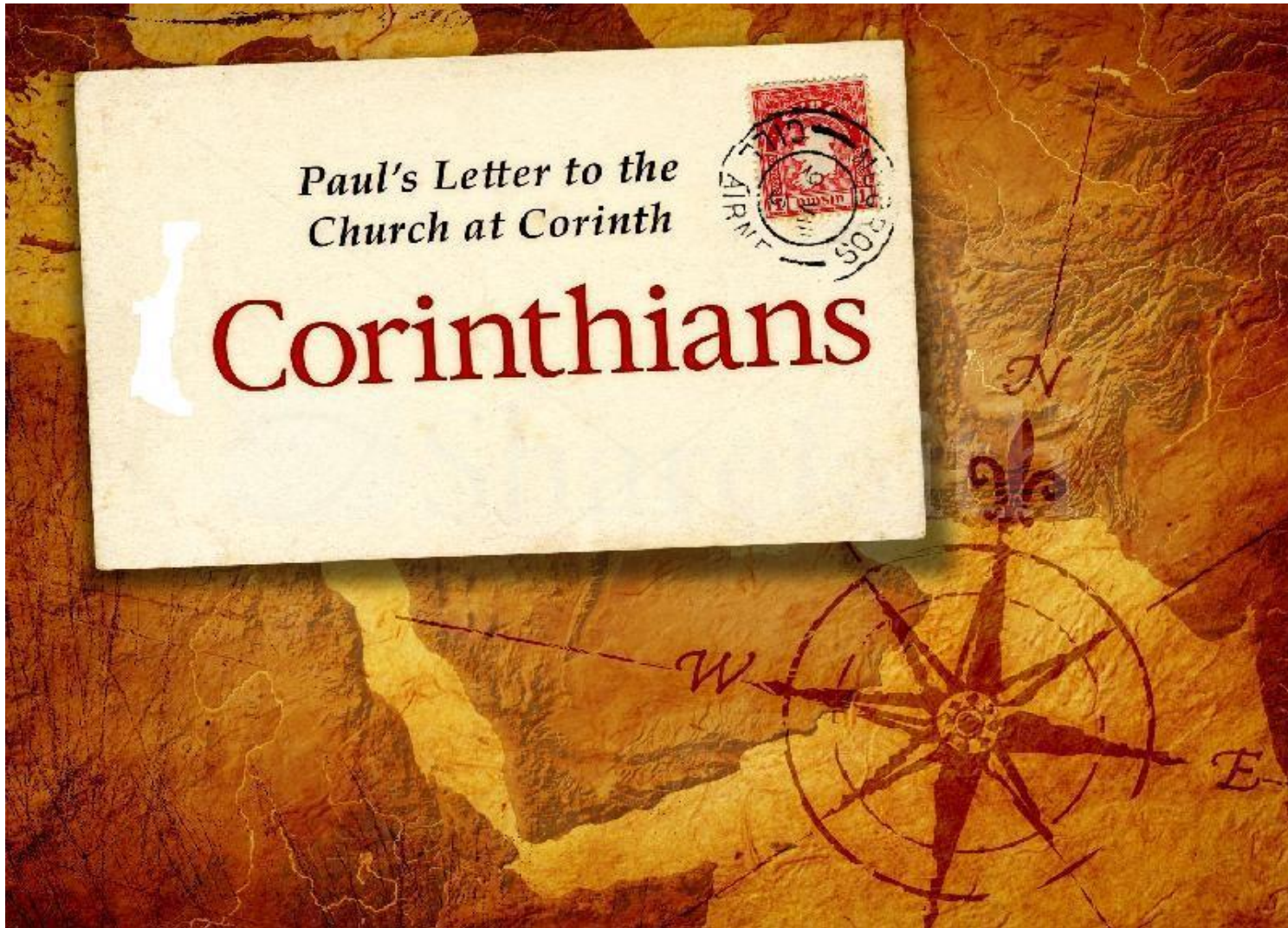


# 2 Cor. 6:1-3 Reconciliation Is to Be a Testimony to God's Grace





# Outline Chp 5:18 – 6:3

5:18-19 The Message of Reconciliation

5:20-21 Ambassadors for Christ & Righteousness

6:1-3 Reconciliation Is to Be a Testimony to  
God's Grace

# God's Reconciliation Work

God is the Author of Reconciliation – v:18

1<sup>st</sup> - Having Reconciled **us**  
to Himself through Christ

2<sup>nd</sup> – Having Given to **us** the  
Ministry of Reconciliation

God was in Christ (doing the following) – v:19

3<sup>rd</sup> – Reconciling the **World**  
to Himself (present tense)

