



Colossians 1:20-23 (NASB77)

²⁰and through Him to reconcile all things to Himself, having made peace through the blood of His cross; through Him, I say, whether things on earth or things in heaven.

²¹And although you were formerly alienated and hostile in mind, engaged in evil deeds,

²²yet He has now reconciled you in His fleshly body through death, in order to present you before Him holy and blameless and beyond reproach--

²³if indeed you continue in the faith firmly established and steadfast, and not moved away from the hope of the gospel that you have heard, which was proclaimed in all creation under heaven, and of which I, Paul, was made a minister.

Reconciliation-

To adjust something to a specific standard.



What is the standard?

It is the standard which man fails to meet—

THE GLORY OF GOD

Therefore, we have another wholly distinct step —
"by him to reconcile all things unto himself."

All the fullness dwelling in Him was
insufficient; it brought God to man, but
not man to God.



Enter the adjustment by God in Christ to the standard of God's Glory.



Therefore, it became transparently a question of reconciliation "**through the blood of his cross.**"

All things then are to be reconciled, as we see; peace has been made "**by the blood of his cross.**"

It is sweet and assuring to think that all has been done to secure the gathering of all things in and around Christ.



²¹and you that were sometime alienated and enemies in your mind by wicked works,

Viewing Their Past

- This verse shows that a sinful past filled with hostility toward God is no barrier to the possibility of reconciliation.
- Sin represents the need for salvation, but it is not a barrier to salvation.
- Christ did not withhold His saving work because men did not deserve it.



²²yet He has now reconciled you in His fleshly body through death,



- Observe, *the body of His flesh*,
- The incarnation in itself, could not benefit man.
- Nor all the fullness of the Godhead dwelling in Him bodily.

WHY?

For guilty man it must be "*through death*."
It was not through Christ's birth or living energy, but "*through death*" — not by His doing, divinely blessed as it all was, but by His suffering.



Vv. 20 *"The blood of his cross"* brings in much more the idea of a price paid for peace.

- His "death" is more suitable as the ground of our reconciliation.
- *22a "in the body of his flesh through death"* contradicts the notion that incarnation was the means of reconciliation.



This brings in moral considerations and shows the most solemn vindication of God, the righteous basis for our remission and peace and clearance from all charge and consequence of sin.



^{22b}"**To present you** holy and unblameable
and unrepvable in his sight."

Presentation by the Lord Jesus before the
fullness of the Holy God **to stand besides**,
to exhibit, offer, (special) recommend,
(figurative) substantiate; or to be at hand,
aid :- assist, **bring before, present**, prove,
provide, shew, stand (before, by, here, up,
with), **as holy, no blemish and unrepvable**
in God's sight, Who sees everything

Strong's Talking Greek & Hebrew
Dictionary.



Question? is there a difference between justification and reconciliation?



Justification is that I am cleared from every charge. In Christ we are justified from all things: *"Who shall bring an accusation against God's elect. It is God who justifies"*

Rom. 8:33

Reconciliation is *for something*; we are reconciled to be presented *"holy and unblameable and irreproachable"* before the Father, Son and Holy Spirit.



This is more than salvation; this is introduction into where all fullness dwells.



- Blessed as the death of Christ is, so that God Himself can find no flaw in us or charge against us, which is the meaning here — so perfectly successful is this death of Christ in our favor.
- The words **to present** point to glorification.
- This is God's ultimate goal for every believer.



"Fullness" is that which is adequate to bring out all that is in the Persons of the Godhead. So that creation and reconciliation, and the assembly as the body, will serve to bring out the fullness of the Godhead as moving in the activities of love. The things are not yet reconciled but the persons are; that is, the saints are in the most blessed position conceivable as regards their being cleared of every moral stain. They can be presented before the presence of the Godhead "**holy and unblameable and irreproachable**". Coates



²³ if indeed you continue in the faith firmly established and steadfast and not moved away from the hope of the gospel that you have heard, which was proclaimed in all creation under heaven, and of which I, Paul, was made a minister.



Following these truths, we come now to what we might call a test for the Colossians.

If you talk to people, you find they are occupied with their failures, inconsistencies and defects. That all shows they are not in the faith of reconciliation.



²³ *if indeed you continue in the faith firmly established and steadfast, and not moved away from the hope of the gospel that you have heard,*



- Verse 23 shows **the evidence that one has received** Christ's reconciling work is continuance in the faith. The true test of genuine faith is stability and endurance. CM
- The fact is that practically, many of us do not abide in **the faith**, and we get moved away from the hope of the glad tidings, and so the blessing of reconciliation is not enjoyed.



Ques. What is continuing in the faith?



The faith here is the faith of this wonderful Person, and of the reconciliation which the Fullness has produced by Him.

We are not to be moved away from the faith of the Fullness produced by Him. .



²³ if indeed you continue in the faith firmly established and steadfast, and not moved away from the hope of the gospel that you have heard.



It is stated earlier in this chapter that they had faith in the glad tidings and this had brought them into Christ; this would assure us that they did stand in the good of reconciliation with God.

Although we have an "if" here, we do continue if we really are saints, but it is as well to consider this exhortation unless there may be in anyone an attachment to something else and not to the Son of God.



We said earlier what the "**hope of the gospel**" is

The hope of the glad tidings is that **I shall be like Christ.**

It is not merely I would like to be like Christ,
but I am going to be like Christ for the
pleasure of God.

If we have received the reconciliation, a divine
Person is before us, another Man; and we are
going to be like Him, on the same footing as He
is before God.

