

When I was a young teenager, the Baptist church had a youth group called Royal Ambassadors. It was based on the words from this chapter to help us see the ministry God has given to all who are in Christ. But as youth with various passions, I think we only had very limited understanding of what it really meant. It did, however, challenge us to fully surrender to Jesus.

¹⁸ *All this is from God, who through Christ reconciled us to himself and gave us the ministry of reconciliation;* 2 Corinthians 5:18 Our passage for today begins with “All this,” so we must go back and see what is being referenced. All this includes the controlling power of the love of Christ, the wonder that Christ would die for all mankind from Adam to the last person to one day enter the world, that we need no longer regard anyone according to their carnal nature, and that the old is gone and that our hearts are already a part of the new creation. It is all from our loving heavenly Father. The emphasis in these final four verses of chapter five is that it is God’s initiative to reconcile us to Him. It clearly states that in all four verses. God loves us and longs for us to accept this offer of reconciliation.

This was God’s plan from before the creation of the world. He knew love had to be a free choice. That is why He created us with free will. He also knew that if we had free will, at some point we would choose to go our own way, rebelling against His great goodness. Sin separated us from God. That would necessitate the need for reconciliation, which is to mend the separation of two parties. In this case it is the offer of forgiveness from the offended party, which is God. Sin made us enemies of God despite all His goodness toward us (Romans 5:10ⁱ) But first, justice would have to be met. The just punishment for rebellion against all goodness is death (Romans 6:23ⁱⁱ). Before there was space or matter, the Father and Son determined that the Son would bear the penalty Himself so that we could be reconciled to God (Revelation 13:8ⁱⁱⁱ; Eph. 1:4^{iv}).

As I understand it, this was also the only way that we could see and comprehend the great love of the Father and Son for us all. *Agape* love is a love that chooses to set its love upon one because of the value they see within that one. God created us with incredible potential. But sin marred and distorted mankind. By reconciling us to Himself, God began a process by which all things will be made new (Revelation 21:5^v).

“If we are reconciled,” you might ask, “why then do we still sin?” The work has begun, but it will not be completed until we see Him (1 John 3:2^{vi}). When our faith becomes sight, the glory of His presence will finish any earthly desire that remains in us. That is the glorious state of Seizo and Don even now. He is doing that work in us even now. It began when we were born-again. The more we cooperate with the Spirit and behold His glory, the more we are changed (3:18^{vii}). He has reconciled us. It is done. But at the same time, it is being worked out in our daily lives.

But that is not all. While we are in this process of our actions and thoughts being sanctified, He blesses us with the amazing ministry of reconciliation. He gives us the opportunity to be His instruments, as we let others know that God invites them to be reconciled to Him.

¹⁹ *that is, in Christ God was reconciling the world to himself, not counting their trespasses against them, and entrusting to us the message of reconciliation.* 2 Corinthians 5:19 Paul elaborated on just exactly what he meant. In Christ, God was repairing the

breach between God and man that was caused by mankind's sin. Because God is holy, He cannot abide evil (Psalm 5:4^{viii}). His righteous nature must judge it. But His love and mercy require that He provide a way for reconciliation, that is to not count our trespasses against His holiness. That was Jesus' mission, reconciliation. But now, the mission is entrusted to us! It is not that we die for the sins of others as He did for us, but that we die to ourselves so that the life and love of Jesus may be manifest in us (Galatians 2:20^{ix}). God does not need us. He can and does reveal himself to people when they seek to know Him (Deuteronomy 4:29^x). But because He is so gracious, He invites us to be incarnational witnesses of His love. Jesus works through us to show His love to others.

I believe He does that because He wants to reward us when we enter our eternal state. But it is also because He is sharing His life with us, which includes His love for others and desire to see them reconciled with the Father who is not willing that any should perish (2 Peter 3:9^{xi}). He wants all to come to the knowledge of the truth and choose to accept His gift of forgiveness earned for us by Jesus on the cross. He has entrusted this mission to us. That is amazing considering how weak and vulnerable we are. Yet, knowing that His life is in us to enable us makes the task less daunting. In fact, we simply need to *let* Him do it through us. We cannot do it on our own (John 15:5^{xii}). It must be His life, for if it is our own strength and ingenuity, it will not produce lasting fruit (John 15:16^{xiii}). This behooves us to learn to follow His leading and surrender ourselves to be obedient to His gentle directions (Isaiah 30:21^{xiv}).

