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**Series/Subject:** Identification With Christ

**Title:** Ambassadors for Christ

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**Confession:** ***This is my Bible, the Living Word of God. I am, what the Word says I am. I have, what the Word says I have. I can do, everything the Word says I can do, and I will do it, in Jesus Name!***

**Text: 2 Corinthians 5:20-21** Therefore we are ambassadors for Christ, as though God were making His appeal through us. We implore you on behalf of Christ: Be reconciled to God. God made Him who knew no sin to be sin on our behalf, so that in Him we might become the righteousness of God.

**Introduction:** Reconciliation was made available to humanity through the finished works of Jesus Christ on the Cross and His Resurrection. Today we are going to see that we have been reconciled IN Christ back to the Father as His family. He saved us because He loves us and He has a divine purpose for our lives in the earth to be His ambassadors. The Good News of the Gospel that we are preaching is the same that Jesus preached, the war is over, the Kingdom is now here, repent and be reconciled to God!

**Note:** 7/14/24 – “The Ministry of Reconciliation” we see what it means to be an ambassador.

1. **“Therefore we are ambassadors for Christ”**
2. “Therefore” ties this declaration to the extended argument about the ministry of reconciliation in verses 18–19 and launches the practical implication: we now serve as Christ’s official ambassadors in the earth.
3. Ambassador: presbeuó (pres-byoo'-o) to act as a representative, to act as an established statesman, ambassador, envoy, preacher, one who is respected as trustworthy, loyal, knowledgeable, especially in the opinion of those they have been sent by, and is authorized to speak as the Head of State'semissary representing their government.
4. Ambassadors are official envoys sent by a foreign ruler, carrying full credentials, who speaks with the authority of the sending government. To speak with the ambassador is the same as if you were to speak with the Head of State. Their words and actions carry the same weight and authority.
5. This roots our identity in representation. Earth becomes God’s “foreign land,” and we now fully represent Christ and His Gospel Message in the earth as ambassadors.
6. As ambassadors we are to carry Christ’s love, His Word/Truth, and authority/Name, into every encounter. Our words, actions, and priorities should mirror Christ’s heart and mission.
7. Let each one of us take personal ownership of this calling and ask: “How can I intentionally “wear” Christ’s credentials this week—through generosity, in patience, integrity, praying for/laying hands on the sick, ir in leading someone to Jesus?”
8. **“As though God were making His appeal through us”**
9. As though: hós (hoce) in that manner, how, according, even as
10. “Hós” signals that our words have the same weight as if spoken by God Himself for it is God through His Word Who is speaking and making His appeal, through us—His chosen vessels.
11. **2 Corinthians 4:5-7** For we do not preach ourselves, but Christ Jesus the Lord, and ourselves your bondservants for Jesus’ sake. **6**For it is the God who commanded light to shine out of darkness, who has shone in our hearts to *give* the light of the knowledge of the glory of God in the face of Jesus Christ. **7**But we have this treasure in earthen vessels, that the excellence of the power may be of God and not of us.
12. As in all things it is not us doing things with His help, or us using His power. It is God IN us, anointing us and as we go in Jesus Name, He confirms His Word—in us, for us, and through us. All glory belongs to Him alone!
13. **John 14:10-11** Do you not believe that I am in the Father and the Father is in Me? The words I say to you, I do not speak on My own. Instead, it is the Father dwelling in Me, performing His works.
14. Appeal: parakaleó (par-ak-al-eh'-o) beg, appeal, implore, entreat, exhort, to call for, urge
15. It is a compound word of “pará” (close or beside) and “kaléō” (make a call from being up close and personal)
16. It expresses a heartfelt urgency—an impassioned, face-to-face plea that steps into someone’s personal space with compassion and conviction, calling them to be reconciled to God. It is not a distant or impersonal gesture like receiving a formal letter; it is a bold, loving appeal that refuses to stay at arm’s length.
