**Sermon Text –** **2 Corinthians 5:20**

**04/06/2025**

**Looking Outward: Evangelism**

**Introduction ~**

A few months back the church received a memorial gift; that happens ever so often. The Treasurer opened the envelope and found a short note written on a beautiful little hand-decorated card describing what they wanted the gift used for. It said the usual things, “Enclosed you will find a check to be used as a memorial for…” but that’s all it said.

Whoever sent the note didn’t tell us how they wanted the money used, they forgot to sign the note and, apparently, they also forgot to enclose the check. To top it all off, the card had been purchased from the Alzheimer’s Foundation![[1]](#footnote-1)

Memory is a fickle thing. This is true individually, and it’is true for “organizational memory.” I wonder, sometimes, have we forgotten that we have a commission to share the most important message anyone can receive? Our text this morning is 2 Corinthians 5:20 ~

20Now then, we are ambassadors for Christ, as though God were pleading through us: we implore *you* on Christ’s behalf, be reconciled to God.[[2]](#footnote-2)

**Context ~**

This is a remarkable observation. Granted, when Paul says “we” he’s most likely referring to the Apostles, but the application very easily extends to every single person who’s been forgiven of their sins and granted the new life found in Christ. One of the results of this is a new purpose in life. That new purpose encompasses each of us… resulting in each of us now being representatives of Jesus Christ as He lives through us; 2 Corinthians 13:5 ~

5Examine yourselves *as to* whether you are in the faith. Test yourselves. Do you not know yourselves, that Jesus Christ is in you?—unless indeed you are disqualified.[[3]](#footnote-3)

With Christ living in us, working His will through us, how could we not be seen as His representative, His ambassador? 2 Corinthians 5:20 ~

20Now then, we are ambassadors for Christ, as though God were pleading through us: we implore *you* on Christ’s behalf, be reconciled to God.[[4]](#footnote-4)

Paul does something interesting here, every once in a while, he’ll do this. He takes an already familiar quotation and then uses it to make his point. Here, it’s likely that this passage and the surrounding material are edited quotes from a pre-existing and generally known doctrinal statement.[[5]](#footnote-5) Paul does this in an attempt to be sure that the relevance of what he’s saying will not be lost on his readers;[[6]](#footnote-6) 2 Corinthians 5:20 ~

20Now then, we are ambassadors for Christ, as though God were pleading through us: we implore *you* on Christ’s behalf, be reconciled to God.[[7]](#footnote-7)

This verse explains what Paul has been writing about in verses 18–21;[[8]](#footnote-8) 2 Corinthians 5:18-21 ~

18Now all things *are* of God, who has reconciled us to Himself through Jesus Christ, and has given us the ministry of reconciliation, 19that is, that God was in Christ reconciling the world to Himself, not imputing their trespasses to them, and has committed to us the word of reconciliation.

20Now then, we are ambassadors for Christ, as though God were pleading through us: we implore *you* on Christ’s behalf, be reconciled to God. 21For He made Him who knew no sin *to be* sin for us, that we might become the righteousness of God in Him.[[9]](#footnote-9)

The particle (οῦ̔ν) “then/therefore” [ūn] in verse 20 (translated as “now” in the NKJV) points us back to what was said in verses 18-19.[[10]](#footnote-10) Our reconciliation with God through Jesus Christ should result in our being representatives of God who are commissioned to bring that same reconciliation to others.[[11]](#footnote-11) The words, “we are ambassadors for Christ,” in verse 20 logically results in the ministry of reconciliation committed to them,[[12]](#footnote-12) the Apostles and, again, by extension, to us.

