

Zondervan Greek Goodrick/Kohlenberger Definitions

RECONCILIATION [G557, G639, G1367, G2903, G2904].

G5261 **ΣΙΝΑΛΛΑΥΣΣΩ** to reconcile

G2904 **ΚΑΘΑΛΛΑΥΣΣΩ** to reconcile (among human beings or between human beings and God)

G2903 **ΚΑΘΑΛΛΑΧΗ** reconciliation

G1367 **ΔΙΑΛΛΑΥΣΣΟΜΑΙ** to become reconciled

G639 **ΑΠΟΚΑΘΑΛΛΑΥΣΣΩ** to reconcile, reunite

G557 **ΑΠΠΑΛΑΥΣΣΩ** (act.) to set free, release; (pass.) to be reconciled, come to a settlement (in court); to be cured

Zondervan NIV Nave's Topical Bible:

RECONCILIATION [G557, G639, G1367, G2903, G2904].

Between People: (Mt 5:23-26). Between Esau and Jacob (Ge 33:4, 11). Between Saul and David (1Sa 19:7). Between Pilate and Herod (Lk 23:12).

Between God and People: Through atonement of animal sacrifices (Lev 8:15; Eze 45:15). After the seventy weeks of Daniel's vision (Da 9:24). Through Christ (Ro 5:1, 10; 11:15; 2Co 5:18-21; Eph 2:15-18; Col 1:20-22; Heb 2:17). See *Atonement; Jesus the Christ, Mission of; Propitiation; Redemption.*

New International Bible Dictionary

RECONCILIATION (rek'on-sil-i-a'shun, Gr. *katallage*). Reconciliation is a change of relationship between God and man based on the changed status of man through the redemptive work of Christ. Three aspects of this change are suggested by three words used for it in the NT.

1. A reconciliation of *persons* between whom there has existed a state of enmity. The Greek *katallasso* denotes an "exchange" which, when applied to persons, suggests an exchange from enmity to fellowship. Reconciliation is, therefore, God's exercise of grace toward man who is in enmity because of sin, establishing

in Christ's redemptive work the basis of this changed relationship of persons (2 Cor 5:19). That this reconciliation is the burden of God is shown by Romans 5:10 where it is suggested that even while we were enemies, God reconciled *us* to himself through the death of his son.

This changed relationship, however, is possible only because of the changed status of man, not of God. God is never said to be reconciled to man, but man to God, since it is man's sinfulness that creates the enmity (Rom 8:7; Col 1:21). This enmity precipitates God's wrath (Eph 2:3, 5) and judgment (2 Cor 5:10), which is allayed only through the reconciliation brought about through the death of Christ (Rom 5:10), who knew no sin but became sin for us that we might receive his righteousness as the basis of reconciliation.

2. A reconciliation of *condition* so that all basis of the enmity relationship is removed and a complete basis of fellowship is established (2 Cor 5:18-20; Eph 2:16). *Apokatallasso* denotes a "movement out of" and suggests that since man is redeemed through the righteousness of Christ he is redeemed out of his condition of unrighteousness and thus reconciled to God in this new relationship. The grace of God assures the reconciled person that the grace basis replaces the sin basis and that he or she is established before God in a new relationship.

3. A reconciliation arising out of the change in man *induced by the action of God*. *Katallage* suggests that man is not reconciled merely because his relationship has changed, but because *God* has changed him through Christ so that he can be reconciled (Rom 5:11; 11:15; 2 Cor 5:18; Eph 2:5). Reconciliation arises, therefore, out of God, through Christ, to man, so that not only may the barriers to fellowship existing in sinful person be removed, but the positive basis for fellowship may be established through the righteousness of Christ imputed to man.

The definitive basis for reconciliation rests both in what God does in annulling the effects of sin in a person so that no enmity exists and in what he does in creating a redeemed nature in that person so that there can be fellowship between God and the redeemed one. Reconciliation is always preeminently God working in man to change the basis of relationship. Yet people are (1) given the ministry of reconciliation (2 Cor 5:18) and (2) invited to be reconciled to God (5:20). From his position of being reconciled, as accomplished as fact, man is to turn to God to respond to the new relationship in faith and obedience.

