



PITWM VERSE BY VERSE

2 CORINTHIANS 5:11-21

LESSON: BLESSINGS OF RECONCILIATION –

January 1, 2023

INTRODUCTION:

Paul is the writer of the Book, while God, the Holy Spirit is the Author.

2nd CORINTHIANS 5:5-10 **5**God Himself is the One who had shaped and prepared; fitted and fashioned us to undergo an immortal change, for He has given us the Holy Spirit as the guarantee. **6**Therefore, Paul says we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord: **7**(For we walk by faith, not by sight:). **8**Paul assures the Corinth that they were not afraid, but willing to be absent from the body and be present with the Lord. This was not a temporary feeling, but a permanent state of mind in Paul. **9**All who believe in Christ want to please God in this life and in the next in all that they've labored in, that they may be accepted of God. **10**For all believers must appear before the Judgment Seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it was good or bad.

LESSON: I. CONSTRAINED BY THE LOVE OF CHRIST II CORINTHIANS 5:11-15

(2ndCor.)5:11 **Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences.** The word "**terror**" means fear, reverence, standing in awe of the Lord. This passage discusses the compelling motives of the ministry or the minister. **It is the fear, the reverence, and the awe of the Lord that compels Paul to persuade men and make God known to them:** We make known:

Of the truth of the gospel—Acts 28:23 *And when they had appointed him a day, there came many to him into his lodging to whom he expounded and testified the kingdom of God, persuading them concerning Jesus both out of the law of Moses, and out of prophets, from morning till evening.*

Of the Judgment of God—2Cor.5:10 *For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.*

Of the death of Christ for all men—2Cor.5:14-15 *For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: 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.*

Of the desperate need for reconciliation to God—2Cor.5:20 *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.*

Of his own sincerity and integrity in the ministry—2Cor.5:12 *For we commend not ourselves again unto you, but give you occasion to glory on our behalf, that ye may have somewhat to answer them which glory in appearance, and not in heart.*

Every minister should fear the judgment of Christ—fear it to such a degree that he is stirred to walk faithfully before God: persuading men and living a life of integrity and commitment to the ministry. Paul hopes that the Corinthians are convinced of his faithfulness and have no question about it. Others may oppose, question, criticize, and defame him; but he trusted that they knew his sincerity and commitment to Christ and the ministry.

(2ndCor.)5:12 **For we commend not ourselves again unto you, but give you occasion to glory on our behalf, that ye may have somewhat to answer them which glory in appearance, and not in heart. It is the testimony of a**



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genuine heart that compels Paul to persuade men and make God known to them. It is the glory of God and the heads of people that compel Paul to persuade men and make God known to them. Paul was under heavy attack; a barrage of charges were being launched against him by some in the church. Just as every minister, Paul had given his credentials, but it was not his purpose to glory in his credentials nor to prove his character to the Corinthians, but to simply authenticate his personal integrity. He was not applauding or praising himself, but this would give them an occasion to give others on his behalf an answer to those who opposed Paul. He needed his followers to at least have an answer to them that gloried in their appearance and not in the heart, for some presented themselves in that way. They took pride in appearing like they glorified Christ, but their hearts glorified self.

(2ndCor.)5:13 For whether we be beside ourselves, it is to God: or whether we be sober, it is for your cause. Paul was beside himself for it was to God that he was doing it. Another way to say it: *"if we seem mad, it is because we serve God. If we seem sensible, it is for your spiritual benefit."* He really described being **"besides ourselves"** as dogmatically (fixed and assertively) devoted to truth. And **"sober"** as having a sound mind which means being in complete control. He defended their integrity and communicated truth to them!

(2ndCor.)5:14 For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead:— It is the love of Christ that compels Paul to persuade men and make God known to them. **"Compels"** is to force or drive, esp. to cause action. **"Constrain"** means to press, to hold together, to hold fast. It is God's love that compels them. Love is the motive that constrains us, force us, and compels us. **"Because we thus judge"** means we concluded, we are convinced, this is our conviction that if one died for all, then that one died to redeem all, then all have died! He didn't do it for some, He did it for all! (Faith is the key to believe in the death of Christ). The acceptance is:

- God takes the person's faith.
- Identifies the person with the death of Christ.
- Accepts the death of Christ as the death of the person

This love of Christ presses; the pressure that causes action, compels, and stirs Paul and others to hold fast to the ministry.

(2ndCor.)5:15 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. Christ's substitutionary death was for all of us, and for those who live, is not to live for himself, but live unto Christ who died for them and rose again for them.

- Christ died to bring us near to God.
- Christ died that we might live unto righteousness.
- Christ died to purify us so that we would be zealous to do good works. Those who have died unto Christ have died to the old life to live a new life. This is what living for Christ looks like.

