

# Biblical Notes – 2 Corinthians 5:14-19

**14-19 – For the love of Christ controls us [believers], having concluded this, that one died for all [all believers], therefore all died [died to sin alive in Christ]; [15] and He died for all [all believers], so that they who live [all believers] might no longer live for themselves [all believers] but for Him who died and rose again on their [all believers] behalf. [16] Therefore from now on we recognize no one according to the flesh; even though we have known Christ according to the flesh, yet now we know Him in this way no longer. [17] Therefore if anyone is in Christ, he is a new creature; the old things passed away; behold, new things have come. [18] Now all these things are from God, who reconciled us [all believers] to Himself through Christ and gave us [all believers] the ministry of reconciliation, [19] namely, that God was in Christ reconciling the world [Inhabitants of the World] to Himself, not counting their [Inhabitants of the World] trespasses against them, and He has committed to us [all believers] the word of reconciliation.**

2Co 5:19 — ὥς ὅτι θεὸς ἦν ἐν Χριστῷ (κόσμον) καταλλάσσων ἑαυτῷ μὴ λογιζόμενος (αὐτοῖς) τὰ παραπτώματα αὐτῶν καὶ θέμενος ἐν ἡμῖν τὸν λόγον τῆς καταλλαγῆς

Two words to look at are κόσμου & αὐτοῖς. Thayer's Lexicon recognizes κόσμου as the inhabitants of the earth for 2 Cor 5:19 not every single individual in existence:

5. the inhabitants of the world: θέατρον ἐγενήθημεν τῷ κόσμῳ καὶ ἀγγέλοις καὶ ἀνθρώποις, 1 Corinthians 4:9 (Winers Grammar, 127 (121)); particularly the inhabitants of the earth, men, the human race (first so in Sap. (e. g. Wisdom 10:1)): Matthew 13:38; Matthew 18:7; Mark 14:9; John 1:10, 29 (John 1:36 L in brackets); John 3:16f; 6:33,51; 8:26; 12:47; 13:1; 14:31; 16:28; 17:6,21,23; Romans 3:6, 19; 1 Corinthians 1:27f (cf. Winer's Grammar, 189 (178)); 1 Corinthians 4:13; 5:10; 14:10; 2 Corinthians 5:19;

Abbott-Smith Manual Greek Lexicon of the New Testament

(a) of the human inhabitants of the world: Matthew 5:14; Matthew 13:38, Mark 14:9, John 1:10; John 4:42; John 12:47, Romans 3:6, 1 Corinthians 4:13, 2 Corinthians 5:19, 2 Peter 2:5, al.;

Strong's #2889: kosmos (pronounced kos'-mos)

probably from the base of 2865; orderly arrangement, i.e. decoration; by implication, the world {in a wide or narrow sense, including its inhabitants, literally or figuratively (morally)}:--adorning, world.

As strong's denotes the inhabitants of the world it includes a small or narrow sense in the case of reconciliation that was a small scope based upon the context of the πας which denotes the believers here.

αὐτοῖς personal pronoun - dative plural masculine autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons...

Is simply a description of another person in this passage nothing denotes that this is the unbelieving reprobate:

καταλλαγῆς noun - genitive singular feminine  
katallage kat-al-lag-ay': exchange (figuratively, adjustment), i.e. restoration to (the divine) favor -- atonement, reconciliation(-ing).

We know that the restoration and reconciliation was only for the elect of God:

Romans 5:9-10 NASB

Much more then, having now been justified by His blood, we shall be saved from the wrath of God through Him. [10] For if while we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life.

Notice the blood has been shed for us and that the blood of Christ justifies...and through his death we are reconciled and declared righteous...it is not the world that is justified by the blood but US who is justified and reconciled.

2 Corinthians 5:18 NASB

Now all these things are from God, who reconciled {us} to Himself through Christ and gave {us} the ministry of

reconciliation

Colossians 1:20 NASB

and through Him to reconcile all things to Himself, having made peace through the [blood of His cross]; through Him, I say, whether things on earth or things in heaven.

The blood of Jesus reconciles, and we know the blood of Jesus is only shed for the believers therefore we know that the kosmos can't be every single human without exception it has to be the ones reconciled by the blood of Christ. These are the elect who are reconciled by the blood of Jesus. The kosmos has limitations to the elect as Strong's denotes.

"God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them" (2Co 5:19). This verse need not detain us very long. Like John 1:29, a right understanding of it turns upon apprehending the true meaning and scope of "the world." The "world" which God reconciled by Christ was the world of believers. That unbelievers are not "reconciled" is clear from Ephesians 4:18 (and other Scriptures) which speaks of them being "alienated from the life of God." Again, in Romans 5:10 we are told, "Much more, being reconciled, we shall be saved by his life." That is plain enough: those "reconciled" shall be saved! Further proof that the world here said to be reconciled does not take in the whole human race, is found in the fact that we are expressly told God does not impute "their trespasses unto them." But He does "impute" trespasses unto the children of disobedience, as is clear from Ephesians 5:6, etc. Psalm 32:1 tells us that the man is "blessed" unto whom the Lord "imputeth not iniquity." But the unbeliever is not "blessed," but cursed."

—— A.W. Pink, The Atoning Sacrifice of Christ.