin.**

**Now if we died together with Christ, we believe that we shall be living together with Him also, having perceived that Christ, being roused from among the dead, is no longer dying. Death is lording it over Him no longer, for in that He died, He died to Sin once for all time, yet in that He is living, He is living to God. Thus you also, be reckoning yourselves to be dead, indeed, to Sin, yet living to God in the Messiah Yeshua, our Lord.**

(Romans 6:3-11)

Isn't the Scripture above a wonderful and detailed picture of what Yeshua accomplished, what we have come into when He lives in us, and to what we can look forward?

*Now* **salvation** makes sense to me: The Father's promise to raise Yeshua from the grave, extends to you and me, because, the Apostle says, "**we died together with Christ.**" The "**old humanity,**" the *Adam* in us, "**was crucified together with Him.**" All this makes way for us to hold to the Father's promise that "**we shall be living together with Him also.**" *Awesome!*

The Apostle Peter wrote a truly beautiful and stirring portrait, using words like "**regeneration, unfading, garrisoned,**" and "**unspeakable,**" to convey the holiness and majesty

of the Father's accomplishment in **salvation** through the Messiah. Peter concluded by showing us the fascination with **salvation** on the part of the earliest authors of the Scriptures, and even the messengers of Heaven.

***Blessed be the God and Father of our Lord Yeshua the Messiah, Who, according to His vast mercy, regenerates us into a living expectation, through the resurrection of Yeshua the Messiah from among the dead, for the enjoyment of an allotment incorruptible and undefiled and unfading, kept in the heavens for you, who are garrisoned by the power of God, through faith, for salvation ready to be revealed in the last era, in which you are exulting; briefly at present, if it must be, being sorrowed by various trials, that the testing of your faith...by fire, may be found for applause and glory and honor at the unveiling of Yeshua the Messiah, Whom, not perceiving, you are loving; in Whom, not seeing at present, yet believing, you are exulting with joy unspeakable and glorious, being requited with the consummation of your faith, the salvation of your souls.***

***Concerning which salvation the prophets seek out and search out, who prophesy concerning the grace which is for you...To whom it was revealed that, not to themselves, but to you they dispensed them, of which you were now informed through those who are bringing the evangel to you by holy spirit dispatched from heaven, into which messengers are yearning to peer.*** (1 Peter 1:4-10, 12)

I find myself wanting to remain here, appreciating this picture fully with the Apostle and with the Lord.



### ***Let's review:***

The Father has already **justified** us through **faith**; He has also and **conciliated** us in the Messiah; and He has promised to **save** us, giving us the evidence of Yeshua's resurrection. The Father says, in effect:

*"I'm OK with you; I've declared you not guilty, and exonerated you of all charges. Through Yeshua's death, I declared you not only pardoned, but acquitted of all wrongdoing. I've expunged any record of offenses, and I'm not looking at them now.*

*"I have removed every barrier between us and you have full access to Me, just as Yeshua did when He lived as a man.*

*"I will surely do for you what I did for Yeshua on Resurrection Day. I will not leave you in the grave either, but you will triumph over death as He did, and you shall live with Me as He does.*

*“The power of death has been broken, as it is written:*

**Lo! a secret to you am I telling!...For He will be trumpeting, and the dead will be roused incorruptible...For this corruptible must put on incorruption, and this mortal put on immortality. Now, whenever this corruptible should be putting on incorruption and this mortal should be putting on immortality, then shall come to pass the word which is written,**

**“Swallowed up was Death by Victory.**

**Where, O Death, is your victory?**

**Where, O Death, is your sting.”**

(1 Corinthians 15:51-55)

*“Through conciliation, I am holding out my hand in friendship. If you will believe Me and trust Me, I’ll do the rest.*

*“So, what do you say? Can we be friends now?”*



Why does the Father want our friendship? Because, in Adam the best hope was to be servants, but in the Messiah we are **“sons [and daughters] of God”** (Luke 20:36), even though we live today in bodies that are yet dying, as if we were still Adam’s offspring. Yeshua trusted the Father and so can we, to deliver us also out of death and into life beyond its grasp. Yeshua, the **“firstborn among many brethren”** (Romans 8:29), became the Father’s star witness and testimony to His integrity. The Father is *worthy* of our **conciliation**, because, in His grace, through our faith in Yeshua, our own **“corruptible must put on incorruption, and this mortal put on immortality”** (1 Corinthians 15:53).

Our daily responsibility is to be mindful of our thoughts, desires, and speech (especially when we think no one is listening). Paul himself struggled with this (*see Romans 7:14-25*). The only One we know of Who got straight A’s at it was Yeshua, and they killed Him!

**...with fear and trembling, be carrying your own salvation into effect, for it is God Who is operating in you to will as well as to work for the sake of His delight. All be doing without murmurings and reasonings...**

(Philippians 2:12-14)

Paul told the Philippians, *“make every effort to obtain your own salvation”* (Thayer, 339). Although our **faith** in Yeshua assures **salvation**, this is an *active* faith that we signed up for, not a passive one! Even though **“God was in Christ, conciliating the world to Himself”** (2 Corinthians 5:19), we still have to **“be conciliated to God”** (2 Corinthians 5:20). To make the Father’s provision of access, grace and sonship *matter*, we are accountable to *DO* something. Paul’s **“beseeching”** (2 Corinthians

5:20) on the Father's behalf, "**for Christ's sake**," indicates that the Apostle was speaking *for YahHoVeH*! The urgency of his appeal is even greater today, as the "**day of the Lord Yeshua**" fast approaches (1 Corinthians 5:5). We cannot afford to be complacent about our **salvation** or our **faith**! Ignoring or minimizing the Father's *entreaty* is tantamount to living as though Yeshua died for nothing!

