

RESTORATION

Reconciliation Unto Life

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Today we are going to be talking about the ministration of reconciliation and what that is. We have seen the ministration of reconciliation and defined it in the evangelical church in a great way along the lines of God brought reconciliation between us and Him because we were guilty and our guilt had to be removed. Now we don't have to feel guilty anymore. We weren't loved but now we are loved because Jesus Christ came and took away our sin. We have defined reconciliation from the platform of a law that is broken and then once that law is broken then you are guilty before God and now reconciliation had to take place. We have had a law based definition of reconciliation instead of a grace based definition of reconciliation, or a family based, or a restorative justice based definition of reconciliation.

Now I want to explain those words. You might say, "What does this restorative justice mean?" We would find in theology where people look at the justice of God through two main streams. The one is punitive meaning that it is a justice where you have to be punished. In other words if you have broken the law, you have to be punished. It is almost like somebody who gets a speeding ticket and now he has to pay the ticket. Before you have paid the ticket there is no reconciliation between you and the government or you and the traffic department. You first have to pay the ticket. Then whosoever pays the ticket, no matter who it is, once someone has paid it then you have now been restored and you can have peace and you can feel loved and protected by the traffic department as pertaining to road safety and all those kind of things. But should you stand on the wrong side of the law then you would feel, "Well, I owe them something so every time I see a road block, a traffic stop, or something like that and there is an officer, then fear gets in your heart because you know that this system is actually against you because you stand on the wrong side of the system.

We have taken that legal system and we have tried to define the reconciliation that there is between God and man as well as the reconciliation between nations, between Jew and Gentile. We strive to use the law and define this unity and this reconciliation where a law based definition of reconciliation is very weak and doesn't have power to really communicate what God has done for us. Now I would acknowledge that in my early days, as I got into the message of Grace, that I did have a view of reconciliation where I would take a passage like **2 Corinthians 5 :19** what we are going to look at here. *To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and has committed unto us the word of reconciliation.*

What I understood by that was that there is reconciliation now because God has decided not to punish me. That's how I saw that. That scripture simply means that God decided not to impute my trespasses unto me meaning He is saying, "Well, I'm not punishing you. I am punishing someone else." That is a very difficult thing to understand within family logic or within a relationship, orientated, life where you have relationship with somebody because it will boil down to the following: Imagine I break the law and now the relationship that I have with the judge, imagine how cold and powerless that relationship is. The power of that relationship is not the love in the heart of the judge but the power of that relationship is found in the law, in obedience or disobedience, and so forth. That the judge would have to find a way to according to the law to get me free and the only way would be to say, "Okay, someone else has to pay." Someone else pays and the judge lets me go. It doesn't talk about relationship.

It doesn't have the idea of a father and a son. It doesn't have the idea of restoring. So, when we talk about a punitive system, where we have penalty substitutionary atonement, it's a big word for simply saying that the Father thought that He didn't want to punish you because punishment had to take place therefore He punishes Jesus. Then He punished Jesus and now He lets you go. That doesn't really talk about a justice where things get restored. It is a justice with something gets paid and when something is paid, how do you forgive inside the parameters of payment? That means the following: If I owe somebody a hundred dollars and I don't pay him, and then the judge says I have to pay him but I can't, so somebody else pays and the person who receives the payment says, "Well, I forgive you now." How can that be forgiveness? That is not forgiveness. It is payment. Jesus came to get forgive, to set free.

So when we talk about reconciliation here we want to talk about a restorative justice where justice is not defined by the law but where justice is defined by the love of God as how I would look at my child. If I look at my child and I look at justice towards him, to me it is just if he had peace. To me it is just if he feels love. To me it is just that he is cared for. To me it is just that he is healthy and that everything that I dreamt for him takes place. In the very same way it is with God. The justice that God has is connected to His original plan with man. The original plan that He had with us was a family. It was to live with us, to be among us, to fellowship with us, to be here with us. The whole story, if we look at Genesis, for instance, we've read Genesis in such a wrong way. Some of you may say, "Bertie, what you are about to say is not right." But please just hear me out.