²⁰ Therefore, we are ambassadors for Christ, God making his appeal through us. We implore you on behalf of Christ, be reconciled to God. 2 Corinthians 5:20 God reconciled us to Himself through Jesus' sacrifice. His justice was satisfied. He made us a new creation and entrusted us with the message of reconciliation. That makes us ambassadors for Christ. An ambassador goes out into the world to represent his ruler. His sole purpose is to relay the message from the one who sent him. He possesses the authority of the one who sent him out. We represent the kingdom of God. And as we go out into this fallen world, our king, God, appeals to the lost through us. This is our appeal: "We implore you on behalf of Christ, be reconciled with God."

That is what we call our witness. It may come in various forms, but as mentioned earlier, it is always the Holy Spirit in us pleading with the lost. God's heart that desires that none perish prompts us to acts of kindness and service. Our words and actions cause people to wonder and ask about the hope that lies in us (1 Peter 3:15^{xv}). And the Holy Spirit gives us the words that will touch their hearts with the love of Christ.

The context is clearly salvation. However, there is also the need of the ministry of reconciliation within the church body. Our old nature can rise up and offend someone. Then there is the need for reconciliation and grace in the form of forgiveness. We are commanded to love one another (John 15:12^{xvi}), and we cannot do that when we hold something against our brother or sister. Remember, we are to regard no one according to the flesh. How we need to remember this! We must recognize that we could just as easily allow our flesh nature to do the same. If you want grace and forgiveness, you must sow grace and forgiveness (Galatians 6:7^{xvii}).

When Paul tells them that God is making his appeal through his ambassadors, it also implies that this letter is not just from Paul, but is also God appealing to them. To reject the inspired words that God is speaking through Paul is not to just reject Paul, but to reject God! The same is true of Spirit led witnessing to the lost. God is urging people

to be reconciled to Him. Jesus told the disciples that when they are rejected, it is because those people have rejected Jesus (John 15:20^{xviii}). Paul is pleading with the Corinthian believers to be reconciled to God. This implies that they have allowed sin to disrupt their relationship, not that they have lost their salvation, but that their attitude toward Paul and focus on the externals has disrupted their communion with God. There is often a need in our walk with the Lord to more fully receive the reconciliation that Christ merited for us on the cross. We stand in grace, but our old nature is kept in the grave through openness to correction and repentance. Paraphrasing Bill Bright, “We need to get off the throne of our hearts and invite Jesus to once again take his rightful place.”

Paul’s letters are God inviting reconciliation with one another. *His role as reconciler is clear in both of Paul’s letters to the Corinthians. In 1 Corinthians Paul tries to remedy the “I” disease that inspires the party spirit and squabbling: “I belong to Cephas, Apollos, Paul, Christ” (1 Cor 1:12^{xix}). He intervenes to restrain wealthier members from trying to gain advantage over others by bringing legal action against poorer members in pagan courts (1 Cor 6:1–11). He arbitrates conflicts concerning marriage, reminding them that God has called them to peace (1 Cor 7:15). He cautions the ones with knowledge to be considerate of scruples of the weak regarding anything associated with idols (1 Cor 8:1–13). He rebukes the entire congregation for celebrating a Lord’s Supper that leaves poor members humiliated and hungry (1 Cor 11:17–34). In 2 Corinthians he insists that they forgive the offender who has repented (2:5–11), and the entire letter seeks to bring reconciliation between himself and the church. Clearly, reconciliation does not entail glossing over sin or ignoring it for the sake of maintaining harmony. Paul confronts it directly and forcefully, so forcefully in the letter of tears that it temporarily deepened the breach in his relationship with the Corinthians and prompted this letter to mend any hurt feelings. But Paul knows that there can be no real reconciliation without an acknowledgment of sinful behavior and repentance for it.^{xx}*