**Background ~**

Although we who follow Jesus are charged to deliver the word of reconciliation, we’re not speaking on our own, in our own authority, or in our own power. The message we have, the message we’re commissioned to share, is the invitation of God[[13]](#footnote-13) to humankind as Christ speaks through us; Hebrews 1:1-2 ~

***1*** God, who at various times and in various ways spoke in time past to the fathers by the prophets, 2has in these last days spoken to us by *His* Son, whom He has appointed heir of all things, through whom also He made the worlds;[[14]](#footnote-14)…

God has spoken the final word through His Son, but now the Son lives and works through us; Colossians 1:27 ~

27To them God willed to make known what are the riches of the glory of this mystery among the Gentiles: which is Christ in you, the hope of glory.[[15]](#footnote-15)

Paul had come to understand, and he wanted his readers to understand, that in the proclamation of the Gospel message God was Himself present.[[16]](#footnote-16) This echoes Jesus’ own words in Matthew 28:18-20 ~

18And Jesus came and spoke to them, saying, “All authority has been given to Me in heaven and on earth. 19Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, 20teaching them to observe all things that I have commanded you; and lo, I am with you always, *even* to the end of the age.” Amen.[[17]](#footnote-17)

The Church has always understood this command to extend beyond the original Apostles. As “sent ones” we stand as representatives of Christ.[[18]](#footnote-18) As we obey, Jesus promises to go with us.

**Ambassadors ~**

So, what we find here is that Paul identifies himself as an ambassador of Christ,[[19]](#footnote-19) and in much the same way we, too, are called by God to be His ambassadors; 2 Corinthians 5:20 ~

20Now then, we are ambassadors for Christ, as though God were pleading through us: we implore *you* on Christ’s behalf, be reconciled to God.[[20]](#footnote-20)

The verb translated “ambassadors” (πρεσβεύειν) [prĕs būʹ ān] describes someone who’s a messenger,[[21]](#footnote-21) it literally translates along the lines of, “we are envoys.” [[22]](#footnote-22) We read it and, in English, expect it to be a noun, a designation or titles, but Paul saw it as an activity, a job to do, a verb. We’re sent out to represent Jesus, we speak on behalf of another, on behalf of Him who is the Mediator and Author of the reconciliation He made possible.[[23]](#footnote-23) Colossians 1:21-22 ~

21And you, who once were alienated and enemies in your mind by wicked works, yet now He has reconciled 22in the body of His flesh through death, to present you holy, and blameless, and above reproach in His sight—[[24]](#footnote-24)…

In the first century Mediterranean region, “ambassador” was a technical political term.[[25]](#footnote-25) It parallels our English word “ambassador” remarkably well.[[26]](#footnote-26) An ambassador was someone commissioned to express the words of the one who sent them.[[27]](#footnote-27) We’re basically Christ’s spokes-people.[[28]](#footnote-28) We don’t act on our own authority, we speak under the commission of a greater power and authority.[[29]](#footnote-29)

In the ancient world ambassadors held positions of honor since they represented the authority of the kings on whose behalf they spoke.[[30]](#footnote-30) In the same way, we perform the duties of our office knowing that it is God Himself who speaks through us.[[31]](#footnote-31) This fact also means we’re not free to say just anything, but only what we’re commissioned to say. God speaks through spokespersons, His children;[[32]](#footnote-32) 1 Peter 4:11 ~

11If anyone speaks, *let him speak* as the oracles of God. If anyone ministers, *let him do it* as with the ability which God supplies, that in all things God may be glorified through Jesus Christ, to whom belong the glory and the dominion forever and ever. Amen.[[33]](#footnote-33)

In the ancient world ambassadors were considered to be inviolate and were never to be imprisoned.[[34]](#footnote-34) Any mistreatment was universally condemned as a serious breach of accepted practice.[[35]](#footnote-35) Such abuse could be met with swift retribution.[[36]](#footnote-36) In contrast to this, being Christ’s ambassador provides no sacrosanct status nor diplomatic immunity in the eyes of this world.[[37]](#footnote-37) In fact, Paul described himself as an ambassador in chains;[[38]](#footnote-38) Ephesians 6:20 ~

…20for which I am an ambassador in chains; that in it I may speak boldly, as I ought to speak.[[39]](#footnote-39)

And yet, God will not be trifled with, and we can trust that He will not allow Christ’s ambassadors to be abused without consequences.[[40]](#footnote-40) Regardless of what may happen, in the face of opposition, we still have a job to do. That involves communication in one form or another. Communication comes with its own risks.