4<sup>th</sup> – not Reckoning to **World** their  
Trespasses (present tense)

5<sup>th</sup> – Having put in **us** the Message of  
Reconciliation

# God's Reconciliation Work - verse 20

**we** are ambassadors  
(present tense)

“on behalf of” and  
“in place of” Christ

- Christ is not now here so we are His representative.\*

God is making an  
appeal

“by means of” **us**

- We are the instrument through which God makes His appeal to mankind.

\* Merryman

**we** beg you  
“on behalf of” and  
“in place of” Christ

[you] be  
reconciled to God

- Reconciliation is provided to all mankind, but all must accept this reconciliation.

<sup>21</sup> He made Him who knew no sin to be sin on our behalf, so that we might become the righteousness of God in Him.

The one not knowing sin He made sin on behalf of us.

Interlinear

**knowing** - *ginōskō* - to be taking in knowledge, to come to know, aorist, participle

- He who did not know sin in an experiential way. Wuest
- Heb 4:15b But One who has been tempted in all things as *we are, yet without sin.*
- 1 Pet 2:22 [Christ] Who committed no sin, nor was any deceit found in his mouth.
- 1 John 3:5 You know that He appeared in order to take away sins; and in Him there is no sin.
- Therefore Christ is fully God and fully man without a sin nature.

<sup>21</sup> He made Him who knew no sin to be sin on our behalf, so that we might become the righteousness of God in Him.

The one not knowing sin He made sin on behalf of us.

He – God the Father

made - *poieō* - to make a product, has in view the end of the work (display of end results) - past point fact

- Amazingly the product of what God made is Christ *to be* sin. Merryman (edited)

sin – *harmartia* – to miss the mark of God’s righteousness

- No definite article – speaks of the character of a thing.
- Christ was made the thing sin itself.
- Only the Father could do this to the Son.
- So complete was the identification of the sinless Christ with the sin of the sinner, that Paul could say profoundly, “God made him . . . to be sin for us.” Constable

<sup>21</sup> He made Him who knew no sin to be sin on our behalf, so that we might become the righteousness of God in Him.

**What does this mean - He made sin on behalf of us.**

- We cannot understand what it was for Him to be made sin. Coates
- There is no sentence more profound in the whole of Scripture. Constable

**What we do know!**

- 1 Peter 2:24 And He Himself bore our sins in His body on the cross.
- Rom 8:3b God having sent His Son in likeness of flesh of sin, and concerning sin, condemned sin in the sinful nature. Wuest
- On behalf of us and instead of us, [He] was made sin. Wuest (edited)

21 He made Him who knew no sin *to be* sin on our behalf, so that we might become the righteousness of God in Him.

so that - with a purpose that we – the believer

might become – *ginomai* – coming into a new state of being, a state that never existed before - past point fact

the righteousness of God in Him

- Christ being made sin on our behalf and in our place has satisfied a holy God about man's sin issue.
- Man becoming the righteousness of God in Him and has completed God's reconciliation of man.

Paul has chosen this exceptional wording "made sin for us" in order to emphasize the 'sweet exchange' whereby sinners are given a righteous status before God through the righteous one who absorbed their sin (and its judgment) in Himself.



# Today's Verses



- <sup>1</sup> And working together with Him, we also urge you not to receive the grace of God in vain—
- <sup>2</sup> 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”—
- <sup>3</sup> giving no cause for offense in anything, so that the ministry will not be discredited.

<sup>1</sup> And working together with *Him*, we also urge you not to receive the grace of God in vain—



[as] ones working together with [Him], also we urge you

Interlinear

also we urge you

- This is the main verb for verses 1 to 3

**also** - *kai* - when *kai* means "also" it precedes the word which it stresses

**we urge** - *parakaleō* - to admonish, exhort, to urge one to pursue some course of conduct

<sup>5:20b</sup> we beg you on behalf of Christ, be reconciled to God

- The similar words in 2 Cor 6:1 and 2 Cor 5:20 tells us Paul still addresses the topic of reconciliation.

