

~AMBASSADOR (590)

[English, diplomat, envoy, representative, emissary, Hebrew, *mal- 'akh'* messenger, Hebrew, *tsir* envoy, Greek, *pre-sbeu'o*, act as an ambassador]

.. Pre-Christian Envoys

- In Biblical usage, an official representative sent out by a ruler on a special occasion for a specific purpose. Older, mature men usually served in this capacity. Thus, the Greek words *pre-sbeu'o*, act as an ambassador
- For which I am acting as an **ambassador** in chains, that I may speak in connection with it with boldness as I ought to speak. (**Ephesians 6:20**)
- Be an **ambassador**
- We are therefore **ambassadors** substituting for Christ, as though God were making entreaty through us. As substitutes for Christ we beg; Become reconciled to God. (**2 Corinthians 5:20**)
- And *pre-sbei'a* - body of **ambassadors**
- If, in fact, he cannot do so, then while that one is yet far away he sends out a body of **ambassadors** and sues for peace. (**Luke 14:32**)
- Are both related to the word *pre-sby'te-ros*, meaning older man, elder.
- And this they did, dispatching it to the **older men** by the hand of Barnabas and Saul. (**Acts of Apostles 11:30**)
- And round about the throne there are twenty-four thrones, and upon these thrones I saw seated **twenty-four elders** dressed in white outer garments, and upon their heads golden crowns. (**Revelation 4:4**)
- Jesus Christ came as Yehowah God's **apostle**, or **sent one**. He it is who shed light upon life and incorruption through the Good News.
- Consequently, holy brothers, partakers of the heavenly calling,

consider the **apostle and High Priest** whom we confess, Jesus. (**Hebrews 3:1**)

- But now it has been made clearly evident through the manifestation of our Savior, Christ Jesus, who has abolished death but has shed light upon life and incorruption through the Good News. (**2 Timothy 1:10**)
- After Christ had been resurrected to the heavens, being no longer on earth in person, his faithful followers were appointed to act in his place, substituting for Christ as **ambassadors** of God. Paul specifically mentions his office of **ambassadorship**.
- But all things are from God, who reconciled us to himself through Christ and gave us the ministry of the reconciliation. (**2 Corinthians 5:18**)
- Namely, that God was by means of Christ reconciling a world to himself, not reckoning to them their trespasses, and he committed the word of the reconciliation to us. (**2 Corinthians 5:19**)
- We are therefore **ambassadors** substituting for Christ, as though God were making entreaty through us. As substitutes for Christ we beg; Become reconciled to God. (**2 Corinthians 5:20**)
- He, like all the anointed followers of Jesus Christ, was sent to nations and people who were alienated from Yehowah God the Supreme Sovereign **ambassadors** to a world not at peace with God.
- I shall not speak much with you anymore, for the ruler of the world is coming. And he has no hold on me. (**John 14:30**)
- If the world hates you, you know that it has hated me before it hated you. (**John 15:18**)
- If you were part of the world, the world would be fond of what is its own. Now because you are no part of the world, but I have chosen you out of the world, on this account the world hates you. (**John 15:19**)
- Adulteresses, do you not know that the friendship with the world is enmity with God? Whoever, therefore, wants to be a friend of the world is constituting himself an enemy of God. (**James 4:4**)

- As an **ambassador**, Paul bore a message of reconciliation to God through Christ and therefore spoke of himself while in prison as an ambassador in chains.
- For which I am acting as an **ambassador** in chains, that I may speak in connection with it with boldness as I ought to speak. (**Ephesians 6:20**)
- His being in chains is a demonstration of the hostile attitude of this world toward God, Christ, and the Messianic Kingdom government, for **ambassadors** have since time immemorial been considered inviolate. It revealed the greatest hostility and was the grossest of insults on the part of the nations when they disrespected the **ambassadors** sent to represent the Kingdom of God under Christ.
- In fulfilling his role as an **ambassador**, Paul respected the laws of the land but remained strictly neutral toward the world's political and military activities. This was in harmony with the principle that ambassadors of worldly governments must obey the Law but are exempt from allegiance to the country to which they are sent.
- Like the apostle Paul, all of Christ's faithful, anointed, spirit-begotten followers, who have a heavenly citizenship, are **ambassadors** substituting for Christ.
- We are therefore **ambassadors** substituting for Christ, as though God were making entreaty through us. As **substitutes** for Christ we beg; Become reconciled to God. (**2 Corinthians 5:20**)
- As for us, our citizenship exists in the heavens, from which place also we are eagerly waiting for a savior, the Lord Jesus Christ. (**Philippians 3:20**)
- How a person receives these **ambassadors** of God determines how God will deal with him. Jesus Christ set forth the principle in his illustration of the man who owned a vineyard and who first sent his slaves, then his son, as his representatives. The cultivators of the vineyard brutally mistreated those slaves and killed the owners son. For this the owner of the vineyard brought destruction on the hostile cultivators.
- Hear another illustration; There was a man, a householder, who planted a vineyard and put a fence around it and dug a winepress