Genesis is not a scientific account of how the world was created. I believe that Genesis was written to explain to us what God would come and do in Christ or what God has promised the world. That is what it is all about. Genesis is all about God creating a place where He can dwell with His people. It is family language. If you come to my house and you say, "Bertie, look at your house. Look at what you have here." I say, "Thank you." You say that it is nicely decorated. When people come to my house and see how it is decorated, they say to me, "Bertie, that's not you. That's your wife." I say that is true. If they come to my house and look at where we stay, it's not that we have the fanciest place, but they would want to know what is the story of this house. They wouldn't want to know how many cubic meters of concrete I've put in the foundation. Neither would they want to know how long it took to build and how many bricks are in the building, and where the clay came from. They would like to know when I moved in here and how did I get it. They would want to hear the story behind it all. They don't want to hear a house story. They want to hear a home story. How did this become your home?

I believe it is the same way with Genesis. When we read chapter one in Genesis, it is not a house story. It is a home story. It is the story of how God came and how He actually built a temple. The last thing that you always put in a temple is the image of the God. So He came and the last thing He puts in this temple would be the image. Then when He rested, when God rested of all His work, it means that He rested now in building this temple and now He can actually live here and dwell with man here. His presence can be here and then He, through that temple and through that image that He has there, He can establish His kingdom and His rule and His way of doing there where He can fellowship with His people. That is the Genesis story and if we look at Genesis 1, for instance, and we want to use it to try and determine how many days the world was made and all those kind of things, you are absolutely abusing the text.

If you use the story of the tower of Babel, the story of Noah and the flood, and all those kind of things, all of those things point to Christ. In the last days it will be as in the days of Noah. When we look at Genesis, the Bible says that we find that Adam was a type and a shadow of the One to come. So when we define justice, we have to look at what is justice inside this kingdom.

Justice inside this kingdom would be that God has a place where He can fellowship with His people, where He can give His life unto His own beings and basically, to a certain degree, live in beings where He is sharing His life with them. And justice would have to find its definition in that. That is why when we look at the justice of God it is all about God bringing forth what He has dreamt from the beginning because if this plan that He has had something would want to derail it, what would justice be? Justice would be to take out of the way what destroys and to bring restoration to whatever was harmed, to bring restoration back to the original. That's how we see restoration and that is, basically, the foundation from which we are going to define reconciliation. Reconciliation should be defined inside a home term and not a house term. Reconciliation should be defined inside of balancing the thing out to what it is supposed to be and not in a law perspective.

Sadly, and I've seen it in my own life. When I say, "sadly", I started out with a penalty substitutionary atonement theory of atonement and I did get to learn more about God because I had a completely law mindset. Then I had a mindset that says, "Well, at least God is not angry with me anymore although He had good reason to be angry with me, wipe me from the face of the earth, destroy me because I had inherent sin. He had the right to do that because He is a holy God. In the presence of a holy God there has to be a holy law and punishment according to that should you transgress His law. I believed that and I also believe that is what 99 percent of the Church, at least the Western Church, basically believes today. What I then heard was that Jesus took that punishment and I was so glad because now I know that I am not under the law anymore and God is not angry with me anymore. That gave enough room in my mind for light to enter into my mind that I could see a bigger picture.

So if people believe in the penalty substitution atonement theory and take it to the degree where they actually, then, powerfully go and declare that people are innocent, they are forgiven, then I would say that I can still see that a little bit of good can come out of that but only to the point where you can go to the next step and actually deny that the whole foundation of that theory and get to the family based logic of this. That is the foundation we are going to use today and look at 2 Corinthians chapter 5.

