

International Training for Elders and Responsible Ones

March 2026

GENERAL SUBJECT: THE MINISTRY OF THE WORD AND GOD'S DISPENSING FOR GOD'S ECONOMY (Friday—Second Morning Session)

Message Two The Ministry of Reconciliation

MC *Hymns*: O Lord, I love You

Scripture Reading: Rom. 5:10; Col. 1:20; 2 Cor. 5:18-20

- Rom 5:10 For if we, being enemies, were reconciled to God through the death of His Son, much more we will be saved in His life, having been reconciled,
- Col 1:20 And through Him to reconcile all things to Himself, having made peace through the blood of His cross-through Him, whether the things on the earth or the things in the heavens.
- 2 Cor 5:18 But all things are out from God, who has reconciled us to Himself through Christ and has given to us the ministry of reconciliation;
- 2 Cor 5:19 Namely, that God in Christ was reconciling the world to Himself, not accounting their offenses to them, and has put in us the word of reconciliation.
- 2 Cor 5:20 On behalf of Christ then we are ambassadors, as God entreats you through us; we beseech you on behalf of Christ, Be reconciled to God.

I. It is helpful for us to have a basic understanding of reconciliation:

- A. The need of reconciliation—enmity, enemies—Rom. 5:10; Col. 1:21.
Rom 5:10 For if we, being enemies, were reconciled to God through the death of His Son, much more we will be saved in His life, having been reconciled,
Col 1:21 And you, though once alienated and enemies in your mind because of your evil works,
- B. The meaning of reconciliation—to make peace—v. 20; 2 Cor. 5:18.
Col 1:20 And through Him to reconcile all things to Himself, having made peace through the blood of His cross-through Him, whether the things on the earth or the things in the heavens.
2 Cor 5:18 But all things are out from God, who has reconciled us to Himself through Christ and has given to us the ministry of reconciliation;
- C. The instrument of reconciliation—Christ—Col. 1:20; 2 Cor. 5:18.
Col 1:20 And through Him to reconcile all things to Himself, having made peace through the blood of His cross-through Him, whether the things on the earth or the things in the heavens.
2 Cor 5:18 But all things are out from God, who has reconciled us to Himself through Christ and has given to us the ministry of reconciliation;
- D. The means of reconciliation—the cross—Col. 1:20; Eph. 2:16.
Col 1:20 And through Him to reconcile all things to Himself, having made peace through the blood of His cross-through Him, whether the things on the earth or the things in the heavens.
Eph 2:16 And might reconcile both in one Body to God through the cross, having slain the enmity by it.
- E. The scope of reconciliation—all things in the heavens and on the earth—Col. 1:20.
Col 1:20 And through Him to reconcile all things to Himself, having made peace through the blood of His cross-through Him, whether the things on the earth or the things in the heavens.

- F. The sphere of reconciliation—in one Body—Eph. 2:16.
Eph 2:16 And might reconcile both in one Body to God through the cross, having slain the enmity by it.
- G. The fact of reconciliation—our position before God based upon judicial redemption and justification by faith—Rom. 5:10.
Rom 5:10 For if we, being enemies, were reconciled to God through the death of His Son, much more we will be saved in His life, having been reconciled,
- H. The experience of reconciliation—in one Spirit having access unto the Father—Eph. 2:18.
Eph 2:18 For through Him we both have access in one Spirit unto the Father.