- in it and erected a tower, and let it out to cultivators, and traveled abroad. ([Matthew 21:33](#))
- **When the season of the fruits came around, he dispatched his slaves to the cultivators to get his fruits. ([Matthew 21:34](#))**
 - **However, the cultivators took his slaves, and one they beat up, another they killed, another they stoned. ([Matthew 21:35](#))**
 - **Again he dispatched other slaves, more than the first, but they did the same to these. ([Matthew 21:36](#))**
 - **Lastly he dispatched his son to them, saying; They will respect my son. ([Matthew 21:37](#))**
 - **On seeing the son the cultivators said among themselves, This is the heir. Come, let us kill him and get his inheritance! ([Matthew 21:38](#))**
 - **So they took him and threw him out of the vineyard and killed him. ([Matthew 21:39](#))**
 - **Therefore, when the owner of the vineyard comes, what will he do to those cultivators? ([Matthew 21:40](#))**
 - **They said to him; Because they are evil, he will bring an evil destruction upon them and will let out the vineyard to other cultivators, who will render him the fruits when they become due. ([Matthew 21:41](#))**
 - **Jesus gave another illustration, of the king whose slaves were killed while acting as messengers inviting guests to a marriage feast. The one's receiving his representatives in such a manner were counted as enemies of the king.**
 - **The kingdom of the heavens has become like a man, a king, that made a marriage feast for his son. ([Matthew 22:2](#))**
 - **And he sent forth his slaves to call those invited to the marriage feast, but they were unwilling to come. ([Matthew 22:3](#))**
 - **Again he sent forth other slaves, saying; Tell those invited; Look! I have prepared my dinner, my bulls and fattened animals are slaughtered, and all things are ready. Come to the marriage**

feast. (**Matthew 22:4**)

- But unconcerned they went off, one to his own field, another to his commercial business. (**Matthew 22:5**)
- But the rest, laying hold of his slaves, treated them insolently and killed them. (**Matthew 22:6**)
- But the king grew wrathful, and sent his armies and destroyed those murderers and burned their city. (**Matthew 22:7**)
- Jesus stated the principle clearly when he said; **He that receives anyone I send receives me also. In turn he that receives me, receives also him that sent me.** (**John 13:20**)
- For this reason, here I am sending forth to you prophets and wise men and public instructors. Some of them you will kill and impale, and some of them you will scourge in your synagogues and persecute from city to city. (**Matthew 23:34**)
- That there may come upon you all the righteous blood spilled on earth, from the blood of righteous Abel to the blood of Zechariah son of Barachiah, whom you murdered between the sanctuary and the altar. (**Matthew 23:35**)
- Then the king will say to those on his right; Come, you who have been blessed by my Father, inherit the kingdom prepared for you from the founding of the world. (**Matthew 25:34**)
- For I became hungry and you gave me something to eat; I got thirsty and you gave me something to drink. I was a stranger and you received me hospitably. (**Matthew 25:35**)
- Naked, and you clothed me. I fell sick and you looked after me. I was in prison and you came to me. (**Matthew 25:36**)
- Then the righteous one's will answer him with the words, Lord, when did we see you hungry and feed you, or thirsty, and give you something to drink? (**Matthew 25:37**)
- When did we see you a stranger and receive you hospitably, or naked, and clothe you? (**Matthew 25:38**)
- When did we see you sick or in prison and go to you? (**Matthew**

25:39)