McCalley

- **you** – Who is Paul addressing?

<sup>1</sup> *And working together with Him, we also urge you not to receive the grace of God in vain—*



- Paul told us in verse [2 Cor 5:20](#):
- [It was] as though God were making an appeal through us; we beg **you** on behalf of Christ, be reconciled to God.
- The **you** here is all men whom God loves and Christ died for [the world].
- But in [2 Cor 6:1](#):
- The **you** is co-laborers - ones working together with Him [God].
- Paul now sees himself as a co-laborer with God in a further urging than in just verse 20.

Merryman

<sup>1</sup> And working together with Him, we also urge you not to receive the grace of God in vain—



**not to** – do not

**receive** - *dechomai* - of becoming partaker of benefits; to accept an offer deliberately & readily (aorist, middle)

- All believers have received **the grace of God**.
- Eph 2:8 For by grace you have been saved through faith; and that not of yourselves, it is the gift of God.

**vain** - *kenós* - fruitless, without usefulness or success

- These verses tell us how not to receive God's grace in a fruitless manner. Merryman
- You could say: be a continual testimony to God's grace. Merryman

You have received the grace of God; do not let it go for nothing.

<sup>1</sup> And working together with Him, we also urge you not to receive the grace of God in vain—



[as] working together with [Him]

Interlinear

- This is one word in the Greek and modifies the main verb “urge.”
- It is the word *synergo* – to work together with someone, cooperate, be a co-worker, fellow laborer.
- Since God appeals to the unsaved through heralds of the gospel (5:20). Constable
- The herald is in that sense a partner with God in His work of bringing people into final reconciliation. Constable



<sup>2</sup> 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"—

- A quote from Isa. 49:8 where the Lord [Jehovah] is talking to Israel about their restoration.
- Paul now urged his readers [all believers] to respond quickly and positively to God's grace to them. Constable

**for He says in a time acceptable**

Interlinear

**time** - *kairos* - is used to signify a season, a time, a period possessed of certain characteristics

**acceptable** – *dektos* - a time or season in which God has given His favor, His goodwill, etc.

- We live as believers in a wonderful season [the church age].

McCalley

<sup>2</sup> 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"—



### more on the acceptable time:

- The parallel with Paul and the Corinthians' ministry is obvious. Constable
- Rather than squabbling among themselves over Paul, the readers needed to get on with the ambassadorial work that God had given them to do. Constable
- **listened** - *epakouō* - to hear something firsthand, to hearken to in answer to prayer- past point fact
- God heard in his ear a plea and he gave the necessary help on the basis of grace. Merryman

<sup>2</sup> 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”—



and in a day of salvation I helped you Interlinear

day of salvation - *sōtēria* - to sum up all the blessings  
bestowed by God on men in Christ 2 Cor 6:2

- Salvation has always been by grace through faith.\*
- But there was not the optimum circumstance as there is now.\*
- The optimum season is after the death and resurrection of the Lord Jesus Christ.\*
- The grace of God has never been more apparent than now; do not receive it in an empty way. \* Merryman



<sup>2</sup> 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"—



**Behold** [lo and behold], **now**

- This is a command in Greek.

Merryman

**the day of salvation**

- The Apostle declares that **now** is the day of salvation,
- and is thereby referring to any moment within the church age as a time when Christ may be received as Savior.

Chafer

<sup>3</sup> giving no cause for offense in anything, so that the ministry will not be discredited,

giving no cause for offense in anything

- giving no occasion of stumbling to anyone Wuest

so that – with a purpose that

the ministry – what ministry is this?

- the definite article tells us this is a specific ministry
- 2 Cor 5:18 [God] who reconciled us to Himself through Christ and gave us the ministry of reconciliation,

will not be discredited,

- May not be found with blot or blemish and thus be censored. Wuest

- It [the ministry of reconciliation] is to be protected by right living. McCalley



## Final Thoughts \*



- By the death of Christ on its behalf, the whole world is thoroughly changed in its relation to God.
- But God is never said to be reconciled to man.
- The world is so altered in its position respecting the holy judgments of God through the cross of Christ
- that God is not now imputing their sin unto them.
- The world is thus rendered savable. \* Chafer