

Jewish Misreading of the First Advent Leads to Enmity toward Messiah; Perfect God Demands Reconciliation to Him; Reconciliation Defined, Phil 4:11-13; 6-7

- 45) When Jesus of Nazareth entered Jerusalem and proclaimed Himself to be Messiah, He achieved a great following. Multitudes gathered throughout Palestine to hear Him speak.
- 46) These multitudes, plus His disciples jumped to the conclusion that the kingdom of heaven was about to occur and assumed Jesus would immediately set up His kingdom in Jerusalem and rescue Israel out from under the rule of the demented Tiberius and his chief administrator Lucius Sejanus.
- 47) This was motivated by a misunderstanding of the word *shalom*. The word's proper application has to do with one's relationship with Yahweh. No Messiah, no peace. Know Messiah, know peace. To have eternal peace one must first come into a peaceful relationship with God.
- 48) The Jews were trying to put the eschatological kingdom ahead of their own redemption. Messiah could not have the crown or they the kingdom before He endured the cross and they believed in its gospel.
- 49) Old Testament eschatology never mentioned the Church Age – it was a mystery to them since its place in world history was contingent upon whether Jesus of Nazareth was recognized and accepted as the suffering Messiah before He was lifted up as the conquering Messiah.
- 50) But the Jews assumed Him to be the conquering Messiah of Isaiah 60 rather than the suffering Messiah of Isaiah 53. You can't have chapter 60 before you have chapter 53.
- 51) Because the Lord could not ignore His Own Word, He was unable to fulfill prophecies out of their chronological sequence.
- 52) Therefore, He had to offer the kingdom to the Jews from the standpoint of a suffering Messiah, not a conquering Messiah.
- 53) As suffering Messiah, Jesus' mission may be described as Operation Reconciliation. This act of sacrifice has a place of unalterable priority over Operation Restoration of Israel.
- 54) Peace with God must precede peace in Israel. The Jews must not only have the genes of Abraham, Isaac, and Jacob, they must also have the God of Abraham, Isaac, and Jacob.
- 55) As a people, the general population and the leaders of the various religious factions were blind to the proper priorities related to Messiah's earthly ministries.
- 56) The first order of business was to realize and admit that they were at enmity with God, a term we have recently seen in:

James 4:4 - You adulteresses, do you not know that the love of the world is a continual status quo of alienation from God? Therefore, whoever has decided to be a lover of the world appoints himself the enemy [ἐχθρός, *echthros*] of God.



- 57) *Echthros* in the genitive case indicates enmity. It and its synonyms are defined as follows in:

Merriam-Webster's Collegiate Dictionary, 11th ed., s.v.:

ENMITY. Enmity suggests positive hatred which may be open or concealed. **HOSTILITY** suggests an enmity showing itself in attacks or aggression. **ANTIPATHY** suggests repugnance, a desire to avoid or reject. **ANTAGONISM** suggests a clash of temperaments leading readily to hostility. **ANIMOISTY** suggests intense ill will and vindictiveness that threaten to kindle hostility. **ANIMUS** adds to animosity the implication of strong prejudice.

- 58) This enmity puts man at odds with the righteousness of God. His imperfection cannot win approval from One Who demands perfection. Man is helpless in any and all efforts to restore that which has been irretrievably lost.
- 59) Only God can resolve what man has wrought and He does this through the provision of the suffering Savior of Isaiah 53, illustrated by the peace offering of Leviticus 3:1-17.
- 60) The peace offering required presentation of a sacrifice at the door of the Tabernacle – cattle sheep, or goat – without spot or blemish.
- 61) These animals symbolized (1) the outer purity and inner perfection of the Messiah, (2) His willingness to be our sacrifice, and (3) His willingness to bear our sins and pay the price of their judgment.
- 62) The end result of this is to allow whosoever will to establish peace with God through faith alone in Christ alone. This peace is referred to by the theological term “reconciliation.”
- 63) Reconciliation may be briefly defined as follows:
1. The sum total of all that Christ did on the cross in removing the barrier of sin that separates sinful man from perfect God. Through Christ’s work on the cross, God is propitiated, man is reconciled. Propitiation is the Godward side of the cross while reconciliation is the manward side of the cross.
 2. Peace is used in English Bibles to translate *eirēnē*. It is the status quo of soul tranquility that results from being at harmony with God’s righteousness.
 3. Peace with God through reconciliation allows the believer to advance in the plan of God so that he can attain this state of tranquility that is “not troubled or disturbed.”
 4. This mind-set achieves what the Hebrew salutation *shalom* desires: “well-being”: to lack nothing, to have no fear, to have tranquility of soul, and to be confident in one’s personal security.
 5. Paul sums this attitude up nicely in:

Philippians 4:11 - Not that I am speaking because I am in need, for I have learned to be content in whatever circumstance I am [thin or flush, Paul is not dependent upon the details of life for his happiness but remains content, tranquil, and happy].

v. 12 - I have come to know through experience how to be degraded because of reversionism. I have also come to know what it is to live in prosperity because of spiritual advance. I have learned through doctrine how in every circumstance to be well-fed through spiritual growth and to hunger for more doctrine.

v. 13 - I have endowed power to obtain all things in the plan of God by means of the One Who keeps on pouring the power into me.

6. Such a mental attitude enables the believer to possess continuous prosperity. *Eirēnē* means “peace” but it may be more precisely defined as tranquility of soul, inner happiness, and spiritual prosperity that exceeds all human comprehension. Paul, again, from:

Philippians 4:6 - Be anxious about nothing but in all circumstances, by means of prayer and petition after thanksgivings, let your specific requests be expressed to God.

Philippians 4:7 - And spiritual prosperity [εἰρήνη, *eirēnē*] from the source of God, which exceeds human comprehension, shall garrison [φρουρέω, *phroureō*: military term for a sentry that stands watch and keeps guard] your streams of consciousness [καρδία, *kardia*] and your thought processes [νόημα, *noēma*: thoughts and intentions] in Christ Jesus.