17. The verb “parakaleó” paints a vivid picture for example of the Father Himself stepping down from the bench of judgment to issue an urgent, heartfelt plea for reconciliation through us, His ambassadors.
18. **Hosea 6:6** For I desire mercy, not sacrifice, and the knowledge of God rather than burnt offerings.
19. “As though God were making His appeal through us”does not so much imply that we speak for God but it is God living in us, Who speaks His Word through us, making His appeal to a lost and dying world.
20. In personal evangelism as we reach out, we are acting as God’s own pleading heart, inviting sinners to be reconciled through Christ.
21. **“We implore you on behalf of Christ: Be reconciled to God.”**
22. Paul shifts pronouns— “we” (believers) and “on behalf of Christ”—to reinforce that this is Christ’s mission, Who is now in us, and working through us.
23. Implore: deomai (deh'-om-ahee) beg, petition, beseech, make a request, pray, intense or earnest request.
24. “Deomai” is a verb that intensifies the appeal beyond a polite invitation into an urgent summons.
25. Reconciled: katallassó (kat-al-las'-so) to reconcile, to change, exchange, returned to favor, to be restored as before, marks a completed once-for-all act with ongoing effects.
26. kata (kat-ah') down to an exact point in time – at the exact point of the Cross and His Resurrection.
27. allassó – to make different, to change, to cause one thing to cease and another to take its place.
28. At the Resurrection of Christ, we were recreated into the image and likeness of God and were raised up and seated together with Him.
29. The command “be reconciled” is a divine command: turn fully from your sin and broken fellowship and be restored to the Father.
30. The devil has deceived the world on many levels. The greatest deception is that there is no God, no heaven, and no hell. Many have embraced “secular humanism” which at its core states that “god is man and man is god.”
31. In this people see no need for a Savior and have cast off the idea of objectivity— there is no Truth, there is no absolute right or wrong. For them to deal in an absolute Truth would be to say there is a god who is judging the actions of men.
32. **“God made Him”**
33. Paul begins by placing the entire plan of redemption solely on God.
34. Made: poieó (poy-eh'-o) to make, to do
35. The verb “poieó” (God made) signals a decisive act: God neither stood back or reluctantly participated. He actively orchestrates this exchange.
36. This opening reminds us that salvation is rooted in God’s purpose and power, not human effort.
37. **“who knew no sin”**
38. Knew: ginóskó (ghin-oce'-ko) to know absolutely, be aware of, understand fully, intimacy
39. “Knew no sin” affirms Christ’s absolute moral purity.
40. **Hebrews 4:15** For we do not have a high priest who is unable to sympathize with our weaknesses, but we have one who was tempted in every way that we are, yet was without sin.
41. Jesus was tempted in every way yet without sin.
42. **John 1:29** The next day John saw Jesus coming toward him and said, “Look, the Lamb of God, who takes away the sin of the world!
43. Christ is the perfect Lamb of God, the only One qualified to take away the sin of the world, uncontaminated by any transgression.
44. **“to be sin”**
45. “To be sin” mirrors the Old Testament sacrifices that foreshadowed what Christ would fulfill as the scapegoat and the Passover lamb whose guilt was laid upon as a substitute.
46. **Leviticus 16:20-22** When Aaron has finished purifying the Most Holy Place, the Tent of Meeting, and the altar, he is to bring forward the live goat. Then he is to lay both hands on the head of the live goat and confess over it all the iniquities and rebellious acts of the Israelites in regard to all their sins. He is to put them on the goat’s head and send it away into the wilderness by the hand of a man appointed for the task. The goat will carry on itself all their iniquities into a solitary place, and the man will release it into the wilderness.
47. **Hebrews 9:12-14** He did not enter by the blood of goats and calves, but He entered the Most Holy Place once for all by His own blood, thus securing eternal redemption. For if the blood of goats and bulls and the ashes of a heifer sprinkled on those who are ceremonially unclean sanctify them so that their bodies are clean, how much more will the blood of Christ, who through the eternal Spirit offered Himself unblemished to God, purify ourconsciences from works of death, so that we may serve the living God!