²¹ For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God. 2 Corinthians 5:21 This is Paul’s theology in a nutshell. If you memorize any verse other than John 3:16^{xxi}, this should be it! It is no different from Jesus’ theology despite the many books that try to claim it is. Jesus and Paul had the rich culture of atonement from their Jewish heritage. They both knew the prophetic promises of the new covenant (Jeremiah 31:33^{xxii}; Ezekiel 11:19^{xxiii}). They both knew covenants were sealed with blood because the life of the flesh is in the blood and the soul that sins must die (Leviticus 17:11^{xxiv}; Ezekiel 18:20^{xxv}). They both understood substitutionary atonement, in other words, that our sins must be placed on another to be free of them, as was a part of the celebration of the Day of Atonement (Leviticus 16:10^{xxvi}). Paul even says that Christ is our Passover Lamb (1 Corinthians 5:7^{xxvii}). But Rabbi Saul did not understand that the only perfect sacrifice was the sinless Son of God. It was a mystery, for Jews knew God was not pleased with the blood of bulls and goats (Psalm 40:6^{xxviii}). It only pictured what was to come. And thus, Isaiah prophesied that “unto us a Son is given” who is referred to as *Mighty God* (Isaiah 9:6^{xxix}). That is why Jesus declared that He came to give His life “a ransom for many” (Matthew 20:28^{xxx}).

When Rabbi Saul was converted on the road to Damascus, he went into the wilderness of Arabia for three years to see where his training had led him astray (Galatians 1:17,18^{xxxi}). The vision of the glorified Christ had shown him that as a Jewish scholar he had missed a key message of the Old Testament. He saw the Suffering Servant

was sent to bear the iniquities of us all (Isaiah 53:6^{xxxii}). During that time his theology that is expressed in this verse became clear. He saw in the Scriptures what he had missed. His theology became the same as that of the Lord Jesus. No wonder God picked one of the brightest Jewish minds to evangelize and explain from Scripture what Jesus had taught the disciples, that the entire Old Testament is about Him (Luke 24:44^{xxxiii}).

It is a mystery to me that God could make the Son to be sin. I have looked at the Greek and seen how translators come up with that translation. I think the KJV translation of “became” is not the best translation. The Greek word is translated over 50 different ways. I would have preferred the word “appointed,” which is one translation of the word (Hebrews 3:2^{xxxiv}), just as the scapegoat was appointed to carry the sins of the people into the wilderness, or as Isaiah said in 53:6 “laid upon” or “fell upon.” Peter says Jesus bore our sins (1 Peter 2:24^{xxxv}). Scripture clearly declares that Jesus never sinned (Hebrews 4:15^{xxxvi}), even in this very verse. Therefore, I think we should see “made him to be sin” in the same way we see the scapegoat was made to be sin for the people of Israel and to suffer the punishment for those sins. It had to be one without blemish to show that it was not chosen to cull the flock thus cheapening the sacrifice, but that it did not deserve death. That is the picture from Scripture that looked forward to our sinless Savior. **It took both the flawless scapegoat and the sacrificial goat to represent Christ.** The sinless One took our sins upon Himself and suffered our sins’ just penalty.

We can see this idea in Galatians 3:13^{xxxvii}. While Jesus did nothing to merit being cursed, He was hung on a tree which was the sign of being cursed. We can conclude that the sovereignty of God allowed Jesus to be cursed for our sins.

Kent Hughes describes this. *“On the cross Christ was robbed in all that is heinous and hateful as the mass of our corruption poured over him. Wave after wave of our sin was poured over Christ’s sinless soul. Again and again during those three hours his soul recoiled and convulsed as all our lies, hatreds, jealousies, and pride were poured upon his purity. Jesus was cursed as he became sin for us! Can you see him writhing like a serpent in the gloom (cf John 3:14,15^{xxxviii})? Jesus in full, lucid consciousness took on your sins and mine and bore them with a unity of understanding and pain that none can fathom. And he did it willingly.”^{xxxix}*

That is why we are to implore people on behalf of Christ to make what I like to call “the great exchange.” It is to exchange our sins for His righteousness. Verse 15 declares that Jesus died for all, so **anyone can come to Him in faith and recognition of what He has done for us and receive forgiveness and have the righteousness that Jesus merited on our behalf.** That means that in Jesus we have the righteousness of God (Romans 3:22^{xl}). That is one of those statements the depths of which we cannot fathom.