I want to go into a little of the history of 2 Corinthians 5. When we read from verse one, we see that Paul is actually talking about the immortal body talking about being clothed with immortality. He says that this immortality, this glorified body where there is no sin in that body, meaning no weakness but where there is the fullness of God where God is all in all and all those things, was the very thing that God had in mind for us. We read this in **2 Corinthians 5:5: *Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit.***

The very thing that God has gotten a hold of us for is the resurrection. It is to reconcile man, to balance man out, if you want to call it like that, with what He has in His mind for us. If you reconcile books, I am not very good with that. Kind of a thing. I get people to do that for me but the way that I understand it is that it must balance out. So when you look at the income and what was given out and what was left over, it must balance out. Then you say that these books are reconciled. In other words, when we look at reconciliation between man and God, we also look at a place, I know this is an accountant term I am using here for reconciliation, I think it works well, where we see that man is now weighing up with God. That means that the very life of God is now also in man where we can actually say that God has come and exchanged, to use the Greek term there, exchanged His life with our lives so that we can now also have His life. It has nothing to do with punishment. It has nothing to do with an angry God. It has nothing to do with people that feel guilty before God all the time.

Do you know that most of the Jews never felt guilty before God? They felt blessed before God. They felt that they were the people of God. They did not walk around with guilt. Jesus went to the Jews and said, "You will know the truth and the truth will set you free!" They then would say, "We have never been in bondage with any man! What are you talking about setting free? We have Abraham and even God as our Father!" Then Jesus said, "Well, if you have God as your Father you wouldn't have wanted to kill Me and you would have accepted My words!" So, they didn't walk around with a guilt in their heart all the time. Yet, in our church terms, the way that we see salvation is, "I've been guilty all the time and now since I have been guilty all the time, now I am not guilty anymore because Jesus took away my guilt by being punished for me. Therefore I can come based on the punishment that Jesus has done and now I can come and I can come and live in the bliss of 'the judge is not angry!' That's how I, basically, see salvation." But that's not what Jesus has come to do!

In the Bible we clearly see that God knows that the reason why we sin is because of the weakness of our flesh. The Law was given for the reason that man would see that He can never be saved by his own works. Actually it was to make our weakness come forth more. So how can God, who gives the law in written format for the purpose that sin must multiply, judge us now for the wrong things we have done. He has put the Jewish people, Israel, under that law. It just doesn't make sense. It is contradictory. These things have to make sense. So here he comes in 2 Corinthians:5 and he is talking about the restorative justice of God where God's justice is saying, "It is not just that My people are dying. I will come and I will take what has taken them captive away from them and I will come and I will bring them life. I will restore their flesh. I will take their sinful flesh and take it upon Me. I will die it away and I will bring a brand new belief. I will create a brand new man and then to those who believe in Me and expect Me, I will appear to them a second time but without sin and grant them an immortal, glorified body so that God can come and dwell and live with these people."

I love to watch debates on the internet. Some of the debates I like to watch are debates between atheists and Christians. If you go and listen to those debates, you will find that the thing that most of the atheists are rebelling against. Some of them are just blatantly hating God and say, "Even if you can prove God to me and prove all these things to be true, I will still not have to believe in Him. I will also not believe in Him because why would I now believe in a God who wants to come and be good to me?" There are some people that are just plain forward and not interested in God but most of their arguments are from the illogical understanding of a penalty substitutionary atonement or reconciliation where reconciliation is made on the foundation of a God that basically created a heaven, created a hell and then created a people. Then if these people would obey Him, He will take them away from the earth and put them in heaven. They didn't even ask to be there. If they disobey Him, then He will take them and burn them in hell. That just doesn't make sense to people. It didn't even make sense to you who are listening to this outside of a penalty substitutionary atonement theory. You have to develop that penalty substitutionary theory in order to justify that belief system of an angry God who will continually keep people alive and basically have them tortured in hell.

Since God is the only Being who gives life, who and what keeps people alive in hell if they are burning there in a fire? I don't want to talk about hell today. I do believe that there is hell. I do believe that not all people will not be saved but to define it like that it brings an anger inside normal people. They say, "Well, I cannot entrust my life to such a being." Yet, as I watch that debate, I wish that I could get in there and just add something in and say, "Listen, what you are attacking with your theory of evolution or with saying that there is no God is a straw man. It is not true! That is not what Christianity is. You are attacking a false view of true Christianity."

