

**TITLE: “90 DAY RECONCILIATION CAMPAIGN!”**

**TEXT: 2 CORINTHIANS 5:17-21 (AMP)**

<sup>17</sup> Therefore if any person is [ingrafted] in Christ (the Messiah) he is a new creation (a new creature altogether); the old [previous moral and spiritual condition] has passed away. Behold, the fresh *and* new has come!

<sup>18</sup> But all things are from God, Who through *Jesus* Christ reconciled us to Himself [received us into favor, brought us into harmony with Himself] and gave to us the ministry of reconciliation [that by word and deed we might aim to bring others into harmony with Him].

<sup>19</sup> It was God [personally present] in Christ, reconciling *and* restoring the world to favor with Himself, not counting up *and* holding against [men] their trespasses [but cancelling them], and committing to us the message of reconciliation (of the restoration to favor).

<sup>20</sup> So we are Christ's ambassadors, God making His appeal as it were through us. We [as Christ's personal representatives] beg you for His sake to lay hold of the divine favor [now offered you] *and* be reconciled to God.

<sup>21</sup> For our sake He made Christ [virtually] to be sin Who knew no sin, so that in *and* through Him we might become [endued with, viewed as being in, and examples of] the righteousness of God [what we ought to be, approved and acceptable and in right relationship with Him, by His goodness].

## **INTRO:**

All the blessings and new things that the Christian enjoys are from the Lord. Because of the Lord Jesus Christ we are reconciled to God the Father by His son, the Lord Jesus Christ. We have a new position in our standing or our relationship with God when we are saved. The grip of a great God changed or *mollified our relationship with God the Father*. We become His children because we have been reconciled to Him.

**John 1:12**—*But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:*

The key idea in this verse is the truth of *reconciliation*. Both the verb *katallassō* (reconciled) and the noun *katallagē* (reconciliation) appear in the New Testament only in Paul's writings. The terms always portray God as the reconciler, and sinners as the ones reconciled, since it was human sin that ruptured the relationship between God and man. Because of his rebellion and sin, man became the enemy of a holy God and was out of fellowship with Him.

The basic meanings of the word *reconcile* are "to remove enmity between two enemy parties" or "to change thoroughly." The message and meaning is one of reconciliation—a world of men can be brought back to God. Reconciliation means to change thoroughly, to change from enmity to friendship, to bring together, to restore. The idea is that two persons who should have been together all along are brought together; two persons who had allowed something to come between them are restored and reunited. Reconciliation is more than having our sins forgiven and divine justice being satisfied. It means to change something inside out, upside down, and right side up. It refers to a changed relationship between God and the lost world.

1. The thing that broke the relationship between God and man was sin. Men are said to be enemies of God ([Romans 5:10](#)), and the word "enemies" refers back to the fact that men had become sinners and ungodly ([Romans 5:6, 8](#)). The "enemies" of God are the sinners and ungodly of this world. This simply means that every man is an enemy of God, for every man is a sinner and ungodly. This may seem unkind and harsh, but it is exactly what Scripture is saying. The fact is clearly seen by thinking about the matter for a moment.
2. The sinner cannot be said to be a friend of God's. He is antagonistic toward God, opposing what God stands for. The sinner is...
  - rebelling                      • disobeying God
  - against God                • fighting against
  - rejecting God                God
  - cursing God                 • denying God
  - ignoring God               • refusing to live for
  - God
3. When any of us sin, we work against God and promote evil by word and example.
  - ⇒ When the sinner lives for himself, he becomes an enemy of God. Why? Because God does not live for Himself. God gave Himself up in the most supreme way possible: He gave His only Son to die *for us*.
  - ⇒ When the sinner lives for the world and worldly things, he becomes an enemy of God. Why? Because he chooses the temporal over God. He chooses that which passes away over God. He chooses it when God has provided eternal life for him through the death of His Son.

**4. This is the point of God's great love or reconciliation. He did not reconcile and save us when we were righteous and good. He reconciled and saved us when we were enemies, ignoring and rejecting Him. As stated above, it is because we are sinners and enemies that we need to be reconciled.**

**a. There are three persons involved in reconciliation.**

**1. God Himself is the first person involved in reconciliation. God is the One who reconciles us. Note the words, "All things are of God." If the time ever comes when a person wishes to be reconciled to God and to change his life and become a new creature, he has to come to God. God alone has the power to change a man; God alone can give a man a new birth and make a new creature out of him. No man has the power to change enough to make himself acceptable to God. Men just do not reconcile themselves to God. They cannot do enough work or enough good to become perfectly acceptable to God. Reconciliation is the act of God and of God alone. God is the One who reaches out to man and reconciles him. Man does not earn reconciliation; he *receives* the reconciliation of God.**

**2. Jesus Christ is the second person involved in reconciliation. God reconciles us to Himself *by the death of Jesus Christ*. Very simply stated, when a man believes that Jesus Christ died for him...**

