



# — SECOND — CORINTHIANS



*The Comfort of God FOR and THROUGH His People*

Part 24—“The Implications of Being Reconciled to God”— 5 May 2024

## Introduction:

Though they face hardship and affliction, Paul and his companions know that God is at work in these things to renew them in the inner man and to prepare for them an eternal reward. Even if they succumb to death, this is ultimately better for them as they will receive new bodies and will stand before their Lord and Savior. They therefore live their lives for Him, knowing the fear of the Lord and compelled by His love.

**Main Point:** Those who have been \_\_\_\_\_ to God are set apart by Him as \_\_\_\_\_ through whom He intends the good news of the Gospel to be proclaimed.

## 2 Corinthians 5:16-21

### Initial Considerations

- I. God is identified as the one we have \_\_\_\_\_ against and yet who has accomplished \_\_\_\_\_ for us.
  2. Christ is identified as the \_\_\_\_\_ by which God has accomplished His saving work.
- Being compelled by Christ’s love changes how Paul and his fellow workers view themselves and others. (5:16-17)

#### Observations:

1. They \_\_\_\_\_ others differently now that they are in Christ.

*“regard”*—οἶδα (*oída*)— be intimately acquainted with or stand in a close relation to, know  
γινώσκω (*ginōskō*)—to arrive at a personal knowledge of someone or something.

*“according to the flesh”*

⇒ They do not judge others according to what can be \_\_\_\_\_ outwardly (2 Cor. 5:13). Viewing things from a worldly perspective had led them previously to \_\_\_\_\_ Messiah!

2. Those who are in Christ have been made \_\_\_\_\_.

*“new creation”*

*“the old...passed away”*

*“behold, the new has come”*

**Key Point:** Being in Christ means a change of both \_\_\_\_\_ and \_\_\_\_\_.

“When people are in Christ, they have already become part of the new creation. It is true, of course, that for the time being the old still persists and the new has not fully come (Rom. 8:18-25; Gal. 5:15-26). However...it is the newness of life in Christ now which is being stressed, rather than the limitations and the tension involved in participating in the new creation while still living as part of the old.” —Colin Kruse

- Paul goes on to explain that God has made all of this possible through the reconciling work of Christ. (5:18-19)

#### Observations:

1. It is \_\_\_\_\_ Christ that God has made it possible for sinners to be reconciled to Himself.

*“reconcile”*—καταλλάσσω (*katallassō*)—the exchange of hostility or enmity for a friendly relationship.

⇒ God is highlighted as the one who has taken the \_\_\_\_\_ to restore the broken relationship and to overcome the hostility.

⇒ This work centers on Messiah’s person and the \_\_\_\_\_ of His work.

*“not counting”*

*“trespasses”*

2. It is through Christ that believers are entrusted with the ministry of reconciliation.

⇒ Believers proclaim the \_\_\_\_\_ of reconciliation.

⇒ Believers engage in the \_\_\_\_\_ of reconciliation.

**Key Point:** The concept of reconciliation reminds us that the gospel is not merely forensic, it is \_\_\_\_\_.

“The shift to the reconciliation metaphor takes what God has done through Christ a step further. The judge enters into a personal relationship with the accused. This is necessary because the judge is the one who has been sinned against and is the focus of personal hostility. God does not simply make a bookkeeping alteration by dropping the charges against us. God gives Himself to us in friendship.”—David Garland

- Paul then lists certain things that result from Christ’s reconciling work. (5:20-21)

Observations:

1. They act as His ambassadors.

“ambassadors”—πρεσβεύω (*presbeuō*)— lit. to be old or the oldest; fig. to act as an ambassador or representative.

“[This term]...came to be used in connection with functions to which the wisdom of age was a necessary prerequisite. In the political sphere it was used of ambassadors who were commissioned and given authority to represent their nations.”—Colin Kruse

2. As His ambassadors, they must therefore do His \_\_\_\_\_.

“We implore you”

“be reconciled to God”

3. They make their appeal based on the \_\_\_\_\_ of the Gospel.

“he...who knew no sin”

“to be sin”

“the righteousness of God”

“we might become”

**The Doctrine of Imputation**

“The word impute means to reckon over to one’s account, as the Apostle writing to Philemon regarding whatever Onesimus might owe Philemon declared: “Put that on mine account” (1:18)”—L.S. Chafer

- (1) The \_\_\_\_\_ of mankind is imputed to Christ

“In this particular field of truth the whole gospel resides...Here it is a judicial imputation since the sin was never [prior] Christ’s, for when laid upon Him it became His in an awful sense.”—L.S. Chafer

- (2) The \_\_\_\_\_ of God is imputed to the believer.

*Such action is \_\_\_\_\_ before God!*

“...He presented Himself without spot as an offering well-pleasing to God, thus providing a release of all that He is in infinite merit and making His merit available for those who had no merit. As God goes to the cross for the legal basis to remit sin, so He goes on the same cross for the legal basis to impute righteousness.” —L.S. Chafer

*Imputed righteousness is applied on the basis of the believer being “\_\_\_\_\_” Christ!*

“By the baptism of the Spirit, being joined thereby to Christ, one is in Christ as a new Headship. As hitherto that one was in the first Adam, fallen and undone, now in the resurrected Christ he partakes of all that Christ represents, even the righteousness of God which Christ is.” —L.S. Chafer

**Key Point:** Because He has set us apart as His ambassadors, He \_\_\_\_\_ us with all that we need to faithfully serve Him in that capacity.

Concluding Thoughts

- As ambassadors for Messiah, we will find ourselves in a \_\_\_\_\_ of circumstances in which we will have the opportunity to represent Him.

Phil. 4:11b-13—...I have learned in whatever situation I am to be content. <sup>12</sup>I know how to be brought low, and I know how to abound. In any and every circumstance, I have learned the secret of facing plenty and hunger, abundance and need. <sup>13</sup>I can do all things through him who strengthens me.

- The Gospel is the basis for our reconciliation with God and gives us \_\_\_\_\_ that reconciliation can take place when there is enmity in our relationships with others.

Eph. 4:30-32—<sup>30</sup> And do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption. <sup>31</sup> Let all bitterness and wrath and anger and clamor and slander be put away from you, along with all malice. <sup>32</sup> Be kind to one another, tenderhearted, forgiving one another, as God in Christ forgave you.



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 ⇒ Believers proclaim the message of reconciliation.  
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