True Christianity is all about God who made people to love on them, to have a relationship with them, to bless them with life and what is good. Then, an enemy came in to destroy them and harm them and now God comes on the scene in Jesus Christ and He is now bringing forth justice and He says, "My people have been made for life and now I have come to restore them." That is what this is all about.

The restorative justice of God is the foundation wherein we see how God reconciled us back to Him. We should not see reconciliation as inside legal terms. We should see it as God bringing us back to the original plan.

Now, we see here, and I've read from verse 5, that God has wrought us forth for a certain thing. What has He wrought us for?

Verse 4 *For we that are in this tabernacle do groan (talking about our body), being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.*

5 *Now he that hath wrought us for the selfsame thing is God* (What has God wrought us for? That we would have immortal life, a resurrected body, a glorified body like the resurrected Jesus. Jesus is now, when He was raised up from the grave, reconciled back to God. Let me put it this way: Here was the word of God in heaven, the Son of God, Jesus, the Savior. He came and was incarnated into human flesh, into the likeness of sinful flesh and for sin. He actually became sin. So how would He be reconciled? What would reconciliation be? It would only be if He is back where He was from the beginning, if the plan that God had with Him is fully accomplished. So reconciliation would mean that God has raised Jesus from the dead and now put a man, this man Jesus, in the Godhead. How would a man in the likeness of sinful flesh be reconciled back to God--- or 'the books balance'? The only way it can be is a resurrected body that doesn't have sin, that cannot die, that has the ability and the strength to experience the fullness of the person and the spirit of God and so walk in union with God by the power of God. That would be reconciliation. Now it says here that He has come to reconcile us unto Him. This is what this is all about.)

Now Paul comes and as he says this, there is something in the back of his mind. What is in the back of his mind is what happened in Acts 26. This is Paul speaking to King Agrippa and he was also before a governor. He was giving his defense there. He was speaking to Governor Festus and King Agrippa and those people. He was explaining why the Jews wanted to kill him. He was giving his whole speech there on how Jesus appeared to him. The speech that he gave was absolutely amazing. He comes and says that Jesus has appeared to him and then Jesus said to him, "Paul, I want to use you to get the Jews who are blind not to be blind anymore but to see as well as the Gentiles."

He says that he did go and he preached among the Jews. As he preached among the Jews, he told them, "Listen, I want you to repent and bear the fruit of repentance. Now that repent was to repent of thinking that you are now part of a covenant by your flesh but I want you to know that the way there is life now is belief in Jesus and not in the law, not in your flesh anymore. So repent on the way that you are seeking life. In other words, don't seek anymore to be part of the covenant by circumcision and by obedience to the law to stay in the covenant. This is by promise and then bear the fruits of this repentance meaning, don't have this law driven, old covenant life anymore for the old doesn't work." Then he said, "This is why they wanted to kill me!"

Then he went on and said:

22: *Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come:*

23 *That Christ should suffer, and that he should be the first that should rise from the dead, and should shew light* (The light of life) ***unto the people, and to the Gentiles.***

I'm not getting off the point. I am sticking with this reconciliation. I want you to understand what was in the mind of Paul when he wrote 2 Corinthians:5. He saw the reconciliation as the resurrection. That is what he saw. He didn't see reconciliation as not standing guilty before God and God not punishing us. He saw reconciliation as the restorative justice of God wherein God restores man to the place where he is supposed to be. 2 Corinthians 5 verses 1-5: Paul talks about the earthly body where we should be clothed upon with immortality. He says, "I want to be present with the Lord." He was talking about present with the Lord as clothed in immortality. He also said, "While I am not having this immortality I at least have the earnest of the Spirit." That means the first fruit of the Spirit. "And that's why I boldly preach!"

He says that he boldly preached. What did he say? He said to Festus, "Jesus was raised from the dead and was the first to be raised from the dead." What was Festus' reaction to this? **24 *And as he thus spake for himself, Festus said with a loud voice, Paul, you are beside yourself*** (out of your mind); ***much learning has made you mad.*** That's what they said!