II. CHANGED BY THE POWER OF CHRIST II CORINTHIANS 5:16-17

(2ndCor.)5:16 Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more. Christ died so that all men could be made into new creatures and into new men (spiritual beings who are to exist forever). This means our knowledge of men can no longer be based on their outward lives. Christ once lived in this world and was known to be in the flesh, but He is no longer known to be upon the earth in human form. Being risen from the dead, He is with the Father, and He shall be with Him eternally. That's where we shall also be eternally. But for now, His Spirit lives in us to teach, counsel, and guide.

(2ndCor.)5:17 Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. Change had to take place in man because man was dead to God. Man had no relationship with God. Man was not sure about God. Man never fellowshiped and communed with God like Adam. Man was living in sin and in immorality. Man had to face death, and man was doomed to judgment and





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eternal separation from God. Therefore, these old things had to pass away.

1. This is a message of regeneration: "**Regeneration**" means "Born again", "a new creation", "a new man." Spiritually speaking this term reflects what happens when a person becomes a Christian. How? When a person truly believes in Christ. God places and positions him in Christ, because your faith identifies you with Christ. The penalty and condemnation of your sins are already paid for in the death of Christ. **Romans 8:1** says "There is therefore now no condemnation to them which are in Christ Jesus who walk not after the flesh, but after the Spirit." Christ lived, and died, and rose from the dead, so to be in Christ means the believer lives, dies, and is risen in Christ.

- a. It means that we walk not after the flesh, but we walk after the Spirit (Rom. 8:1b).
- b. It means that denying ungodliness and worldly lusts, we would live soberly, righteously, and godly in this present world (Tit.2:12).
- c. It means that we bear the fruit of the Spirit (Gal.5:22-23).
- d. It means that we abide in Christ; that we become as connected and attached to Christ,
 - i. As a member of the body is connected and attached to each other (1Cor.12:12-27).
 - ii. As the branch is connected and attached to the vine (Jh.15:4-7).

This means old things are passed away; behold, all things are become new because of being in Christ—new thinking, new actions, new accountability, and new way of handling problems.

III. CALLED TO SHARE THE MESSAGE OF CHRIST II CORINTHIANS 5:18-21

(2ndCor.)5:18 **And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;—**

- 2. **This is a message of reconciliation:** a world of men brought back to God (v.18-19). "**Reconciliation**" means restored relationship. Christ's death provided for the removal of the barrier of sin to bring people back into a right relationship with God, and renewed friendship. When we change our attitude and accept God's provision, we change from hostility towards God to fellowship and having the love for Him.

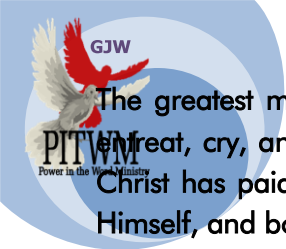
All comes from God; God has done it all. He is the **first** person involved in reconciliation. When we were enemies of Christ, He made us His friends. Jesus Christ is the **second** person involved in reconciliation. And He gave us the work or ministry of reconciliation, that is, to tell others of the death of Jesus, to restore the relationship of God and man. Ministers are the **third** persons involved in reconciliation through the power of the holy Ghost

(2ndCor.)5:19 **To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. **First**,** God came to earth in Christ, that is, in the person of Christ and restored the world unto Himself. God Himself loved man so much that He came to earth to seek and to save that which was lost. **Second.** God does not impute the sin (credit, reckon, count, put the charge to a person's account). If God does not impute or charge sin against men, that means He forgives their sins. When God was in Christ dying for the sins of men, God was making it possible for men to be freed from the guilt and condemnation of their sins. **Third,** God has committed the Word of reconciliation to ministers and the body of Christ. God calls and equips us to proclaim the Word that reconciles men's hearts to God.

(2ndCor.)5:20 **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.**

- 3. **This is a message committed to ambassadors:** a world of men made co-workers with God (v.20). "**Ambassador**" representative, messenger, agent, interpreter sent forth on behalf of Christ to announce the message.
 - a. The ambassador belongs to the One who sent him out.
 - b. The ambassador is commissioned to be sent and exists only for the purpose for which he was sent.
 - c. The ambassador possesses all the authority and power of the One who sent him out.





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The greatest message is "*Be reconciled to God*" and the message is so critical that the ministers have to beg, plead, cry, and plead with men to be reconciled to God. It is for Christ's sake that we are to plead with men. Christ has paid the ultimate price to make reconciliation available to men. He has taken the sins of men upon Himself, and borne the condemnation for them. And it's for Christ's sake, a man should give himself to God!

(2nd Cor.) 5:21 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.

