
ENGAGE THE WORLD
Like Jesus

14 For the love of Christ compels us, since we have reached this conclusion, that one died for all, and therefore all died. 15 And he died for all so that those who live should no longer live for themselves, but for the one who died for them and was raised.

…

16 From now on, then, we do not know anyone from a worldly perspective. Even if we have known Christ from a worldly perspective, yet now we no longer know him in this way. 17 Therefore, if anyone is in Christ, he is a new creation; the old has passed away, and see, the new has come!

…

18 Everything is from God, who has reconciled us to himself through Christ and has given us the ministry of reconciliation. 19 That is, in Christ, God was reconciling the world to himself, not counting their trespasses against them, and he has committed the message of reconciliation to us.

20 Therefore, we are ambassadors for Christ, since God is making his appeal through us. We plead on Christ's behalf, "Be reconciled to God." ...

[21] He made the one who did not know sin to be sin for us, so that in him we might become the righteousness of God.

Engaging always with the gospel means that the gospel should always *inform* how we engage people, even when it's not explicitly the subject of our conversation.

MAIN IDEA

In 2 Corinthians 5:14–21, Paul presents three gospel implications that transform our engagement with the world, so that we would represent Christ and make him known.

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The Gospel Compels Our Engagement (14-15)

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The ones who died, then, are also the ones who “live,” not merely physically; they have new life in Christ (5:15).

— Thomas Schreiner

Union with Christ is "...the taproot of our entire salvation."

— J. I. Packer

I have been crucified with Christ, and I no longer live, but Christ lives in me. The life I now live in the body, I live by faith in the Son of God, who loved me and gave himself for me.

— Galatians 2:20

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Gospel-motivated living must be grounded in gospel truth.

The Gospel Shapes Our Perspective (16-17)

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Therefore, if anyone is in Christ, he is a new creation; the old has passed away, and
see [or *Look*] the new has come! — 2 Cor 5:17

"[18] Do not remember the past events; pay no attention to things of old. [19] Look [or *See*], I am about to do something new; even now it is coming." — Isaiah 43:18-19

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The Gospel Shapes Our Perspective (16-17)

"For I will create new heavens and a new earth; the past events will not be remembered or come to mind."

— Isaiah 65:17

The Gospel Directs Our Mission (18-21)

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[18] Everything is from God, who has reconciled us to himself through Christ and has given us the ministry of reconciliation. [19] That is, in Christ, God was reconciling the world to himself, not counting their trespasses against them, and he has committed the message of reconciliation to us.

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God’s Reconciliation Through Christ

18 ...God, who has reconciled us to himself through Christ ...

19 That is, in Christ, God was reconciling the world to himself, not counting their trespasses against them, ...

God Has Given Us the Ministry of Reconciliation

18 ...God, ...has given us the ministry of reconciliation.

19 That is, in Christ, God ...has committed the message of reconciliation to us.

The Gospel Directs Our Mission (18-21)

20 Therefore, we are ambassadors for Christ, since God is making his appeal through us. We plead on Christ's behalf, "Be reconciled to God."

“Be reconciled” is a command. And in the original language, it’s written in what’s called the “passive voice.” That means we receive the action; we don’t perform it. In other words, reconciliation is God's work, not ours. So, Paul's appeal is essentially, “Receive God's reconciliation.”

The Gospel Directs Our Mission (18-21)

[21] He made the one who did not know sin to be sin for us, so that in him we might become the righteousness of God.

The Gospel Directs Our Mission (18-21)

What we see in verse 21 is the double imputation of the gospel. “Imputation” means to credit, or reckon, or charge something to someone’s account. And here we see it in both directions. Through our union with Jesus, our sin is imputed to him, and his righteousness is imputed to us.

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