II. As ambassadors of Christ, the new covenant ministers carry out the ministry of reconciliation—2 Cor. 5:18-20; 6:1:

- 2 Cor 5:18 But all things are out from God, who has reconciled us to Himself through Christ and has given to us the ministry of reconciliation;
- 2 Cor 5:19 Namely, that God in Christ was reconciling the world to Himself, not accounting their offenses to them, and has put in us the word of reconciliation.
- 2 Cor 5:20 On behalf of Christ then we are ambassadors, as God entreats you through us; we beseech you on behalf of Christ, Be reconciled to God.
- 2 Cor 6:1 And working together with Him, we also entreat you not to receive the grace of God in vain;
- A. An ambassador of Christ is one who represents God, the highest authority in the universe.
- B. The apostles were authorized by Christ to represent Him to do the work of reconciliation—5:18, 20.
2 Cor 5:18 But all things are out from God, who has reconciled us to Himself through Christ and has given to us the ministry of reconciliation;
2 Cor 5:20 On behalf of Christ then we are ambassadors, as God entreats you through us; we beseech you on behalf of Christ, Be reconciled to God.
- C. The ministry of reconciliation is not only to bring sinners back to God but also to bring believers absolutely into God and to make them absolutely one with Him.
- D. Two steps are required for men to be fully reconciled to God:
 - 1. The first step is to reconcile sinners to God from sin—v. 19:
2 Cor 5:19 Namely, that God in Christ was reconciling the world to Himself, not accounting their offenses to them, and has put in us the word of reconciliation.
 - a. For this purpose Christ died for our sins that we might be forgiven—1 Cor. 15:3.
1 Cor 15:3 For I delivered to you, first of all, that which also I received, that Christ died for our sins according to the Scriptures;
 - b. Christ bore our sins on the cross that they might be judged by God—1 Pet. 2:24.
1 Pet 2:24 Who Himself bore up our sins in His body on the tree, in order that we, having died to sins, might live to righteousness; by whose bruise you were healed.
 - 2. The second step is to reconcile believers living in the natural life to God from the flesh—2 Cor. 5:20:
2 Cor 5:20 On behalf of Christ then we are ambassadors, as God entreats you through us; we beseech you on behalf of Christ, Be reconciled to God.
 - a. For this purpose Christ died for us, the persons, that we might live to Him in the resurrection life—vv. 14-15.
2 Cor 5:14 For the love of Christ constrains us because we have judged this, that One died for all, therefore all died;
2 Cor 5:15 And He died for all that those who live may no longer live to themselves but to Him who died for them and has been raised.
 - b. Christ was made sin on our behalf that sin might be judged and done away with—v. 21; Rom. 8:3.
2 Cor 5:21 Him who did not know sin He made sin on our behalf that we might become the righteousness of God in Him.
Rom 8:3 For that which the law could not do, in that it was weak through the flesh, God, sending His own Son in the likeness of the flesh of sin and concerning sin, condemned sin in the flesh,

- E. If we are to carry out the ministry of reconciliation, we need to be identified with the crucified Christ—2 Cor. 4:10-12; 5:14; Gal. 2:20; 5:24.
- 2 Cor 4:10 Always bearing about in the body the putting to death of Jesus that the life of Jesus also may be manifested in our body.
- 2 Cor 4:11 For we who are alive are always being delivered unto death for Jesus' sake that the life of Jesus also may be manifested in our mortal flesh.
- 2 Cor 4:12 So then death operates in us, but life in you.
- 2 Cor 5:14 For the love of Christ constrains us because we have judged this, that One died for all, therefore all died;
- Gal 2:20 I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith in the Son of God, who loved me and gave Himself up for me.
- Gal 5:24 But they who are of Christ Jesus have crucified the flesh with its passions and its lusts.
- F. The Corinthians still lived in the flesh, that is, in the soul, the outer man, the natural being—1 Cor. 3:1; 2:14:
- 1 Cor 3:1 And I, brothers, was not able to speak to you as to spiritual men, but as to fleshy, as to infants in Christ.
- 1 Cor 2:14 But a soulish man does not receive the things of the Spirit of God, for they are foolishness to him and he is not able to know them because they are discerned spiritually.
1. The veil of the flesh, the natural man, separated them from God.
 2. Paul was working to cut asunder the separating veil of the flesh so that the believers at Corinth could enter into the Holy of Holies—Heb. 10:19-20.
- Heb 10:19 Having therefore, brothers, boldness for entering the Holy of Holies in the blood of Jesus,
- Heb 10:20 Which entrance He initiated for us as a new and living way through the veil, that is, His flesh,
- G. Only when we have been fully reconciled to God are we fully saved—2 Cor. 6:1-2; Rom. 5:10; Heb. 7:25.
- 2 Cor 6:1 And working together with Him, we also entreat you not to receive the grace of God in vain;
- 2 Cor 6:2 For He says, "In an acceptable time I listened to you, and in the day of salvation I helped you." Behold, now is the well-acceptable time; behold, now is the day of salvation.
- Rom 5:10 For if we, being enemies, were reconciled to God through the death of His Son, much more we will be saved in His life, having been reconciled,
- Heb 7:25 Hence also He is able to save to the uttermost those who come forward to God through Him, since He lives always to intercede for them.
- H. The extent to which we can bring others to God and into God is always measured by where we are with respect to God; the more we are in Him, the more we can reconcile others into Him—2 Cor. 12:12a; 5:20.
- 2 Cor 12:12a Indeed the signs of an apostle were wrought among you ...
- 2 Cor 5:20 On behalf of Christ then we are ambassadors, as God entreats you through us; we beseech you on behalf of Christ, Be reconciled to God.