- **And in reply the king will say to them; Truly I say to you, to the extent that you did it to one of the least of these my brothers, you did it to me. (Matthew 25:40)**
- **Then he will say; In turn, to those on his left, be on your way from me, you who have been cursed, into the everlasting fire prepared for the Devil and his angels. (Matthew 25:41)**
- **For I became hungry, but you gave me nothing to eat, and I got thirsty, but you gave me nothing to drink. (Matthew 25:42)**
- **I was a stranger, but you did not receive me hospitably. Naked, but you did not clothe me. Sick and in prison, but you did not look after me. (Matthew 25:43)**
- **Then they also will answer with the words; Lord, when did we see you hungry or thirsty or a stranger or naked or sick or in prison and did not minister to you? (Matthew 25:44)**
- **Then he will answer them with the words; Truly I say to you, to the extent that you did not do it to one of these least ones, you did not do it to me. (Matthew 25:45)**
- **And these will depart into everlasting cutting-off, but the righteous one's into everlasting life. (Matthew 25:46)**
- **Jesus also used the peace-promoting work of an **ambassador** to illustrate our individual need to sue for peace with Yehowah God and give up all to follow in the footsteps of his Son in order to get God's favor and everlasting life.**
- **Or what king, marching to meet another king in war, does not first sit down and take counsel whether he is able with ten thousand troops to cope with the one that comes against him with twenty thousand? (Luke 14:31)**
- **If, in fact, he cannot do so, then while that one is yet far away he sends out a body of **ambassadors** and sues for peace. (Luke 14:32)**
- **Thus, you may be sure, none of you that does not say good-bye to all his belongings can be my disciple. (Luke 14:33)**

- **Conversely, he illustrated the folly of being associated with those sending **ambassadors** to speak against the one on whom God confers kingly power.**

- **Therefore he said; A certain man of noble birth traveled to a distant land to secure kingly power for himself and to return. (Luke 19:12)**

- **Calling ten slaves of his he gave them ten minas and told them, Do business till I come. (Luke 19:13)**

- **But his citizens hated him and sent out a body of **ambassadors** after him, to say; We do not want this man to become king over us. (Luke 19:14)**

- **Moreover, these enemies of mine that did not want me to become king over them, bring here and slaughter them before me. (Luke 19:27)**

- **The Gibeonites are good examples of taking action in a tactful, successful suit for peace.**

- **And the inhabitants of Gibeon heard what Joshua had done to Jericho and Ai. (Joshua 9:3)**

- **So they, even of their own accord, acted with shrewdness and went and stocked themselves with provisions and took worn-out sacks for their asses, and wine skin-bottles worn out and burst and tied up. (Joshua 9:4)**

- **And worn-out and patched sandals on their feet, and worn-out garments upon themselves, and all the bread of their provisions proved to be dry and crumby. (Joshua 9:5)**

- **Then they went to Joshua at the camp at Gilgal and said to him and the men of Israel; It is from a distant land that we have come. And now conclude a covenant with us. (Joshua 9:6)**

- **At this the men of Israel said to the Hivites; Perhaps it is in our vicinity that you are dwelling. So how could we conclude a covenant with you? (Joshua 9:7)**

- **In turn they said to Joshua; We are your servants. (Joshua 9:8)**

- **Then Joshua said to them; Who are you, and where do you come from?**
- **At this they said to him; It is from a very distant land that your servants have come in regard to the name of Yehowah your God, because we have heard of his fame and of all that he did in Egypt. (Joshua 9:9)**
- **And of all that he did to the two kings of the Amorites who were on the other side of the Jordan, namely, Sihon the king of Heshbon and Og the king of Bashan, who was in Ashtaroth. (Joshua 9:10)**
- **Hence our older men and all the inhabitants of our land said this to us, Take provisions in your hands for the journey and go to meet them, and you must say to them; We are your servants. And now conclude a covenant with us. (Joshua 9:11)**
- **This bread of ours, it was hot when we took it as our provisions out of our houses on the day of our going out to come here to you, and now, look! It is dry and has become crumby. (Joshua 9:12)**
- **And these are the wine skin-bottles that we filled new, and, look! They have burst, and these garments and sandals of ours, they have worn out because of the great length of the journey. (Joshua 9:13)**
- **Upon that the men took some of their provisions, and at the mouth of Yehowah they did not inquire. (Joshua 9:14)**
- **Joshua now called them and spoke to them, saying; Why did you trick us, saying; We are very far away from you, whereas you are dwelling in our very midst? (Joshua 9:22)**
- **And now you are cursed people, and a slaves position and being gatherers of wood and drawers of water for the house of my God will never be cut off from you. (Joshua 9:23)**
- **Then they answered Joshua and said; It was because your servants were plainly told that Yehowah your God had commanded Moses his servant to give you all the land and to annihilate all the inhabitants of the land from before you, and we**

became very much afraid for our souls because of you. So we did this thing. (Joshua 9:24)

