

10-20-13

Series: The Ministry of Reconciliation

# The Ministry of Reconciliation (1)

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[2 Corinthians 5:18-20](#)

(Continuation from 10/20/13)

## The Ministry of Reconciliation

[2 Corinthians 5:18-20 \(NASB\)](#)

<sup>18</sup> Now all *these* things are from God, who reconciled us to Himself through Christ and gave us the ministry of reconciliation,

<sup>19</sup> 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.

<sup>20</sup> 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.

Let's open our Bibles to the Word of God this morning. In our continuing study of [2 Corinthians](#) we find ourselves in [chapter 5](#), looking at [verses 18](#) through [21...2](#) [Corinthians chapter 5 verses 18](#) through [21](#). The title of this section, "The Ministry of Reconciliation"..."The Ministry of Reconciliation."

Many pastors and many preachers seem to be struggling and groping to find or form a clear statement and direction for their ministry. Perhaps we've asked the questions that need not to be asked, such as...what is the preacher's mission?...what is the preacher's priority?...because here it is to abundantly clear what the answer to those questions really is. In spite of the clarity with which Scripture preaches its message to us about the priority for our message, we have an almost endless variety of suggestions about methods and means and strategies and styles and approaches to ministry. And sometimes we can get caught up in that to the degree that we miss the main thing. The main thing is distinctively articulated in this passage.

In fact, it's a very simple passage. It's not a complex one. It's not particularly difficult to interpret, to discern, or to apply. It is definitive in every sense. It lays down for us what the objective and goal and priority of our life and ministry has to be. It delineates for us our responsibility in the world before us, as we represent the Lord Jesus Christ and it does so in no uncertain terms.

Five times in those brief verses some form of the word "reconciliation" is used.

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<sup>19</sup> **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.**

<sup>20</sup> **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.**

Five times in those brief verses some form of the word “**reconciliation**” is used. That then defines the theme of these verses; it is all about the ministry of reconciliation. The text and the term itself forms the heart and soul of our responsibility, particularly those of us who are preachers. God has called us to preach the message of reconciliation. It is our duty then to tell people they can be reconciled to God. Our mission, to bring the message of reconciliation to sinners, to preach to them the gospel, the good news, the evangel, that the relationship of hostility, the relationship of hatred, the relationship of animosity, the relationship of enmity, the relationship of alienation between God and sinful man can be totally changed so that enemies can become forever friends. That is the gospel. That is the good news. It is possible for sinners to be reconciled to God. And it is our calling to preach that reconciliation.

It is then the greatest work in the world, for it deals with the greatest issue in the world. It is the greatest calling; it is the greatest privilege to be given the responsibility to preach the message of reconciliation. That’s what we live for. That’s what we die for, that’s what we preach for, that’s what we serve for, that’s what we nurture the saints for, in order that in the end the message of reconciliation might effectively reach sinners. And certainly we would all agree that no message equals this one in importance, so that the Apostle says we have been given, the end of [verse 18](#), the ministry of reconciliation, the “[diakoneon](#)”, “**the service of reconciliation.**”

[2 Corinthians 5:18 \(NASB\)](#)

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

We are waiters, that are what the word often was used to express, and we bring to the table of sinners the meal of reconciliation. We serve them the truth of reconciliation.

Again down in [verse 19](#) at the end of the verse, it says, “**He has committed to us the word of reconciliation.**”

[2 Corinthians 5:19 \(NASB\)](#)

<sup>19</sup> **“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.”**

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Literally, “**he has committed to us**” means he has placed in us. Once we’ve been called to preach, once we’ve been called to proclaim, we have been given the word of reconciliation.

**2 Corinthians 5:19 (NASB)**

**<sup>19</sup>“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.”**

Just a brief note about that. The term “**word**” here is “**logos**,” it really can be a synonym for “**message**.” But it carries even something beyond that. “**Logos**” in ancient times indicated not just a word or a message, but it indicated what is true and trustworthy, as opposed to what was, on the other hand, **muthos**, not **logos**, but **muthos**, **muthos** meaning “**myth**.” **Muthos** described what was fictitious, what was spurious, what was not verifiable. It’s very opposite was **logos**, what was true and trustworthy.

Socrates, for example, declares that a particular story is no fictitious **muthos**, but is a genuine **logos**, hence the term **logos**, carries with it like a kind of overtone the implication of genuineness, of truthfulness. It then is peculiarly appropriate as a synonym for the gospel which indeed is truth and not myth. We have then been given in a world of religious myths the truth, the truth about how men can be reconciled to God. And that, of course, is the most needed message because apart from that reconciliation men will spend eternity in burning hell.