**Reconciliation ~**

The problem with communication in marriage is every time the husband has words with his wife, she has paragraphs of words for him.[[41]](#footnote-41)

Gentlemen, we all know that when this happens, we have work to do. But there’s more to being an ambassador than merely being a mouth-piece.[[42]](#footnote-42) Generally, when an envoy was sent to others, it was as a sign of friendship and good will, they were sent to establish friendly relations, or to make an alliance.[[43]](#footnote-43)

God’s purpose, first in sending Christ to address the source of our broken relationship with Him, and then to send His envoys, had the same objective.[[44]](#footnote-44) He wanted to put an end to the hostilities and to bring about reconciliation. [[45]](#footnote-45) 2 Corinthians 5:20 ~

20Now then, we are ambassadors for Christ, as though God were pleading through us: we implore *you* on Christ’s behalf, be reconciled to God.[[46]](#footnote-46)

Jesus continues to send out envoys (that’s you and me) to announce to the people around us that now is the day of salvation and reconciliation.[[47]](#footnote-47) To be an ambassador for Christ is tell people about God’s saving work in a fallen world.[[48]](#footnote-48) When we speak of what God has done for us, we’re actually speaking on God’s behalf.[[49]](#footnote-49)

The ambassador’s job was to represent the one who sent them, to make their case through proclamation, appeal, entreaty, and urging.[[50]](#footnote-50) Yet, as ambassadors for Jesus we do not merely speak as Jesus’ representative, He speaks directly through us.[[51]](#footnote-51)

This has serious implications; if those we’re speaking with fail to heed our message we’re not being rejected so much as God is being rejected. [[52]](#footnote-52) Understanding this is a key issue.[[53]](#footnote-53) Rejection may come, but it’s most likely not a rejection of us so much as it is a rejection of the One we speak for. We’re ambassadors of Jesus Christ commissioned to deliver His message to the world.

**The Message ~**

Our message is actually fairly simple. First, there is a God that we’ve wronged; Romans 5:12 ~

12Therefore, just as through one man sin entered the world, and death through sin, and thus death spread to all men, because all sinned - [[54]](#footnote-54)…

Now, it’s crucial that we understand what this word “sin” means. It’s used all of the time in Christian circles, but I’m not so sure people understand what it means in the culture around us. It’s not a complicated concept; *sin is anything contrary to the expressed will of God*.[[55]](#footnote-55) The problem is, when we sin, we alienate ourselves from God and place ourselves in opposition to Him.[[56]](#footnote-56) That comes with consequences; Romans 6:23a ~

23For the wages of sin *is* death,…[[57]](#footnote-57)

This is what our actions have earned, death. To understand this, we have to understand how the Bible uses the word “death.” Obviously, it’s the cessation of life. All life finds is source in God, who is eternally alive. Apart from Him life ends. He’s the source and sustainer of all life; Colossians 1:16-17 ~

16For by Him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through Him and for Him. 17And He is before all things, and in Him all things consist.[[58]](#footnote-58)

Death entered the world when Adam and Eve, our first parents, sinned against God, resulting in breaking their fellowship with Him.[[59]](#footnote-59) The result was that they died, and we, too, die because of our broken relationship with God. That’s not what God wants for us; Romans 6:23 ~

23For the wages of sin *is* death, but the gift of God *is* eternal life in Christ Jesus our Lord.[[60]](#footnote-60)

God loves us, He created us to be in a love-relationship with Himself and therefore He does not want us to be eternally separated from Him; John 3:16 ~