- And now here we are, in your hand. Just as it is good and right in your eyes to do to us, do. (Joshua 9:25)
- And he proceeded to do so to them and to deliver them from the hand of the sons of Israel, and they did not kill them. (Joshua 9:26)
- Accordingly Joshua constituted them on that day gatherers of wood and drawers of water for the assembly and for Yehowah's altar, down to this day, at the place that he should choose. (Joshua 9:27)

••Pre-Christian Envoys

- In the pre-Christian period there was no official governmental office corresponding exactly to the modern-day **ambassador**. There was no resident official representing a foreign government. Hence, the terms **messenger Hebrew, mal-'akh'** and **envoy Hebrew, tsir** more accurately describe their duties in Bible times. However, their rank and status were in many respects similar to those of **ambassadors**, and some of these aspects will be considered here. Such men were official representatives who carried messages between governments and individual rulers.
- Unlike modern-day **ambassadors**, ancient **envoys**, or **messengers**, did not reside in foreign capitals but were dispatched only on special occasions for specific purposes. Often they were persons of rank.
- And the king of Assyria proceeded to send Tartan and **Rabsaris and Rabshakeh** from Lachish to King Hezekiah with a heavy military force to Jerusalem, that they might go up and come to Jerusalem. So they went up and came and stood still by the conduit of the upper pool, which is at the highway of the laundryman's field. (2 Kings 18:17)
- And they began to call out to the king, but there came out to them Eliakim the son of Hilkiah, who was over the household, and Shebna the secretary and Joah the son of Asaph the recorder. (2 Kings 18:18)

- And their office was highly respected. Consequently, they were accorded inviolability of person when they visited other rulers.
- The treatment accorded a rulers **messengers**, or **envoys**, was regarded as treatment given the ruler and his government. Thus, when Rahab showed favor to the **messengers** sent as spies to Jericho by Joshua, she really was acting as she did because she recognized that Yehowah was the God and King of Israel. Yehowah, through Joshua, showed her favor accordingly.
- And the city must become a thing devoted to destruction, it with everything that is in it belongs to Yehowah. Only Rahab the prostitute may keep on living, she and all who are with her in the house, because she hid the **messengers** whom we sent out. (**Joshua 6:17**)
- By faith Rahab the harlot did not perish with those who acted disobediently, because she received the **spies** in a peaceable way. (**Hebrews 11:31**)
- A flagrant violation of the unwritten international custom of respect toward **envoys** was the action of Hanun the king of Ammon, to whom King David sent some servants in a gesture of friendship. The king of Ammon listened to his princes, who falsely called the **messengers** spies, and he **publicly humiliated the messengers**, demonstrating his disrespect for David and his government. This disgraceful action led to war.
- By faith Rahab the harlot did not perish with those who acted disobediently, because she received the spies in a peaceable way. (**Hebrews 11:31**)
- And Joab continued to fight against Rabbah of the sons of Ammon and got to capture the city of the kingdom. (**2 Samuel 12:26**)
- So Joab sent **messengers** to David and said; I have fought against Rabbah. I have also captured the city of waters. (**2 Samuel 12:27**)
- And now gather the rest of the people and encamp against the city, and capture it, that I myself may not be the one to capture the city, and my name should not have to be called upon it. (**2 Samuel 12:28**)