48. To “make Him…to be sin” is a legal declaration. God treated Jesus as though He were sin itself, Who at the Cross was made to be sin with our sin, imputing all our transgressions (past, present, and future) onto Him.
49. **1 Corinthians 5:7** “For Christ, our Passover lamb, has been sacrificed.”
50. On the Cross, Christ stood condemned in our place, absorbing every accusation and sin so that we might be freed from our sin through the shedding of His Blood.
51. **“on our behalf”**
52. “The heart of substitution is this: the Righteous One took on the penalty and curse due to sinners, so that they might stand righteous before God, with His same righteousness.
53. Every legal accusation that stood against us finds its answer on the Cross. By placing our sin on Jesus, God satisfies divine justice while opening the way for mercy.
54. **Galatians 3:13-14** Christ redeemed us from the curse of the law by becoming a curse for us. For it is written: “Cursed is everyone who is hung on a tree.” He redeemed us in order that the blessing promised to Abraham would come to the Gentiles **in Christ Jesus**, so that by faith we might receive the promise of the Spirit.
55. Christ endures the penalty we earned, absorbing every indictment so that sinners might be declared righteous.
56. **“so that in Him we might become the righteousness of God.”**
57. “So that” introduces God’s purpose in the exchange which unveils the very heart of the purpose of the Cross.
58. “IN Him” emphasizes our union with the sinless Substitute who bore our sin.
59. Out of that substitution flows our justification: the legal status of “righteous” is now ours— “IN Him” rather than “by our own merit.”
60. **Romans 3:22 “**And this righteousness from God comes through faith in Jesus Christ to all who believe.”
61. As we receive His righteousness by faith, we pass from condemnation into a new creation.
62. It is not moral improvement but a transfer of status: God’s own standard of righteousness is credited to believers through union with Christ.
63. Jesus did not come to teach us lessons, or to tell us to try harder, or do better. He came to give us His Eternal Life so that IN Him we could be perfectly restored back to our Father as though sin never happened!
64. This verse sums up what Christ’s Substitutionary Sacrifice means to us.
65. Jesus Who was righteous came and identified with our sin by being made sin with our sin, so that we who knew no righteousness, could be made righteous before God with His righteousness.
66. **Galatians 2:20-21** I have been crucified with Christ, and I no longer live, but Christ lives in me. The life I live in the body, I live by faith in the Son of God, who loved me and gave Himself up for me. I do not set aside the grace of God. For if righteousness comes through the law, then Christ died for nothing.
67. Rest in the conviction that our standing before God is not our own achievement but Christ’s perfection imputed to you.
68. **Conclusion & Application**
69. At the crossroads of wrath and grace, judgment and justification, stands the Cross. There, our sin was laid on Christ, and His righteousness on us. We are no longer slaves to condemnation but ambassadors of reconciliation. This new identity calls us to reflect God’s character—worshiping Him not only with words but in active engagement the ministry of reconciliation.
    1. Remind yourself daily that our standing before God depends not on our performance but on our union with Christ.
    2. Which phrase most challenges my mindset today?
    3. How can I embody the ministry of reconciliation in my daily walk?
    4. Who in your circle of influence needs to hear the Supreme Judge’s plea for mercy?
    5. Spend time before the Lord and ask Him to reveal what practical steps He wants you to take to walk out Father’s appeal to the lost in your neighborhood, workplace, and family?
    6. Whatever He says and shows you to do, do it!
70. **Confession**: I am the righteousness of God, IN Christ. I am an ambassador for Christ. I am the living vessel through which God makes His appeal in this world. I share the Gospel with an urgent, heartfelt plea to everyone I meet, “Be reconciled to God.”