



(2Co 5:14-6:2 NASB) For the love of Christ controls us, having concluded this, that one died for all, therefore all died; and He died for all, so that they who live might no longer live for themselves, but for Him who died and rose again on their behalf.

Therefore, from now on we recognize no one according to the flesh; even though we have known Christ according to the flesh, yet now we know *Him in this way* no longer. Therefore, if anyone is in Christ, *he is* a new creature; the old things passed away; behold, new things have come. Now all *these* things are from God, who reconciled us to Himself through Christ and gave us the ministry of reconciliation, namely, that God was in Christ reconciling the world to Himself, not counting their trespasses against them, and He has committed to us the word of reconciliation.

Therefore, we are ambassadors for Christ, as though God were making an appeal through us; we beg you on behalf of Christ, be reconciled to God. He made Him who knew no sin *to be* sin on our behalf, so that we might become the righteousness of God in Him. And working together *with Him*, we also urge you not to receive the grace of God in vain—

for He says, "AT THE ACCEPTABLE TIME I LISTENED TO YOU, AND ON THE DAY OF SALVATION I HELPED YOU." Behold, now is "THE ACCEPTABLE TIME, behold, now is "THE DAY OF SALVATION

(2Co 5:14-6:2 NEB) For the love of Christ leaves us no choice, when once we have reached the conclusion that one man died for all and therefore all mankind has died. His purpose in dying for all was that men, while still in life, should cease to live for themselves, and should live for him who for their sake died and was raised to life.

With us therefore worldly standards have ceased to count in our estimate of any man; even if once they counted in our understanding of Christ, they do so now no longer. When anyone is united to Christ, there is a new act of creation; the old order has gone, and a new life has already begun. From first to last this has been the work of God. He has reconciled us men to himself through Christ, and he has enlisted us in this service of reconciliation. What I mean is, that God was in Christ reconciling the world to himself, no longer holding men's misdeeds against them, and that he has entrusted us with the message of reconciliation.

We come therefore as Christ's ambassadors. It is as if God were appealing to you through us: in Christ's name, we implore you, be reconciled to God! Christ was innocent of sin, and yet for our sake God made him one with the sinfulness of men, so that in him we might be made one with the goodness of God himself. Sharing in God's work, we urge this appeal upon you: you have received the grace of God; do not let it go for nothing. God's own words are:

'In the hour of my favor I gave heed to you;
On the day of deliverance I came to your aid.'

The hour of favor has now come; now, I say, has the day of deliverance dawned.

Repentant Reconciled Renewed

(Rom 5:6-11 RSV) While we were still weak, at the right time Christ died for the ungodly. Why, one will hardly die for a righteous man – though perhaps for a good man one will dare even to die. But God shows his love for us in that while we were yet sinners Christ died for us. ⁹ Since, therefore, we are now justified by his blood, much more shall we be saved by him from the wrath of God. For if while we were enemies we were reconciled to God by the death of his Son, much more, now that we are reconciled, shall we be saved by his life. Not only so, but we

also rejoice in God through our Lord Jesus Christ, through whom we have now received our reconciliation.

(Gal 6:11-18 REB) It was while we were still helpless, at the appointed time, Christ died for the wicked. Even for a just man one of us would hardly die, though perhaps for a good man one might actually brave death; but Christ died for us while we were yet sinners, and that is God's own proof of his love towards us. And so, since we have now been justified by Christ's sacrificial death, we shall all the more certainly be saved through him from final retribution. For if, when we were God's enemies, we were reconciled to him through the death of his Son, how much more, now that we are reconciled, shall we be saved in his life! But that is not all: we also exult in God through our Lord Jesus, through whom we have now been granted reconciliation.

Reconciliation comes from the Greek family of words that has its roots in *allasso* [ajllavssw]. Reconciliation involves a change in the relationship – actualized by God – established by God – there has been a change from a state of hostility – enmity – estrangement and fragmentation – God reaches across the divide. A new humanity is the solution. In Romans 5:6-11, Paul says that before reconciliation we were powerless, ungodly, sinners, and enemies; we were under God's wrath (v. 9). Because of change or reconciliation we become new creatures. "Therefore, if anyone is in Christ, he is a new creation; the old has gone, the new is!" (2 Cor 5:17).

Reconciliation has to do with the relationships between God and man or man and man. God reconciles the world to himself (2 Cor 5:18). Reconciliation takes place through the cross of Christ or the death of Christ. Second Corinthians 5:18 says that "God reconciled us to himself through Christ." God reconciles us to himself through the death of his Son (Rom 5:1). Thus, we are no longer enemies, ungodly, sinners, or powerless. Instead, the love of God has been poured out in our hearts through the Holy Spirit whom he has given to us (Rom 5:5). It is a change in the total state of our lives.

Reconciliation is the *objective* work of God through Christ (2 Cor 5:19). But it is also a *subjective* relationship: "Be reconciled to God" (2 Cor 5:20). Thus, it is Christ through the cross who has made reconciliation possible, for "God made him to be sin for us" (2 Cor 5:21).