Without the example that Yeshua's resurrection sets for our own **salvation** from death into life, we have no reason to seek the Father at all and every reason to remain estranged. YahHoVeH knew what it would take for us to accept His friendship, to change our estrangement into harmony and our **enmity** into **peace**. When, through faith in Yeshua, we come into a state of harmony with the Father day-by-day, we validate the importance of Yeshua's sacrifice.



### ***A Personal Perspective***

#### **Yeshua laid down His life as a two-way sacrifice:**

1. To the Father for us (Adam's *Sin* and our *sins*)
2. To us for the Father (for a dying condition you and I did nothing to deserve; i.e., we were not *in Eden*).

Yeshua's sacrifice to the Father for us is obvious:

**... this is My blood of the new covenant, that is shed for many for the pardon of sins.**

(Matthew 26:28)

Yeshua's sacrifice to *us* for the *Father* is not so obvious; it is not stated directly in the Scriptures, but consider the following:

All the actions of **conciliation are** the Father's toward us, *through* the Messiah and *in* Him.

**Yet all is of God, Who conciliates us to Himself through Christ... God was in Christ, conciliating the world to Himself...** (2 Corinthians 5:18-19)

Add to this the fact that Yeshua is called, "**the Lamb of God**" (John 1:29); i.e. "*YahHoVeH's Lamb*." The Father *brought* His lamb, spotless and without blemish. Nowhere else in the Scriptures does the Father *bring* a sacrifice of any kind to anyone; it's always people bringing their sacrifices to *Him*.

Yeshua's life was the only sacrifice that could atone for the sins of mankind; it was also the only sacrifice *we would accept* to "*atone*" for the sentence of death. The Father did His part to win our forgiveness for all that has hung over every person's head since Adam and Eve, end our estrangement, and extend His hand in friendship: He gave life for life; the life of His only-begotten Son for the lives of humankind.

**When we forgive the Father, we make conciliation effective.**

**Conciliation** offers, but does not *guarantee*, the end of our estrangement; otherwise the Father would need no **ambassador** to be **entreating** or **beseeking** on His behalf.

**...we [are] ambassadors, as of God entreating through us. We are beseeching for Christ's sake, 'Be conciliated to God!'"** (2 Corinthians 5:20)

**Conciliation** is *effective* only when we *receive* it. The only way we will do that is by *forgiving* the Father. Forgiving him means giving up our **enmity** toward him – our former status as **enemies**. **Conciliation** means coming into peace and harmony with the Father over every failed relationship, every wounding or traumatic event; all the parts of living that we wish had not happened or had been different; the situations we would have left out if we had been the authors of our lives.

**Yeshua's faith justifies the Father in our eyes, and us in His, bringing the potential for peace into our relationship.**

When we understand the nature of **faith** – trust – we realize that to *adopt* and *integrate* it into our relationship with our Father, we must *decide* that He is entirely *just*, and all He does is entirely **justified**.

**The works of His hands are truth and right judgment;  
Faithful are all His precepts,  
Supported into the future, for the eon,  
Worked out in truth and uprightness.** (Psalm 111:7-8)

We can see how the Father sovereignly pronounced us **justified** through *Yeshua's* faith; we can also look at Yeshua's unwavering trust in the Father's purpose and promise, even through His dying, and, by *our* faith pronounce the Father **justified**.

**Salvation is the evidence we need of the Father's integrity.**

Yeshua's resurrection shows us the evidence of **salvation** – and therefore, of the Father's integrity – in His triumph over death. Yeshua is the *living evidence* that the Father's word is true.

**I am the Way and the Truth and the Life. No one is coming to the Father except through Me.** (John 14:6)

Apart from **salvation**, nothing matters, and the Father knows it. The success of His purpose depends on **salvation**; therefore, it is supremely good news that **salvation** depends upon Him alone!

Paul uniquely captured the grandeur of **justification**, **conciliation** and **salvation**, working hand-in-glove to achieve the Father's purpose of the cons.

***For since, in fact, through a man came death, through a Man, also, comes the resurrection of the dead. For even as, in Adam, all are dying, thus also, in Christ, shall all be vivified. Yet each in his own class: the Firstfruit, Christ; thereupon those who are Christ's in His presence; thereafter the consummation, whenever He may be giving up the kingdom to His God and Father, whenever He should be nullifying all sovereignty and all authority and power. For He must be reigning until He should be placing all His enemies under His feet. The last enemy is being abolished: death. For He subjects all under His feet. Now whenever He may be saying that all is subject, it is evident that it is outside of Him Who subjects all to Him. Now, whenever all may be subjected to Him, then the Son Himself also shall be subjected to Him Who subjects all to Him, that God may be All in all.*** (1 Corinthians 15:21-28)

***Our justification enables our conciliation, and both assure our salvation.***

Yeshua said, as He breathed His last, ***"It is accomplished!"*** (John 19:30). Call me crazy, but I believe He got the job done. Do you?

I hear an urgent call to action! The Father is ***"entreating"*** you and me right now to make peace with Him, for the honor of His Son's suffering on the cross for our sakes, and the glory of His resurrection; and the salvation we have been promised. The Father is holding out His hand to you and me now, asking, *"Can we be friends now?"*