Paul comes and he has a message that he is trying to defend here in 2 Corinthians 5. He's trying to say to the people, "Listen, I believe in the resurrection!" As he said, "I believe in the resurrection and I believe to be clothed upon," all of a sudden he shook into defending himself and he said, "You know, if I am out of my mind, it is before God. But if I am in a normal mind, it is for you." What he was actually saying there was, referring to what Festus said when he talked about the resurrection. When he said, "Jesus was raised from the dead and other people will also be raised from the dead, Jew or Gentile, and that He is actually the Messiah over death and over sin to rule over that and bring life and immortality, Festus said, "You're crazy!"

Here Paul comes now and he is writing to the people in Corinth and the people in Corinth say, "Paul, you are crazy! We have heard that you were basically legally declared crazy in your mind by Festus. He said, "This craziness that I have is because of God if you want to call this message of the resurrection craziness. If I'm here with you and it doesn't sound that crazy, it is because I am explaining it in a way that you can understand that but there is a report that I am a madman because I believe in the resurrection.

Even today it is like that. If you believe in a physical resurrection as well as the physical resurrection of the dead, you are kind of frowned upon. "What's wrong with you? Much learning has made you mad." That is what Paul is saying here. He is talking restoration language. We are just going to continue to go through this. He's talking restoration language. He's talking reconciliation language. The language that he is talking is all about God restoring man unto the very life of God making everything new, bringing reconciliation, putting man back to where he is supposed to be and back to the original plan and the vision that He had with us.

So Paul comes and he says in verse 8 and onward, “Well, when I live and when I preach my gospel, I am preaching my gospel in a way as if I am doing an account to God. I am not preaching to please anybody. I know that one day I will stand before the judgment seat of Christ and I will receive in my body what I have done in my body. So now I want to be pleasing to God.” What He basically says is, the only thing that will be done in this body, is relying upon Christ. I'm not going to do the law. I'm not going to do Judaism. I'm not going to do circumcision. I am going to do none of those things but what I will do in this body is believe the gospel, believe the good news. That is what he is saying.

Now we are getting into the passage that I really want to get into.

14 For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: (The all that he is talking about here is Jew and Gentile. If one died for both nations then both nations has died.)

15 And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.

So what did Jesus do? He died and He was resurrected. This message is now the message of reconciliation where He came and He took our death away from us. He took the enslavement to sin away from us by becoming that and conquering that. As He conquered that in a human body and put the resurrected Jesus in front of all of us, we are now beholding the new man which we can lay claim to. As we do that, we are now transformed by the Holy Spirit unto this very image that we are beholding. That is what he is saying. He says, ***And that he died for all, that they which live should not henceforth live unto themselves,*** In Judaism and in the law, you are actually living unto yourself because it is your power that uses the law to try and save you. But he says, “Henceforth we should not try to live unto ourselves but unto Him who died and rose again.”

What we are saying is that life determines our life! It has nothing to do at all with the law, punishment or guilt. Jesus did want to save us from a guilty conscience or a conscience where we are conscious of we are not Jews and we fall short and those kind of things... especially to the Gentiles. I think in the Jewish perspective where those people did broke the law that there was a form of guilt but they would just go and sacrifice a lamb and that would wash their minds for awhile again. But it could not save them from the power of that sin! That is why He came! The whole story about the death of the lamb, the scapegoat and all those things is talking about the redemptive justice, the restorative justice of God and not a punitive justice but a restorative justice because God has not walked in anger toward all humanity.

Imagine this: If Jesus died for the sins of the world inside a penalty substitutionary atonement logic then we must say that all of humanity is saved for now. We have to say that because the law does not have the luxury to forgive whenever it wants. The law has to bless should sin be paid if that person lives by the law or not. Especially if we say that we are not under the law anymore and the Law is fulfilled and Jesus paid for our sins, then we have to conclude, under the penalty substitutionary atonement, universalism. The foundation for universalism, the way I see it and the studies I have made, is penalty substitutionary atonement. But if we talk about the restorative justice of God where we are restored and it's not a payment but a life where the power of sin is broken and where relationship through belief is restored, then we can understand what Paul is saying. We can understand how we can have eternal life through faith and why it is important to believe upon the Lord and all of a sudden all these scriptures make sense.