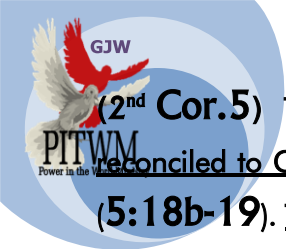
4. This is a message of redemption by a substitution for sin. "**Redemption**" the contract on the sinner's life is paid in full by the sacrifice of Jesus Christ, the Lamb slain for the sins of the world. We are bought back from the power of sin and death. Believers receive this redemption through the shed blood of Jesus Christ, which redeems us from the curse, making us no longer under any curse because the price was paid in full.
 - a. Christ knew no sin. One of the reasons Jesus Christ came to earth was because He had a sinless and perfect life. Therefore, He stood before God as the Perfect and Ideal Man.
 - b. God made Christ to be sin for us. The condemnation and judgment against sin had to be taken care of. God placed all our sin upon Christ and let Him bear it all Himself.
 - c. God's purpose was that we might be made the righteousness of God in Christ. When a person believes in Jesus Christ, really believes, God takes that man's faith and counts it as righteousness. The man is not righteous, but God considers and credits the man's faith as righteousness. Why?
 - i. God is willing to justify man because He loves man that much.
 - ii. God is willing to justify man because of what His Son Jesus Christ has done for man.

SUMMARY:

(2nd Cor. 5) These scriptures (5:11-17) show the devoted nature of Paul's ministry. He is motivated by the fear of the Lord (5:11-13). He is motivated by the love of Christ. By fear— Paul knows the terror of the Lord, so he therefore, persuade men (not of salvation, but of his own personal integrity). And by love— whether Paul appeared to be out of control or under control. Christ's love for Paul held him in such a grip, that it constituted the compelling force in everything he did. In other words, Paul is constrained (controlled) by the love of Christ who died for all, which makes him now live for Christ and not for self (5:14-15).

(2nd Cor. 5) He ceases to make superficial judgments based upon appearance (outward fashion), even as he had once done with Christ (thought of Christ as merely a man) (5:16). For, whosoever is "*in Christ*", he is a new creation, and all things have become new. How? – It is "*in Christ*"! When a person truly believes in Christ, God places and positions him "*in Christ*." He is then identified with Christ, that is, he is counted and considered to be "*in Christ*"; reckoned and credited as "*in Christ*." The believer's faith actually causes God to identify the believer with Christ. He then walks and lives "*in Christ*" day by day, bearing the fruit of the Spirit. For all is clearly seen in a new creature; becoming a new man. His old life has passed away and a new life has begun (5:17).





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(2nd Cor. 5) These scriptures (5:18-21) show the reconciling nature of Paul's ministry. He himself has been reconciled to God through Jesus Christ (5:18a). Therefore, God has given him the "*ministry of reconciliation*" (5:18b-19). There are three persons involved in reconciliation:

1. God Himself is the first person. Note the words: "*All things are of God.*"
2. Jesus Christ is the second person. Note the words: "*...through Jesus Christ.*"
3. We (ministers and the body of Christ) are the third persons. Note the words: "*...has given us.*"

The reconciliation of the world is actually God's work in Christ (5:19a). God worked it out in Christ. How? First, God came to earth in Christ, that is, in the person of Christ.

- When Jesus Christ came to earth, God Himself came to earth.
- When Jesus Christ bore sin for man, God Himself was dying for man.
- When Jesus Christ died for man, God Himself was dying for man.

First: God Himself was in the person of Jesus Christ reaching out to man. God loved man so much that He came to earth to seek and to save that which was lost. **Second,** God does not impute sin to men (5:19b). The word "*impute*" means to reckon, count, and credit. If God does not impute or charge sin against men, then it means that He forgives their sins. There on the cross God "in Christ" died for the sins of men, making it possible for men to be freed from the guilt and condemnation of their sins. The "word of reconciliation" has been committed to Paul (5:19c). **Third,** God has committed the word of reconciliation to us. God takes the initiative by equipping us to proclaim and preach the message of reconciliation—a world can be brought back to God.

"Reconciliation" means to change thoroughly, to change from enmity to friendship, to bring together, to restore. Two persons who had allowed something to come between them are restored and reunited.

The thing that broke the relationship between God and man was sin! Paul pleads with them to be reconciled to God (5:20-21). Paul lets the Corinthian believers know that they are ambassadors for Christ, pleading for God and on Christ's behalf (5:20) "*For Christ became sin for us, who knew no sin.*" How? God did it by laying all the sins of man upon Christ—all the guilt and condemnation of sin. He was the ideal, Perfect Man and He could die the Ideal death—the death that would satisfy the justice of God's eternal court and holy nature. Why? - "*That we might be made the righteousness of God in Christ.*" God counts, credits, considers man's faith as already righteous in Christ; already having died in Christ; already having been resurrected in Christ. All because of His love for man (5:21).