16For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life.[[61]](#footnote-61)

Prompted by His love for us, Jesus, the Eternal Son of God, came into the world to die in our places; Romans 5:8-9 ~

8But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us. 9Much more then, having now been justified by His blood, we shall be saved from wrath through Him.[[62]](#footnote-62)

It’s reasonable to ask how Jesus’ death takes care of our sin-problem. That’s not a simple question, but there are numerous places where Scripture addresses it. One of those is 1 John 2:2 ~

2And He Himself is the propitiation for our sins, and not for ours only but also for the whole world.[[63]](#footnote-63)

Now a propitiation is a divinely appointed sacrifice offered for the purpose of turning aside the wrath of God.[[64]](#footnote-64) Christ came to be that sacrifice; He died for us in place of us. He took on our sin and bore our punishment with the result being we would not need to; 2 Corinthians 5:21 ~

21For He made Him who knew no sin *to be* sin for us, that we might become the righteousness of God in Him.[[65]](#footnote-65)

The value of this sacrifice is applied to our lives when we take Jesus at His word, when we stop trying to work our way into heaven, and simply believe Him when He tells us that, if we’ll trust in Him, we will be saved; Ephesians 2:8 ~

8For by grace you have been saved through faith, and that not of yourselves; *it is* the gift of God,[[66]](#footnote-66)…

The word “grace” tells us this isn’t something we deserve; it tells us God takes mercy on us and offers to save us in spite of what we deserve. It also tells us that the tool used to apply this salvation to our lives is faith, simply trusting God to do what He says He will do. That’s what faith is.

And then, finally, it tells us that even the faith we exercise is granted to us by God as a gift so that we’re able to respond to him. It feels like we’re holding onto God, when in reality He is holding onto us;

A father and his young son were hiking along a steep mountain trail. At the start of the hike things were pretty easy. They were walking along, talking, throwing rocks, and just enjoying the walk.

But the path soon became steep, and hiking became difficult. Finally, they reached a point in the trail that was narrow and treacherous, and one misstep could result in falling into a deep canyon.

The father said, “Son, you’d better hold my hand.” The boy looked at his dad and replied, “No, Daddy, you hold my hand. Your hands are bigger than mine.”[[67]](#footnote-67)

**Application ~**

There’s a lot of details here, and you could make a real science out of memorizing various verses and plans and schemes for how to tell people how to be saved. Those efforts are good and valuable, and I encourage you to think about doing that. However, the most powerful testimony to the saving grace of God expressed through Jesus Christ is personal experience. It’s a life that’s been changed. It’s a life that recognizes that God is at work in our salvation.

Did Jesus save you? What changed when He did? Are you experiencing His love, and sharing it with others? Are you confident of His love, and of your hope for eternal life? Our testimony can be as simple as, “Jesus loves me, this I know, for the Bible tells me so.”

The Church’s mission, our mission, is not to simply preserve sound doctrine, we’re called, just as the Apostles were, to be a reconciling force in a world that has rejected God.[[68]](#footnote-68) That will be expressed in a variety of ways; certainly, through sharing the message of the Gospel, but also in ministries of helping and healing those who need it.[[69]](#footnote-69)

We need to be ready to look at the world around us through Jesus’ eyes, and then share the hope that we have, which can be expressed in very practical ways through pantries, food banks, care packages, giving to missions, helping those in need through Love INC, CareNet, and other Christian organizations, but also through individual acts of caring and love.

This isn’t something we do; it’s an expression of who we are.