So, we see here in verse 14 ***For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead:*** This means that there is no person that finds his life in connection to the law.

15 And that he died for all, that they which live should not henceforth live unto themselves (law language), ***but unto him which died for them, and rose again***

16 Wherefore henceforth know we no man after the flesh: He says that from now on we know no man after the flesh. That doesn't mean that we don't know anybody according to the wrong thing he has done. If somebody comes and breaks into my studio and steals my cameras, I will know him according to what he has done. If somebody comes and burns down our house I will definitely know him according to what he has done. But that is not what he is talking about here. He is talking about here is he says that from now on we define no man anymore according to is he a Jew or is he a Gentile. That is what he is talking about. He says, ***though we have known Christ after the flesh*** (He has known Christ as a Jew), ***yet now henceforth know we him no more.***

17 Therefore if any man be in Christ, he is a new creature: old things (the Old Law things) ***are passed away; behold, all things are become new.***

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;

What is this ministry of reconciliation? It is clearly mentioned here when he said,...***he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.***

So what is the reconciliation? The reconciliation is to have a resurrected human being at the right hand of God that shares in the full life of God. That is the reconciliation. And now He has given to us the ministry of reconciliation wherein he says, according to verse 19 ***To witness, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them;***

That means he says He did not allow those people to have the fruit of their trespass... which would be death. He took their death and was raised from the dead so that we can have life. That is what it is all about. It is not talking about standing guilty before God. It is talking about our condition. Our condition was a condition of sinful flesh, dying flesh, and He has come to change that condition in becoming a man under sin, under death, being raised from that so that in that resurrected Jesus, all that rely on Him can be blessed for He will then restore all of those who trust and believe upon Him into that which God has dreamt for every man. That talks about the promise that was made to Abram.

19...and hath committed unto us the word of reconciliation. What is the word of reconciliation? This is the word of reconciliation: that you don't have to live by the law anymore but that you can live in trust of the resurrected Jesus. You don't have to find your identity in... and Church, I can only speak the language that was written here and what was in the mind of Paul--- that You don't become part of a covenant by becoming a Jew or an Israelite, through circumcision! But, that you are part of the Covenant, the very people of God, because God has come and ended this whole thing about Jew and Gentile and He brought forth a brand new man. This brand new man represents all of us. We who are now reconciled with this reconciliation, we receive the Holy Spirit.

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

He says that God has come and given us the ministry of reconciliation. The ministry of reconciliation is, simply, that you don't have to live by the law but through the resurrection of Jesus you have eternal life. It has nothing to do with punishment. It has to do with restorative justice. It has to do with a justice which redeems and saves us from oppression. We've seen the justice of God towards the Israelites when they were led out of Egypt. When the blood of Jesus flowed what happened in the flowing of the lamb? They were led out, led out of bondage.

So forgiveness is the deliverance from bondage. It has nothing to do with God not being angry! It has nothing to do with God now loving you or with God not being angry anymore! We don't sit with a God who had an anger problem! We sit with a God who had an issue at hand and that is how is He going to provide sinless flesh, a sinless human being to man which can include all of them that through that man they can all be blessed free from their works. That is what it is all about. It has nothing to do about guilty before the law or not. We think that if you have not believed correctly in Jesus, God will now take out the law and say, "Let Me see if you have done it right." And then He will even waste time seeing if you obeyed the law. He doesn't do it like that. We don't sit in front of the judgment seat of God where He is basically reading your mail or reading whatever you have done wrong or a report of your wrong deeds and judges you accordingly and then says heaven or hell. He doesn't work like that.

