

2 Corinthians 5

“¹⁸ Now all these things are from God, who **reconciled** us to Himself through Christ, and gave us the ministry of reconciliation, ¹⁹ 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**.”

“²⁰ Therefore, we are ambassadors for Christ, as though God were entreating through us; we beg **{you}** on behalf of Christ, **be reconciled** to God. ²¹ He made Him who knew no sin to be sin on our behalf, that we might become the righteousness of God in Him.”

“reconcile”

καταλλάσσω

katallasso

kata (pertaining to) allasso (an adjustment)

“an action that restores harmony between alienated parties”

“to make peace”

The obstacle between God and humanity has changed.

Holy God

Sinful Humanity



The sin of disbelief (placing our hope in something other than Christ) is the focus of the **repentance that leads to salvation.**

Hebrews 6:1
“let us press on to maturity, not laying again a foundation of **repentance** from dead works and of faith toward God.”

2 Corinthians 5

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

- 1. Not God acting in a righteous way.**
- 2. But God imputing His virtue to us.**

The great exchange:

- 1. Christ took on my sin.**
- 2. I took on Christ's righteousness.**

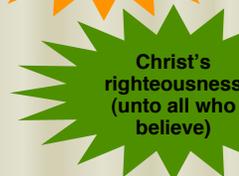
The Gospel story includes three great imputations.



Adam's sin
(unto humanity)



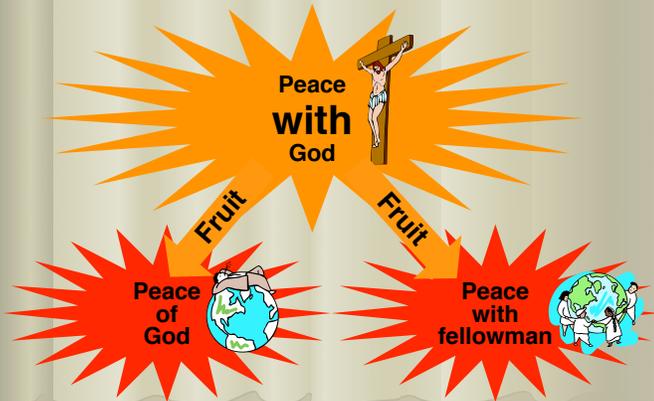
Humanity's sin
(unto Christ)



Christ's righteousness
(unto all who believe)

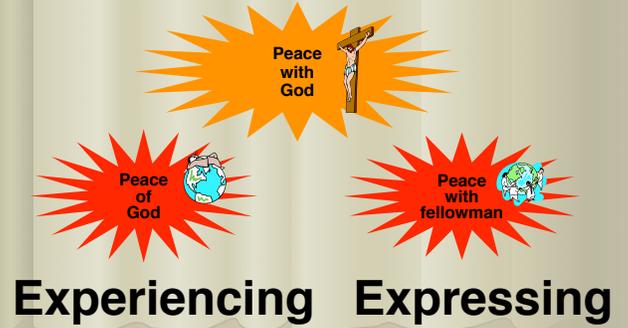


Reconciliation with God has implications.



Ambassadors of Reconciliation face three callings.

Entreating



Ambassadors of Reconciliation face three challenges

Neglecting the "life implications" of reconciliation



Distortion #1

It's all about "experiencing peace"
(Emotional Peace is not the issue.)



When "emotional peace" is the primary focus there can be many means.



Distortion #2

It's all about "Peace with others"
(Social harmony is not the Gospel.)



When “Social Reform” is the primary focus there can be many means.



James Cone: Black liberation theologian says the overriding message of Old Testament prophets — and Jesus Christ — is “a condemnation of the nation and of the religious [establishment] ... for oppressing the poor.”

Union Theological Seminary

The roots of Black Liberation Theology

1. The insensitivity of the traditional (white dominated) church to racial (social) injustice contrasted with the appeal of Islam.
2. Traditional African spirituality.
3. The teaching of Karl Marx on class struggle.
4. The words of Jesus in Luke 4:18-19 “The Spirit of the Lord is upon Me, because He anointed Me to preach the gospel to the poor. He has sent Me to proclaim release to the captives, and recovery of sight to the blind, to set free those who are oppressed, to proclaim the favorable year of the Lord.”

Black Liberation Theology

- **The Gospel** = Social liberation of all oppressed people (black people especially).
- **The Church** = Black experience in America.
- **Jesus** = Dark skinned, social reformer.
- **The Cross** = God sharing the suffering of His people.
- **Demonic forces** = White power establishment.
- **The Exodus** = A model of Gospel ministry.
- **The Goal** = Social justice as in redistribution of wealth, and power.

Secular Christianity

“Defining reality and making decisions as though Jesus was simply one of many means serving a ‘higher’ secular or personal agenda.”

James 4

“¹ What is the source of quarrels and conflicts among you? Is not the source your pleasures that wage war in your members? ² You lust and do not have; so you commit murder. And you are envious and cannot obtain; so you fight and quarrel. You do not have because you do not ask. ³ You ask and do not receive, because you ask with wrong motives, so that you may spend it on your pleasures.”

Peace with Man comes from the Peace of God that is the fruit of Peace with God.