1. Michael Hodgin, *1001 More Humorous Illustrations for Public Speaking*, (ZondervanPublishingHouse, Grand Rapids, MI.: 1998), 206. [↑](#footnote-ref-1)
2. [*The New King James Version*](https://ref.ly/logosres/nkjv?ref=BibleNKJV.2Co5.20&off=0&ctx=+of+reconciliation.%0a~20%C2%A0Now+then%2c+we+are+) (Nashville: Thomas Nelson, 1982), 2 Co 5:20. [↑](#footnote-ref-2)
3. [*The New King James Version*](https://ref.ly/logosres/nkjv?ref=BibleNKJV.2Co13.5&off=0&ctx=+of+God+toward+you.%0a~5%C2%A0Examine+yourselves) (Nashville: Thomas Nelson, 1982), 2 Co 13:5. [↑](#footnote-ref-3)
4. [*The New King James Version*](https://ref.ly/logosres/nkjv?ref=BibleNKJV.2Co5.20&off=0&ctx=+of+reconciliation.%0a~20%C2%A0Now+then%2c+we+are+) (Nashville: Thomas Nelson, 1982), 2 Co 5:20. [↑](#footnote-ref-4)
5. Ralph P. Martin, [*2 Corinthians*](https://ref.ly/logosres/wbc682nded?ref=Bible.2Co5.20&off=1431&ctx=e+unusual+terms%2c840+~all+speak+in+favor+o), ed. Ralph P. Martin, Lynn Allan Losie, and Peter H. Davids, Second Edition, vol. 40, Word Biblical Commentary (Grand Rapids, MI: Zondervan, 2014), 316. [↑](#footnote-ref-5)
6. Ralph P. Martin, [*2 Corinthians*](https://ref.ly/logosres/wbc682nded?ref=Bible.2Co5.20&off=1431&ctx=e+unusual+terms%2c840+~all+speak+in+favor+o), ed. Ralph P. Martin, Lynn Allan Losie, and Peter H. Davids, Second Edition, vol. 40, Word Biblical Commentary (Grand Rapids, MI: Zondervan, 2014), 316. [↑](#footnote-ref-6)
7. [*The New King James Version*](https://ref.ly/logosres/nkjv?ref=BibleNKJV.2Co5.17&off=433&ctx=+of+reconciliation.%0a~20%C2%A0Now+then%2c+we+are+) (Nashville: Thomas Nelson, 1982), 2 Co 5:20. [↑](#footnote-ref-7)
8. Ralph P. Martin, [*2 Corinthians*](https://ref.ly/logosres/wbc682nded?ref=Bible.2Co5.20&off=263&ctx=reconciled+to+God!%E2%80%9D+~%E2%80%9CThis+verse+holds+th), ed. Ralph P. Martin, Lynn Allan Losie, and Peter H. Davids, Second Edition, vol. 40, Word Biblical Commentary (Grand Rapids, MI: Zondervan, 2014), 316. [↑](#footnote-ref-8)
9. [*The New King James Version*](https://ref.ly/logosres/nkjv?ref=BibleNKJV.2Co5.18&off=0&ctx=+have+become+v%EF%BB%BFnew.+~18%C2%A0Now+all+things+ar) (Nashville: Thomas Nelson, 1982), 2 Co 5:18–21. [↑](#footnote-ref-9)
10. John Peter Lange et al., [*A Commentary on the Holy Scriptures: 2 Corinthians*](https://ref.ly/logosres/lange68co2?ref=Bible.2Co5.20-21&off=257&ctx=the+transition+more+~abrupt%2c+for+the+rela) (Bellingham, WA: Logos Bible Software, 2008), 100. [↑](#footnote-ref-10)
11. Ralph P. Martin, [*2 Corinthians*](https://ref.ly/logosres/wbc682nded?ref=Bible.2Co5.20&off=1075&ctx=application%2c%E2%80%9D+as+he+~holds+out+the+offer+), ed. Ralph P. Martin, Lynn Allan Losie, and Peter H. Davids, Second Edition, vol. 40, Word Biblical Commentary (Grand Rapids, MI: Zondervan, 2014), 316. [↑](#footnote-ref-11)