This verse is also pointing out that if we accept that reconciliation, we are *in* Christ (Colossians 3:3^{xli}, 1 Corinthians 1:30^{xlii}). Paul’s life before Christ was an all-out effort to be righteous and yet always falling short (Romans 7:21-23^{xliii}). He found that the only way to be righteous was to be in the Righteous One (Philippians 3:8,9^{xliv}; Isaiah 53:11^{xlv}). When God looks on us, He sees the righteousness of Jesus’ life. That is unmerited favor! If we truly acknowledge this reality, we should always have a heart filled with gratitude and praise. What more could we ask than to be fully accepted by our loving and gracious God? At the same time, being righteous in the eyes of God opens the way for us to be filled with the Spirit. The Spirit enables us to refuse sin and walk in the Spirit, which is to live out the righteousness of God (Galatians 5:16^{xlvi}).

This unit contains three key assertions. (1) God is the driving force behind the redemption of humankind. Reconciliation comes solely at God's initiative. (2) God acted through Christ's death, and Christ alone is the means of reconciliation. (3) God continues to act through those who have been reconciled.^{xlvi}

6:1 Working together with him, then, we appeal to you not to receive the grace of God in vain. 2 Corinthians 6:1 God is making His appeal through us (verse 20). We have the unimaginable privilege of working together with the Creator of all things. Paul is saying it is not just *his* appeal to them, but God's! Working together with God is being a surrendered instrument in the hands of God. The instrument cannot boast that it does anything on its own. It has a maker who supplies the power. It is directed by that hand. While a tool cannot resist being used, we can. But what a wonderful opportunity we have when He invites us to work together with Him. All glory goes to Him.

God is giving a word of warning through Paul to the Corinthians and to us. Do not receive the grace of God in vain! If what has been said to this point is thrilling and encouraging, giving us hope and meaning, this verse is a big flashing warning light. The grace of God can be received to no effect. That reminds us of the 3:15^{xlvi} in the first letter. The fire of testing on our life's work may leave only ashes.

2 For he says, "In a favorable time I listened to you, and in a day of salvation I have helped you." Behold, now is the favorable time; behold, now is the day of salvation. 2 Corinthians 6:2 Paul backs his warning with Scripture as he usually does with all his main points. This one is from Isaiah 49:8^{xlvi}. The passage is messianic, predicting that Jesus will be a light to the nations, that His salvation will reach the ends of the earth (49:6^l), but also that He will be despised and abhorred by the nation, and yet the day will come when kings will bow before Him, God's chosen one (49:7^h). This means the "you" in verse 8 is Jesus. But Paul is applying it to us! Why? Because as he just said, we are in Him, and God is making His appeal through us. God is helping us to be those ambassadors. That is why today is the favorable time, the day of salvation. When we are led to share Christ with others, know that the Holy Spirit is speaking through you. Count on His words drawing that person to Himself. Do not lean to your own wisdom but let Him speak through you. He is helping us to lead others into the kingdom through the reconciliation He provided. Is God calling you to salvation today through this verse?

"Working together with Him!" What privilege! What a wonder. Do not receive the grace of God in vain. Let Him make you a royal ambassador.

Questions:

- 1 Why do we need to be reconciled to God?
- 2 Who initiates reconciliation?
- 3 Why do we still sin?
- 4 How was reconciliation made possible?
- 5 What message has God entrusted us with?
- 6 What does it mean to be an ambassador?
- 7 How was Paul helping the church reconcile with one another?
- 8 What does it mean that Christ was made to be sin?
- 9 Where do we see the picture presented in the Old Testament?
- 10 What are the three assertions in this passage?
- 11 What warning follows the privilege of working with God?

ⁱ **Romans 5:10 (ESV)**

¹⁰ For if while we were enemies we were reconciled to God by the death of his Son, much more, now that we are reconciled, shall we be saved by his life.

ⁱⁱ **Romans 6:23 (ESV)**

²³ For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.

ⁱⁱⁱ **Revelation 13:8 (KJV)**

⁸ And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

^{iv} **Ephesians 1:4 (ESV)**

⁴ even as he chose us in him before the foundation of the world, that we should be holy and blameless before him. In love

^v **Revelation 21:5 (ESV)**

⁵ And he who was seated on the throne said, "Behold, I am making all things new." Also he said, "Write this down, for these words are trustworthy and true."

^{vi} **1 John 3:2 (ESV)**

² Beloved, we are God's children now, and what we will be has not yet appeared; but we know that when he appears we shall be like him, because we shall see him as he is.

^{vii} **2 Corinthians 3:18 (ESV)**

¹⁸ And we all, with unveiled face, beholding the glory of the Lord, are being transformed into the same image from one degree of glory to another. For this comes from the Lord who is the Spirit.