The way it works is there were two systems or there was only the one system known to man. The other one was always there. Abraham tapped into it and some people believed in that but the other system is the one where you trust God. The other one is where you try, through your flesh, to have eternal life. If you, through your own flesh, will have eternal life, you have condemned yourself unto death. That's how it will work. That system will leave you dead in the dust. That's what it will do. But when we believe in the God who raises the dead what happens? Now we will have eternal life. That is what this is all about.

When He came to bring reconciliation, He said, "I want to bring man back to the system where they simply rely upon Me and I am going to bring that into fulfillment where the nations can be blessed by the resurrection of Jesus. So, the reconciliation is wherein God says, "I have now provided Jesus as an immortal human being seated at the right hand of God into whom you look as your reality from where you have your life. I don't have time to explain all of that but that is the ministry of reconciliation.

Then he goes on and says, **20 ...God did beseech you by us: ...be ye reconciled to God.** But didn't God reconcile us? He says, "No! He did provide the new man but, now from your side, stop doing the law!" Paul's whole thing about 2 Corinthians 5 is he started out with, "God wanted to give us an immortal body. He wants to make everything new by His Spirit. He says, "We don't see that immortal body right now and I know that you guys have heard the message that I am crazy in my mind in believing in the resurrection but I have great boldness. Although I don't see an immortal body now and this great boldness I have is because the Spirit that will raise me from the dead has now already bringing forth in me first fruit in my life. As I see this first fruit I have this excitement because I am seeing the first fruit. I know people think I am crazy but I know what I had seen when I saw the Resurrection and I'm expecting this resurrected body from the Lord and that life that He has promised because He has a ministry of reconciling us to that plan that He has had from the beginning. It has nothing to do with an angry God who's anger needs to be satisfied or any of those things as pertaining to His people. It has nothing to do with that. It has everything to do with a God that restores His people and that is what all of this is all about.

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

What is the righteousness of God? The righteousness of God is the righteous act that God had in raising Jesus from the dead. That's what it is. We see that as a law term that we might be made the righteousness of God. No, the way that we are made the righteousness of God is we are made the equitable deed of God. A righteous act is the faithfulness of God manifested towards man. It has nothing to do with standing clean before a law. It has nothing to do with that. We must completely get the law out of our definition of atonement. The law talks and prophesied towards what Christ has done. We cannot use the law as an entity. We can only use the law as a shadow and then we have to use Christ as the substance. Amen. So now he says here that He was made sin. He was made weak and He died so that we might have the resurrection and as God brings forth resurrection life into those who believe upon Him, then everybody will be able to see the righteous act of God or the righteousness of God. Amen

I am going to end off with this. There is a man outside in the street who has no home, has nothing. I give him a home and I bless him and I love him and everybody who sees him then he will be my righteousness. They would look at him and they will see the righteousness of Bertie Brits because he was good to him. That is the context where we should find righteousness.

Church, I want to challenge you. Grace preachers, I want to challenge you to go and study out the different atonement theories and to go and see the restorative justice of God because that makes sense. That opens up the Bible to a book that starts to make sense. You will find so many more passages make sense. You will start to read this whole thing, the whole story even like I said about Genesis in the beginning. The creation story there is actually Christ's story now. When you read Genesis, you must see it as pointing now to the creation where God is creating a temple in the earth where He is living among His people where we are the temple, the tabernacle of God, where He dwells with us, where He fellowships with His people, where He has relationship with His people and He has never been angry! He's a loving God! Doesn't God have any wrath? Yes, He does but we can't talk about that now because I have already preached for an hour. There are messages on my website where you can go and have a look at the wrath of God and what it truly is. I thank God for His wrath because in His wrath He says that the only way unto life is Him and no other way can stand and He will not give life to any other way. That's the way it is and in His anger, the Bible says He came to remove the bondage. His anger was not towards you! It was towards the Satanic System, the Accuser's system that brought bondage and lies to people and in His vengeance He came and brought forth truth --- and that is Jesus! . As much as Jesus Christ is the Savior, He is the vengeance of God on the system where we find life by our works. Glory to God!

I trust that this has given you some fruit for thought and that it has blessed you. Thank you so much for watching this. Know that you are loved by God.