12. John Peter Lange et al., [*A Commentary on the Holy Scriptures: 2 Corinthians*](https://ref.ly/logosres/lange68co2?ref=Bible.2Co5.20-21&off=667&ctx=+my+work+with+you%5d.+~The+words%2c+we+are+am) (Bellingham, WA: Logos Bible Software, 2008), 100. [↑](#footnote-ref-12)
13. Ralph P. Martin, [*2 Corinthians*](https://ref.ly/logosres/wbc682nded?ref=Bible.2Co5.20&off=1681&ctx=its+indication+that+~while+the+human+prea), ed. Ralph P. Martin, Lynn Allan Losie, and Peter H. Davids, Second Edition, vol. 40, Word Biblical Commentary (Grand Rapids, MI: Zondervan, 2014), 316. [↑](#footnote-ref-13)
14. [*The New King James Version*](https://ref.ly/logosres/nkjv?ref=BibleNKJV.Heb1.1&off=25&ctx=+Supreme+Revelation%0a~1+God%2c+who+1%EF%BB%BFat+vari) (Nashville: Thomas Nelson, 1982), Heb 1:1–2. [↑](#footnote-ref-14)
15. [*The New King James Version*](https://ref.ly/logosres/nkjv?ref=BibleNKJV.Col1.27&off=0&ctx=aled+to+His+saints.+~27%C2%A0g%EF%BB%BFTo+them+God+wil) (Nashville: Thomas Nelson, 1982), Col 1:27. [↑](#footnote-ref-15)
16. Ralph P. Martin, [*2 Corinthians*](https://ref.ly/logosres/wbc682nded?ref=Bible.2Co5.20&off=2138&ctx=+Cor+9%3a16).+Rather%2c+~he+came+to+see+that+), ed. Ralph P. Martin, Lynn Allan Losie, and Peter H. Davids, Second Edition, vol. 40, Word Biblical Commentary (Grand Rapids, MI: Zondervan, 2014), 316. [↑](#footnote-ref-16)
17. [*The New King James Version*](https://ref.ly/logosres/nkjv?ref=BibleNKJV.Mt28.18&off=21&ctx=he+Great+Commission%0a~18%C2%A0And+Jesus+came+an) (Nashville: Thomas Nelson, 1982), Mt 28:18–20. [↑](#footnote-ref-17)
18. Ralph P. Martin, [*2 Corinthians*](https://ref.ly/logosres/wbc682nded?ref=Bible.2Co5.20&off=3277&ctx=n+of+God+in+Christ.+~So+the+apostle+is+re), ed. Ralph P. Martin, Lynn Allan Losie, and Peter H. Davids, Second Edition, vol. 40, Word Biblical Commentary (Grand Rapids, MI: Zondervan, 2014), 317. [↑](#footnote-ref-18)
19. David E. Garland, [*2 Corinthians*](https://ref.ly/logosres/nac29?ref=Bible.2Co5.20&off=5&ctx=ng+for+Christ.%0a5%3a20+~Paul+identifies+hims), vol. 29, The New American Commentary (Nashville: Broadman & Holman Publishers, 1999), 295. [↑](#footnote-ref-19)
20. [*The New King James Version*](https://ref.ly/logosres/nkjv?ref=BibleNKJV.2Co5.20&off=0&ctx=+of+reconciliation.%0a~20%C2%A0Now+then%2c+we+are+) (Nashville: Thomas Nelson, 1982), 2 Co 5:20. [↑](#footnote-ref-20)
21. John Peter Lange et al., [*A Commentary on the Holy Scriptures: 2 Corinthians*](https://ref.ly/logosres/lange68co2?ref=Bible.2Co5.20-21&off=1013&ctx=resented+among+men.+~The+verb+%CF%80%CF%81%CE%B5%CF%83%CE%B2%CE%B5%CF%85%CC%81%CE%B5%CE%B9%CE%BD) (Bellingham, WA: Logos Bible Software, 2008), 100. [↑](#footnote-ref-21)