^{viii} **Psalms 5:4 (ESV)**

⁴ For you are not a God who delights in wickedness; evil may not dwell with you.

^{ix} **Galatians 2:20 (ESV)**

²⁰ I have been crucified with Christ. It is no longer I who live, but Christ who lives in me. And the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me.

^x **Deuteronomy 4:29 (ESV)**

²⁹ But from there you will seek the LORD your God and you will find him, if you search after him with all your heart and with all your soul.

^{xi} **2 Peter 3:9 (ESV)**

⁹ The Lord is not slow to fulfill his promise as some count slowness, but is patient toward you, not wishing that any should perish, but that all should reach repentance.

^{xii} **John 15:5 (ESV)**

⁵ I am the vine; you are the branches. Whoever abides in me and I in him, he it is that bears much fruit, for apart from me you can do nothing.

^{xiii} **John 15:16 (ESV)**

¹⁶ You did not choose me, but I chose you and appointed you that you should go and bear fruit and that your fruit should abide, so that whatever you ask the Father in my name, he may give it to you.

^{xiv} **Isaiah 30:21 (ESV)**

²¹ And your ears shall hear a word behind you, saying, "This is the way, walk in it," when you turn to the right or when you turn to the left.

^{xv} **1 Peter 3:15 (ESV)**

¹⁵ but in your hearts honor Christ the Lord as holy, always being prepared to make a defense to anyone who asks you for a reason for the hope that is in you; yet do it with gentleness and respect,

^{xvi} **John 15:12 (ESV)**

¹² "This is my commandment, that you love one another as I have loved you.

^{xvii} **Galatians 6:7 (ESV)**

⁷ Do not be deceived: God is not mocked, for whatever one sows, that will he also reap.

^{xviii} **John 15:20 (ESV)**

²⁰ Remember the word that I said to you: 'A servant is not greater than his master.' If they persecuted me, they will also persecute you. If they kept my word, they will also keep yours.

^{xix} **1 Corinthians 1:12 (ESV)**

¹² What I mean is that each one of you says, "I follow Paul," or "I follow Apollos," or "I follow Cephas," or "I follow Christ."

^{xx} David E. Garland, *2 Corinthians*, vol. 29, The New American Commentary (Nashville: Broadman & Holman Publishers, 1999), 292

^{xxi} **John 3:16 (ESV)**

¹⁶ “For God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life.

^{xxii} **Jeremiah 31:33 (ESV)**

³³ For this is the covenant that I will make with the house of Israel after those days, declares the LORD: I will put my law within them, and I will write it on their hearts. And I will be their God, and they shall be my people.

^{xxiii} **Ezekiel 11:19 (ESV)**

¹⁹ And I will give them one heart, and a new spirit I will put within them. I will remove the heart of stone from their flesh and give them a heart of flesh,

^{xxiv} **Leviticus 17:11 (ESV)**

¹¹ For the life of the flesh is in the blood, and I have given it for you on the altar to make atonement for your souls, for it is the blood that makes atonement by the life.

^{xxv} **Ezekiel 18:20 (ESV)**

²⁰ The soul who sins shall die. The son shall not suffer for the iniquity of the father, nor the father suffer for the iniquity of the son. The righteousness of the righteous shall be upon himself, and the wickedness of the wicked shall be upon himself.

^{xxvi} **Leviticus 16:10 (ESV)**

¹⁰ but the goat on which the lot fell for Azazel shall be presented alive before the LORD to make atonement over it, that it may be sent away into the wilderness to Azazel.

^{xxvii} **1 Corinthians 5:7 (ESV)**

⁷ Cleanse out the old leaven that you may be a new lump, as you really are unleavened. For Christ, our Passover lamb, has been sacrificed.

^{xxviii} **Psalms 40:6 (ESV)**

⁶ In sacrifice and offering you have not delighted, but you have given me an open ear. Burnt offering and sin offering you have not required.

^{xxix} **Isaiah 9:6 (ESV)**

⁶ For to us a child is born, to us a son is given; and the government shall be upon his shoulder, and his name shall be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace.

^{xxx} **Matthew 20:28 (ESV)**

²⁸ even as the Son of Man came not to be served but to serve, and to give his life as a ransom for many.”