- Accordingly David gathered all the people and went to Rabbah and fought against it and captured it. ([2 Samuel 12:29](#))
- And he got to take the crown of Malcam off its head, the weight of which was a talent of gold, along with precious stones, and it came to be upon David's head. And the spoil of the city that he brought out was very much. ([2 Samuel 12:30](#))
- And the people that were in it, he brought out that he might put them at sawing stones and at sharp instruments of iron and at axes of iron, and he made them serve at brick making. And that was the way he proceeded to do to all the cities of the sons of Ammon. Finally David and all the people returned to Jerusalem. ([2 Samuel 12:31](#))
- Instead of recalling an **ambassador**, which is what modern-day nations do when diplomatic relations are broken, the people of ancient times sent **messengers**, or **envoys**, as **spokesmen** to one another during times of strain in an effort to reestablish peaceful relations. Isaiah speaks of such **messengers of peace**.
- Look! Their very heroes have cried out in the street, the very **messengers of peace** will weep bitterly. ([Isaiah 33:7](#))
- Hezekiah sent a peace appeal to Sennacherib the king of Assyria. Although Sennacherib was threatening the fortified cities of Judah, the **messengers** were given freedom of passage by the Assyrians because they were acting as Hezekiah's envoys.
- And in the fourteenth year of King Hezekiah, Sennacherib the king of Assyria came up against all the fortified cities of Judah and proceeded to seize them. ([2 Kings 18:13](#))
- So Hezekiah the king of Judah sent to the king of Assyria at Lachish, saying; I have sinned. Turn back from against me. Whatever you may impose upon me I shall carry. Accordingly the king of Assyria laid upon Hezekiah the king of Judah three hundred silver talents and thirty gold talents. ([2 Kings 18:14](#))
- Therefore Hezekiah gave all the silver that was to be found at the house of Yehowah and in the treasures of the king's house. ([2 Kings 18:15](#))

- Another example of this can be seen in the record about Jephthah, a judge in Israel. By **messengers** he dispatched a letter to the king of the Ammonites to remonstrate against wrong action on his part and to clear up a dispute over territorial rights. If possible, Jephthah, through his envoys, would have settled the matter without war. These **messengers** were permitted to pass back and forth between the armies without hindrance.
- Then Jephthah sent **messengers** to the king of the sons of Ammon, saying; What do I have to do with you, seeing that you have come against me to fight in my land? (**Judges 11:12**)
- So the king of the sons of Ammon said to the **messengers** of Jephthah; It is because Israel took my land when they came up out of Egypt, from the Arnon as far as the Jabbok and as far as the Jordan. And now do return it peacefully. (**Judges 11:13**)
- But Jephthah sent once more **messengers** to the king of the sons of Ammon (**Judges 11:14**)
- And said to him; This is what Jephthah has said; Israel did not take the land of Moab and the land of the sons of Ammon. (**Judges 11:15**)
- For when they came up out of Egypt Israel went walking through the wilderness as far as the Red Sea and got to come to Kadesh. (**Judges 11:16**)
- Then Israel sent **messengers** to the king of Edom, saying; Let me pass, please, through your land, and the king of Edom did not listen. And also to the king of Moab they sent, and he did not consent. And Israel kept dwelling in Kadesh. (**Judges 11:17**)
- When they walked on through the wilderness, they went their way around the land of Edom and the land of Moab, so that they went toward the rising of the sun as respects the land of Moab and took up camping in the region of the Arnon, and they did not come within the boundary of Moab, because Arnon was the boundary of Moab. (**Judges 11:18**)
- After that Israel sent messengers to Sihon the king of the Amorites, the king of Heshbon, and Israel said to him; Let us pass, please, through your land to my own place. (**Judges 11:19**)

- **And Sihon did not feel sure about Israel's crossing through his territory, and Sihon went gathering all his people together and camping in Jahaz and fighting against Israel. (Judges 11:20)**
- **At this Yehowah the God of Israel gave Sihon and all his people into Israel's hand, so that they struck them and Israel took possession of all the land of the Amorites inhabiting that land. (Judges 11:21)**
- **Thus they took possession of all the territory of the Amorites from the Arnon as far as the Jabbok and from the wilderness as far as the Jordan. (Judges 11:22)**
- **And now Yehowah the God of Israel it was that dispossessed the Amorites from before his people Israel, and you, for your part, would dispossess them. (Judges 11:23)**
- **Is it not whomever Chemosh your god causes you to dispossess that you will dispossess? And every one whom Yehowah our God has dispossessed from before us is the one we shall dispossess. (Judges 11:24)**
- **And now are you any better than Balak the son of Zippor, the king of Moab? Did he ever contend with Israel, or did he ever fight against them? (Judges 11:25)**
- **While Israel was dwelling in Heshbon and its dependent towns and in Aroer and its dependent towns and in all the cities that are by the banks of Arnon for three hundred years, why, then, did you never snatch them away during that time? (Judges 11:26)**
- **As for me, I have not sinned against you, but you are dealing wrong with me by fighting against me. Let Yehowah the Judge, judge today between the sons of Israel and the sons of Ammon. (Judges 11:27)**
- **And the king of the sons of Ammon did not listen to the words of Jephthah that he had sent to him. (Judges 11:28)**

See Also MESSENGER