- God accepts the death of Jesus Christ for the death of the man.**
- God accepts the sins borne by Christ as the sins committed by the man.**
- God accepts the condemnation borne by Christ as the condemnation due to the man.**

**Therefore, the man is freed from his sins and the punishment due his sins. Christ bore both the sins and the punishment for the man. The man who truly believes that God loves that much—enough to give His only begotten Son—becomes acceptable to God, reconciled forever and ever.**

**"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" ([2 Cor. 5:21](#)).**

**"And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby" ([Ephes. 2:16](#)).**

**"And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven" ([Col. 1:20](#)).**

**"Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people" ([Hebrews 2:17](#)).**

**3. Ministers are the third persons involved in reconciliation. God reconciled us to Himself by committing the ministry of reconciliation to men. The only way the world can ever hear about the great ministry of reconciliation is through believers. Believers must proclaim the message of reconciliation or it will never be heard.**

**"How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" ([Romans 10:14](#)).**

**"And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby" ([Ephes. 2:16](#)).**

**5. Note how God wrought or worked out reconciliation. God did three things to make reconciliation possible.**

- a. First, God came to earth "in Christ," that is, in the person of Christ. As this verse says, "God was in Christ." This is a phenomenal statement. This means that...**
- when Jesus Christ came to earth, God Himself came to earth.**
  - when Jesus Christ bore sin for man, God Himself was bearing sin for man.**

- when Jesus Christ died for man, God Himself was dying for man.

This means that God Himself was in the person of Jesus Christ reaching out to man—that God himself had come to earth to reconcile man. This means that God Himself loved man so much that He came to earth to seek and to save that which was lost. The truth is so glorious that Jesus Christ Himself pounded the truth home to the hearts of people.

"As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep" ([John 10:15](#)).

"I and my Father are one" ([John 10:30](#)).

"If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him" ([John 10:37-38](#)).

"Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works" ([John 14:10](#)).

- b. Second, God does not impute sin to men. The word "impute" (*logizomenos*) means to reckon, count, and credit. It means to charge or put to a person's account. If God does not impute or charge sin against men, then it means that He forgives their sins. When Jesus Christ died on the cross, 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.

Picture the scene: hanging there on the cross, God in Christ was not charging men with sin. He was dying for the sins of men. God was not there upon the cross to impute sin against men; He was there making it possible for men to be forgiven their sins.

"For this is my blood of the new testament, which is shed for many for the remission of sins" ([Matthew 26:28](#)).

"Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" ([Acts 2:38](#)).

"And almost all things are by the law purged with blood; and without shedding of blood is no remission" ([Hebrews 9:22](#)).

- c. Third, God has committed the word of reconciliation to ministers. God has not left the word of reconciliation up to men. God has taken the initiative. God calls and equips ministers of God to proclaim the word of reconciliation. He has done everything possible to reconcile men.

"Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God" ([Col. 1:25](#)).

"And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem" ([Luke 24:47](#)).

"According to the glorious gospel of the blessed God, which was committed to my trust" ([1 Tim. 1:11](#)).

"In hope of eternal life, which God, that cannot lie, promised before the world began; but hath in due times manifested his word through preaching, which is committed unto me according to the commandment of God our Saviour" ([Titus 1:2-3](#)).

## 6. So what must we understand about reconciliation?

- Reconciliation is not something man does, but what he receives. It is not what he accomplishes, but what he embraces.
- Reconciliation is a divine provision by which God's holy displeasure against alienated sinners is appeased. His hostility against men is removed. A harmonious relationship between the Lord and the saved sinner is established.
- Reconciliation occurs because God in His grace was willing to design a way to have all the sins of those who have put their faith in Christ covered by His blood.

Through the work of the Cross, Jesus Christ has brought man and God together again by paying the price for man's sins. Men, however, must accept what Christ has done on Calvary. Multitudes, however, think they have a better way. "Religion" or good works are man's feeble efforts to be reconciled to God, but those efforts are destined to fail.

Those who have trusted in Christ have a ministry of reconciliation. The grip of a great God *mandated us with the ministry of reconciliation*. It is our responsibility to share with others what Christ has done for them so they can be reconciled to God. When God grips your life, you will be concerned about the souls of people. This is our ministry.

When people put their faith in Christ, their sins are not "imputed" to them. This is written in the present tense which means continual action. God's imputation never fails. What is this all about?

Imputation is a word borrowed from banking. It simply means "to put to one's account." When you deposit money in the bank, the computer puts that amount to your account, or to your credit. When Jesus died on the cross, all of our sins were imputed to Him—put to His account. He was treated by God as though He had actually committed those sins. He became sin for us, taking the sins of the world upon Himself. All of our sins have been paid for and God no longer holds them against us, because we have trusted Christ as our Savior.

Because the Lord has saved us, we have a new position not only in our standing, but also a new position in our service to Him. The grip of a great God *make us ambassadors for Christ*. We are ambassadors for Christ that are to be pleading with men and sharing the message of reconciliation with the lost. We are to be pointing men to the Lord.