^{xxxi} **Galatians 1:17-18 (ESV)**

¹⁷ nor did I go up to Jerusalem to those who were apostles before me, but I went away into Arabia, and returned again to Damascus. ¹⁸ Then after three years I went up to Jerusalem to visit Cephas and remained with him fifteen days.

^{xxxii} **Isaiah 53:6 (ESV)**

⁶ All we like sheep have gone astray; we have turned—every one—to his own way; and the LORD has laid on him the iniquity of us all.

^{xxxiii} **Luke 24:44 (ESV)**

⁴⁴ Then he said to them, “These are my words that I spoke to you while I was still with you, that everything written about me in the Law of Moses and the Prophets and the Psalms must be fulfilled.”

^{xxxiv} **Luke 24:44 (ESV)**

⁴⁴ Then he said to them, “These are my words that I spoke to you while I was still with you, that everything written about me in the Law of Moses and the Prophets and the Psalms must be fulfilled.”

^{xxxv} **1 Peter 2:24 (ESV)**

²⁴ He himself bore our sins in his body on the tree, that we might die to sin and live to righteousness. By his wounds you have been healed.

^{xxxvi} **Hebrews 4:15 (ESV)**

¹⁵ For we do not have a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tempted as we are, yet without sin.

^{xxxvii} **Galatians 3:13 (ESV)**

¹³ Christ redeemed us from the curse of the law by becoming a curse for us—for it is written, “Cursed is everyone who is hanged on a tree”—

^{xxxviii} **John 3:14-15 (ESV)**

¹⁴ And as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, ¹⁵ that whoever believes in him may have eternal life.

^{xxxix} R. Kent Hughes, [2 Corinthians: Power in Weakness](#), Preaching the Word (Wheaton, IL: Crossway Books, 2006), 126.

^{xi} **Romans 3:22 (ESV)**

²² the righteousness of God through faith in Jesus Christ for all who believe. For there is no distinction:

^{xlii} **Colossians 3:3 (ESV)**

³ For you have died, and your life is hidden with Christ in God.

^{xliii} **1 Corinthians 1:30 (ESV)**

³⁰ And because of him you are in Christ Jesus, who became to us wisdom from God, righteousness and sanctification and redemption,

^{xliv} **Romans 7:21-23 (ESV)**

²¹ So I find it to be a law that when I want to do right, evil lies close at hand. ²² For I delight in the law of God, in my inner being, ²³ but I see in my members another law waging war against the law of my mind and making me captive to the law of sin that dwells in my members.

^{xlv} **Philippians 3:8-9 (ESV)**

⁸ Indeed, I count everything as loss because of the surpassing worth of knowing Christ Jesus my Lord. For his sake I have suffered the loss of all things and count them as rubbish, in order that I may gain Christ ⁹ and be found in him, not having a righteousness of my own that comes from the law, but that which comes through faith in Christ, the righteousness from God that depends on faith—

^{xlvi} **Isaiah 53:11 (ESV)**

¹¹ Out of the anguish of his soul he shall see and be satisfied; by his knowledge shall the righteous one, my servant, make many to be accounted righteous, and he shall bear their iniquities.

^{xlvii} **Galatians 5:16 (ESV)**

¹⁶ But I say, walk by the Spirit, and you will not gratify the desires of the flesh.

^{xlviii} David E. Garland, [2 Corinthians](#), vol. 29, The New American Commentary (Nashville: Broadman & Holman Publishers, 1999), 288–289.

^{xlix} **1 Corinthians 3:15 (ESV)**

¹⁵ If anyone's work is burned up, he will suffer loss, though he himself will be saved, but only as through fire.

^l **Isaiah 49:8 (ESV)**

⁸ Thus says the LORD: "In a time of favor I have answered you; in a day of salvation I have helped you; I will keep you and give you as a covenant to the people, to establish the land, to apportion the desolate heritages,

^l **Isaiah 49:6 (ESV)**

⁶ he says: "It is too light a thing that you should be my servant to raise up the tribes of Jacob and to bring back the preserved of Israel; I will make you as a light for the nations, that my salvation may reach to the end of the earth."

^{li} **Isaiah 49:7 (ESV)**

⁷ Thus says the LORD, the Redeemer of Israel and his Holy One, to one deeply despised, abhorred by the nation, the servant of rulers: "Kings shall see and arise; princes, and they shall prostrate themselves; because of the LORD, who is faithful, the Holy One of Israel, who has chosen you."