III. The ministry of reconciliation brings us back to God to such an extent that we become the righteousness of God in Christ—v. 21:

- 2 Cor 5:21 Him who did not know sin He made sin on our behalf that we might become the righteousness of God in Him.
- A. Not only are we justified by God (Gal. 2:16)—we actually become the righteousness of God.
- Gal 2:16 And knowing that a man is not justified out of works of law, but through faith in Jesus Christ, we also have believed into Christ Jesus that we might be justified out of faith in Christ and not out of the works of law, because out of the works of law no flesh will be justified.
- B. When Christ died on the cross as our Substitute, God considered Him not only the sin

bearer but sin itself; now in resurrection Christ comes into us as life, and this life lives within us to constitute us into the righteousness of God.

- C. In substitution Christ was made sin for us; now in His constitution we become the righteousness of God in Him—2 Cor. 5:21:

2 Cor 5:21 Him who did not know sin He made sin on our behalf that we might become the righteousness of God in Him.

1. The phrase *in Him* means in union with Christ, not only positionally but also organically in resurrection.
2. When Christ died on the cross, God condemned Him in the flesh as sin for us (Rom. 8:3; John 3:14) so that we might be one with Him in His resurrection to be God's righteousness; therefore, in the organic union with Christ we are made the righteousness of God.

Rom 8:3 For that which the law could not do, in that it was weak through the flesh, God, sending His own Son in the likeness of the flesh of sin and concerning sin, condemned sin in the flesh,

John 3:14 And as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up,

- D. To become the righteousness of God in Christ is a matter of being right with God in our being; this is to have an inner being that is transparent and crystal clear—an inner being in the mind and will of God—2 Cor. 5:21.

2 Cor 5:21 Him who did not know sin He made sin on our behalf that we might become the righteousness of God in Him.

- E. Second Corinthians reveals the complete reconciliation of the believers to God, and Christ as the means of reconciliation.

IV. The two steps of reconciliation are clearly portrayed by the two veils of the tabernacle—Exo. 26:31-37; Heb. 9:3:

Exo 26:31 And you shall make a veil of blue and purple and scarlet strands and fine twined linen; it shall be made with cherubim, the work of a skillful workman.

Exo 26:32 And you shall hang it upon four pillars of acacia overlaid with gold; their hooks shall be of gold, and they shall stand on four sockets of silver.

Exo 26:33 And you shall hang up the veil under the clasps and bring in the Ark of the Testimony there within the veil; and the veil shall make a separation for you between the Holy Place and the Holy of Holies.

Exo 26:34 And you shall put the expiation cover upon the Ark of the Testimony in the Holy of Holies.

Exo 26:35 And you shall set the table outside the veil, and the lampstand opposite the table on the side of the tabernacle toward the south; and the table you shall put on the north side.

Exo 26:36 And you shall make a screen for the entrance of the tent, of blue and purple and scarlet strands and fine twined linen, the work of an embroiderer.

Exo 26:37 And for the screen you shall make five pillars of acacia and overlay them with gold; their hooks shall be of gold, and you shall cast five sockets of bronze for them.

Heb 9:3 And after the second veil, a tabernacle, which is called the Holy of Holies,

- A. Both veils signify the unique Christ—the Christ who died for our sins and also for us.

- B. The first veil is called “the screen”—Exo. 26:36-37:

Exo 26:36 And you shall make a screen for the entrance of the tent, of blue and purple and scarlet strands and fine twined linen, the work of an embroiderer.

Exo 26:37 And for the screen you shall make five pillars of acacia and overlay them with gold; their hooks shall be of gold, and you shall cast five sockets of bronze for them.

1. A sinner who was brought to God through the reconciliation of the propitiating blood entered into the Holy Place by passing through the screen.
2. This typifies the first step of reconciliation.