Even though the sufficient ground of reconciliation is established in the completed redemptive work of Christ, reconciliation is the basis on which the continued fellowship is established, "For if, when we were God's enemies, we were reconciled to him through the death of his Son, how much more, having been reconciled, shall we be saved through his life!" (Rom 5:10).—CBB

New International Encyclopedia of Bible Words

RECONCILE

The term "reconcile" is found infrequently in the NT. Yet it remains a basic theological term that defines vital aspects of the salvation that God offers us in Christ.

1 The Greek words

2 Reconciliation with God

3 Reconciliation between human beings

4 The ministry of reconciliation

1. The Greek words. Various compounds of *allasso* are translated "reconcile." *Allasso* (6 NT occurrences) means "an alteration or change." Words translated "reconcile" or "reconciliation" focus on a change in personal relationships between human beings, or especially between persons and God.

Katalasso is the basic word for "to reconcile" and is found six times in the NT ([Ro 5:10](#); [1 Co 7:11](#); [2 Co 5:18, 19, 20](#)). The noun *katallage* "reconciliation," is found four times ([Ro 5:11](#); [11:15](#); [2 Co 5:18, 19](#)).

Apokatalasso, which stresses the completeness of the restoration effected, occurs four times in the NT ([Eph 2:16](#); [Col 1:20, 22](#)), and *diallasso* is found only in [Mt 5:24](#).

Synelauno is found only in [Ac 7:26](#).

2. Reconciliation with God. The Bible pictures sin as an impenetrable barrier to personal relationship. Sin has destroyed our harmony with God, making us hostile toward this one whom we sense must be our judge. Objectively and psychologically we are placed in a position of hostility, at enmity with one whose only desire is to express his love.

[Ro 5](#) calls the death of Jesus for us a demonstration of God's love. By that death, believers are justified (declared legally innocent by God). **(See JUSTIFY/JUSTIFICATION)** But Jesus' death also reconciles, restoring believers to a harmonious relationship with the Lord ([5:10-11](#)). Another key NT passage connects the idea of "new creation" with that of reconciliation ([2 Co 5:17-19](#)).

Several important truths about reconciliation are expressed in these passages. (1) It is human beings who need reconciliation; their sinful attitude toward God must change. (2) God has acted in Christ to accomplish reconciliation, so that with our sins no longer counted against us, believers no longer have a basis for counting God as an enemy. (3) When we come to believe the gospel, we experience a psychological and spiritual change, as our attitude is brought into harmony with the divine reality. We who once were enemies "rejoice in God through our Lord Jesus Christ" ([Ro 5:11](#)).

In pagan religions, human beings might bring offerings designed to win the affection of some wounded deity. Only in Christian faith, however, does God take the initiative to win, at terrible cost, the affection of those who have wounded him by their sins.

3. Reconciliation between human beings. [Eph 2:11-21](#) looks at one special aspect of the work of Jesus at Calvary. Mankind is now a divided race, shattered by hostilities that are precipitated by such distinctions as color, sex, social status, and cultural background. Paul points out that Jew and Gentile, separated by multiplied hostilities and diverse outlooks are now joined "in this one body" ([v. 16](#)). In Christ, both are reconciled to God. From being strangers and foreigners, those now united in a common faith have become "fellow citizens" and "members of God's household" ([v. 21](#)). All who have been brought into harmony with God are, by that reality, brought into harmony with one another. Christ provides the basis for loving personal relationships.

[The church started primarily as urban-oriented work. The need for a social reconciliation within the church was inherent for a healthy church body]

The importance of our new unity is seen in the NT's stress on love. **(See LOVE)** It is also seen in references to a person-to-person reconciliation in Scripture (e.g., [Mt 5:23-24](#)).

4. The ministry of reconciliation. Paul declared that God "has committed to us the message of reconciliation" ([2 Co 5:19](#)). The one who wrote that to the Corinthians certainly demonstrated a dedication and determination to communicate the gospel and serve as Christ's ambassador, imploring others on Christ's behalf to be reconciled to God.

Although this ministry no doubt has application to the non-Christian, in context the appeal for a reconciling ministry is directed to believers. Through Jesus, who bore their sin, believers "in him . . . become the righteousness of God" ([2 Co 5:21](#)). We experience the fullness of the meaning of our reconciliation to God when our lives are holy and we bear the mark of Jesus' love in all that we do.

[The church should be a role model of reconciliation for other organizations throughout the world]