22. Kurt Aland et al., [*The Greek New Testament, Fourth Revised Edition (Interlinear with Morphology)*](https://ref.ly/logosres/logosubs4int?ref=BibleUBS4.2Co5.20&off=25&ctx=%CF%80%CE%B5%CC%80%CF%81+%CE%A7%CF%81%CE%B9%CF%83%CF%84%CE%BF%CF%85%CD%82+%CE%BF%CF%85%CC%93%CD%82%CE%BD+~%CF%80%CF%81%CE%B5%CF%83%CE%B2%CE%B5%CF%85%CC%81%CE%BF%CE%BC%CE%B5%CE%BD+%CF%89%CC%94%CF%82+%CF%84%CE%BF%CF%85) (Deutsche Bibelgesellschaft, 1993), 2 Co 5:20. [↑](#footnote-ref-22)
23. John Peter Lange et al., [*A Commentary on the Holy Scriptures: 2 Corinthians*](https://ref.ly/logosres/lange68co2?ref=Bible.2Co5.20-21&off=1297&ctx=nstead+of+(Luther)%2c+~but+in+the+interest+) (Bellingham, WA: Logos Bible Software, 2008), 100. [↑](#footnote-ref-23)
24. [*The New King James Version*](https://ref.ly/logosres/nkjv?ref=BibleNKJV.Col1.21&off=0&ctx=blood+of+His+cross.%0a~21%C2%A0And+you%2c+q%EF%BB%BFwho+on) (Nashville: Thomas Nelson, 1982), Col 1:21–22. [↑](#footnote-ref-24)
25. Richard L. Pratt Jr, [*I & II Corinthians*](https://ref.ly/logosres/hntc67co?ref=Bible.2Co5.20a&off=133&ctx=rist%E2%80%99s+ambassadors.+~%E2%80%9CAmbassadors%E2%80%9D+was+a+), vol. 7, Holman New Testament Commentary (Nashville, TN: Broadman & Holman Publishers, 2000), 359. [↑](#footnote-ref-25)
26. Richard L. Pratt Jr, [*I & II Corinthians*](https://ref.ly/logosres/hntc67co?ref=Bible.2Co5.20a&off=133&ctx=rist%E2%80%99s+ambassadors.+~%E2%80%9CAmbassadors%E2%80%9D+was+a+), vol. 7, Holman New Testament Commentary (Nashville, TN: Broadman & Holman Publishers, 2000), 359. [↑](#footnote-ref-26)
27. Walter Bauer, *A Greek-English Lexicon of the New Testament and other Early Christian Literature, Third Edition*, ed., Frederick Danker, trans., W.F. Arndt, F.W. Gingrich, and F.W. Danker, (The University of Chicago Press, Chicago, IL.: 2000), 861. [↑](#footnote-ref-27)
28. David E. Garland, [*2 Corinthians*](https://ref.ly/logosres/nac29?ref=Bible.2Co5.20&off=5&ctx=ng+for+Christ.%0a5%3a20+~Paul+identifies+hims), vol. 29, The New American Commentary (Nashville: Broadman & Holman Publishers, 1999), 295. [↑](#footnote-ref-28)
29. David E. Garland, [*2 Corinthians*](https://ref.ly/logosres/nac29?ref=Bible.2Co5.20&off=5&ctx=ng+for+Christ.%0a5%3a20+~Paul+identifies+hims), vol. 29, The New American Commentary (Nashville: Broadman & Holman Publishers, 1999), 295. [↑](#footnote-ref-29)
30. Richard L. Pratt Jr, [*I & II Corinthians*](https://ref.ly/logosres/hntc67co?ref=Bible.2Co5.20a&off=435&ctx=tions+of+the+earth.+~Ambassadors+held+pos), vol. 7, Holman New Testament Commentary (Nashville, TN: Broadman & Holman Publishers, 2000), 359. [↑](#footnote-ref-30)
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