- C. The second veil (vv. 31-35; Heb. 9:3) still separated the sinner from God, who was in the Holy of Holies:

- Exo 26:31 And you shall make a veil of blue and purple and scarlet strands and fine twined linen; it shall be made with cherubim, the work of a skillful workman.
- Exo 26:32 And you shall hang it upon four pillars of acacia overlaid with gold; their hooks shall be of gold, and they shall stand on four sockets of silver.
- Exo 26:33 And you shall hang up the veil under the clasps and bring in the Ark of the Testimony there within the veil; and the veil shall make a separation for you between the Holy Place and the Holy of Holies.
- Exo 26:34 And you shall put the expiation cover upon the Ark of the Testimony in the Holy of Holies.
- Exo 26:35 And you shall set the table outside the veil, and the lampstand opposite the table on the side of the tabernacle toward the south; and the table you shall put on the north side.
- Heb 9:3 And after the second veil, a tabernacle, which is called the Holy of Holies,
1. This veil needed to be rent so that the sinner might be brought to God in the Holy of Holies—Matt. 27:51; Heb. 10:19-20.

Matt 27:51 And behold, the veil of the temple was split in two from top to bottom, and the earth was shaken and the rocks were split,

Heb 10:19 Having therefore, brothers, boldness for entering the Holy of Holies in the blood of Jesus,

Heb 10:20 Which entrance He initiated for us as a new and living way through the veil, that is, His flesh,
 2. This typifies the second step of reconciliation.

V. To be fully reconciled to God will cause us to be enlarged in our hearts—2 Cor. 5:20; 6:11-13:

- 2 Cor 5:20 On behalf of Christ then we are ambassadors, as God entreats you through us; we beseech you on behalf of Christ, Be reconciled to God.
- 2 Cor 6:11 Our mouth is opened to you, Corinthians; our heart is enlarged.
- 2 Cor 6:12 You are not constricted in us, but you are constricted in your inward parts.
- 2 Cor 6:13 But for a recompense in kind, I speak as to children, you also be enlarged.
- A. How large our heart is depends on the degree of our reconciliation to God.
 - B. Narrowness of heart is a strong indication that we have been reconciled to God only partially and that the percentage of our salvation is quite low—v. 2; Rom. 5:10.

2 Cor 6:2 For He says, "In an acceptable time I listened to you, and in the day of salvation I helped you." Behold, now is the well-acceptable time; behold, now is the day of salvation.

Rom 5:10 For if we, being enemies, were reconciled to God through the death of His Son, much more we will be saved in His life, having been reconciled,
 - C. If we are able to forgive an offense and then forget it, that is a sign that we have become an enlarged person, a person with a large heart—Matt. 18:21-35; Eph. 5:21; Col. 3:13.

Matt 18:21 Then Peter came and said to Him, Lord, how often shall my brother sin against me and I forgive him? Up to seven times?

Matt 18:22 Jesus said to him, I do not say to you, Up to seven times, but, Up to seventy times seven.

Matt 18:23 For this reason the kingdom of the heavens has become like a king who desired to settle accounts with his slaves.

Matt 18:24 And when he began to settle them, one who owed him ten thousand talents was brought to him.

Matt 18:25 But since he did not have the means to repay, the master commanded him to be sold, as well as his wife and children and all that he had, and repayment to be made.

Matt 18:26 Then the slave fell down and worshipped him, saying, Be patient with me and I will repay you all.

Matt 18:27 And the master of that slave was moved with compassion and released him and forgave him the loan.

Matt 18:28 But that slave went out and found one of his fellow slaves who owed him a hundred denarii, and he took hold of him and began to choke him, saying, Repay me what you owe.

- Matt 18:29 Then his fellow slave fell down and begged him, saying, Be patient with me and I will repay you.
- Matt 18:30 But he would not; instead, he went away and threw him into prison until he would repay what was owed.
- Matt 18:31 Then his fellow slaves, seeing what had taken place, were greatly grieved and came and explained fully to their master all that had taken place.
- Matt 18:32 Then his master called him to him and said to him, Evil slave, all that debt I forgave you, because you begged me.
- Matt 18:33 Should you not also have had mercy on your fellow slave even as I had mercy on you?
- Matt 18:34 And his master became angry and delivered him to the torturers until he would repay all that was owed.
- Matt 18:35 So also will My heavenly Father do to you if each of you does not forgive his brother from your hearts.
- Eph 5:21 Being subject to one another in the fear of Christ:
- Col 3:13 Bearing one another and forgiving one another, if anyone should have a complaint against anyone; even as the Lord forgave you, so also should you forgive.
- D. We need to be impressed with the contrast between narrowness of heart and largeness of heart.

VI. These are the results of reconciliation:

A. Having peace toward God:

1. The first result of our reconciliation to God is that we may have peace toward God—Rom. 5:1.
Rom 5:1 Therefore having been justified out of faith, we have peace toward God through our Lord Jesus Christ,
2. Since we have been reconciled to God and have peace toward God, we are walking on the way of peace; this is an issue of our reconciliation to God.

B. Boasting in God:

1. As a result of our reconciliation to God, we can boast in God—v. 11.
Rom 5:11 And not only so, but also boasting in God through our Lord Jesus Christ, through whom we have now received the reconciliation.
2. Since we have been reconciled to God through the Lord Jesus Christ, we boast, exult, and glory in God.
3. We also boast in the hope of the glory of God—v. 2.
Rom 5:2 Through whom also we have obtained access by faith into this grace in which we stand and boast because of the hope of the glory of God.
4. This also is an issue of our reconciliation to God.

C. Being saved in His life:

1. As a result of our reconciliation to God, we are being saved in His life—v. 10.
Rom 5:10 For if we, being enemies, were reconciled to God through the death of His Son, much more we will be saved in His life, having been reconciled,
2. This salvation in life also is an issue of our reconciliation to God.

VII. Through the ministry of reconciliation, we are incorporated into the processed and consummated Triune God to become, in Christ, an enlarged, universal, divine-human incorporation; as a result, we become God's sanctuary, His dwelling place, His Holy of Holies—the New Jerusalem—John 14:20, 23; Rev. 21:2, 10, 16.

- John 14:20 In that day you will know that I am in My Father, and you in Me, and I in you.
- John 14:23 Jesus answered and said to him, If anyone loves Me, he will keep My word, and My Father will love him, and We will come to him and make an abode with him.
- Rev 21:2 And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.
- Rev 21:10 And he carried me away in spirit onto a great and high mountain and showed me the holy

city, Jerusalem, coming down out of heaven from God,
Rev 21:16 And the city lies square, and its length is as great as the breadth. And he measured the city with the reed to a length of twelve thousand stadia; the length and the breadth and the height of it are equal.

Excerpts from the Ministry:

Our Becoming His Ambassadors

In 2 Corinthians 5:20 Paul says, “On behalf of Christ then we are ambassadors, as God entreats you through us; we beseech you on behalf of Christ, Be reconciled to God.” According to this verse, the ambassadors of Christ are one with God; they are like God, and they entreat as God. Their word is God’s word, and what they do is God’s doing. Furthermore, the expression *on behalf of Christ* means “representing Christ.” As those who represent Christ, the apostles were ambassadors of Christ doing a reconciling work. Just as an ambassador is a person authorized to represent his government, the apostles were authorized by Christ to represent Him to do the work of reconciliation. They were one with Christ and one with God; Christ was one with them, and God also was one with them. God, Christ, and the apostles were one in carrying out the ministry of reconciliation.

An ambassador of Christ is one who represents God, the highest authority in the universe. God has given all authority in heaven and on earth to Christ (Matt. 28:18). God has appointed Christ to be the Lord of all, the King of kings and the Lord of lords (Acts 2:36; 10:36; 1 Tim. 6:15; Rev. 17:14; 19:16). Today Jesus is the Christ, the Lord of all, and the highest authority. The Lord needs some ambassadors on earth who are qualified to represent Him (Matt. 28:19). The highest authority is Christ as the Head, and we as members of the Body must be representatives of the Head, His ambassadors.

According to 2 Corinthians 5:20, Paul and his co-workers who were fully reconciled to God were the ambassadors of Christ. Paul’s use of the word *ambassadors* indicates that the apostles were commissioned with a definite ministry, to represent Christ to accomplish God’s purpose. They had experienced both steps of reconciliation and therefore were in the Holy of Holies. They then sought to bring others not only from the outer court into the tabernacle but also to bring them from the Holy Place into the Holy of Holies.

Only those who have been fully reconciled to God in both steps can be the ambassadors of Christ. The ambassadors of Christ are those who have passed through the second veil and have entered into the Holy of Holies, where they come forward to the throne of grace to be one with God (Heb. 4:16). Because they are one with God, they are qualified to be sent by God as His ambassadors. Only one who has passed through both veils, who is fully reconciled to God and is thus absolutely one with God, can be His ambassador, representing God with full authority. Such a person is fully authorized by God to deal with all things related to God’s kingdom on earth. We need to experience and enjoy Christ as the means of reconciliation to the fullest extent so that we may become His ambassadors. (*The Conclusion of the New Testament*, pp. 3226-3227)

