

**THE PROMISED PARAKLETE**  
**(The True Ambassadors)**  
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**PURPOSE OF SCRIPTURE**

There is a theme throughout the Scriptures commonly referred to as “The eternal purpose of God” which was hidden prior to revealing it to the prophets and the apostles. This purpose was set in motion even before God, in the fullness of time, sent His Son Jesus Christ the Lord, as Savior of the world. This good news of salvation was published as the Gospel and those who received it were saved from sin and these souls became the Church of Jesus Christ. Included in the purpose of God was the uniting of Jews and Gentiles in “one body” of believers. Prior to these revelations all things pertaining to God’s eternal purpose were a mystery, a secret known only to Him. It contained the Gospel, ***“hid in God who created all things by Jesus Christ.”*** No human fully understood the glory that was to be revealed in His Son before a time chosen by Him.

This purpose began with what is called “the promise.” This is in reference to the promise God made to Abraham. (See Genesis 22 and Gal. 13:8). That which was contained in the purpose of God was embodied in this promise of God to Abraham. While he believed God he did not know this promise included the coming of the Christ, the Gospel, or the Church. It was all couched in the few brief words: ***“In thee shall all the families of the earth be blessed.”*** Even after the promise still no man understood all that was contained in the promise.

After the promise came the prophecies by the Old Testament prophets related to the promise. These prophecies were of the same nature as the purpose of God and the promise of God to Abraham but were still a mystery even to the prophets themselves. Looking back we understand the prophecies very clearly, but before New Testament revelation all this was still a great mystery.

After the Old Testament books of prophecies closed, followed by 400 years of silence from God, came John the baptizer introducing the Savior who called the apostles to learn and later preach the good news of the Kingdom. The purpose and promise of God was being revealed. But, this was only the Gospel and the Kingdom in a preparatory or incipient state, not yet completely developed and unfolded.

After Jesus shed His blood on the cross, died, was buried, rose again, and ascended into heaven the purpose of God was nearly complete. However, the sinful nature of mankind still struggled to comprehend what had happened. Therefore, He sent the Holy Spirit to guide the apostles into all truth so they could fulfill the great commission and His purpose. Only then could they make a full revelation of that which had previously existed in a mystery.

**AN ILLUSTRATION**

To illustrate what is meant, suppose some man in your community conceives the idea of building a great factory, and after giving this idea much thought for some time, he purposes to build it. There is not a factory but only in purpose, but not in fact, nor is it running nor doing any work. Nor does any man know anything of it except the man who has it in his purpose. It is not in existence anywhere except in his purpose. It is all secret. After a time, in a conversation with some prominent men in the community, he embodies his purpose in a promise to build a factory. There is yet no factory in existence, except in the purpose and promise. The promise is being known in the community, excites some interest and sets inquiry in motion.

He now advances another step and makes several predictions in reference to the factory, mentioning the time when it will be completed, the amount of work it will do, the advantage it will be to the community, etc. The factory still exists only in purpose, promise, and prophecy.

The next thing you hear is that the ground has been broken, the foundation laid, materials brought together, machinery purchased, etc. It is now a factory in preparation or incipient state, but not complete nor doing any work.

But finally it is finished and set in motion; the looms clatter, the spindles hum; it is now complete and doing work. It was a factory first in purpose, then in promise, then in prophecy, then in a preparatory or incipient state, then in fact, it actually exists, complete in all its parts and doing work.

So the Gospel and Kingdom of God first existed only in the purpose of God, then in the promise to Abraham, then in the prophecies of the Old Testament, then in the preparatory or incipient state (the four Gospels), and finally in a state of completeness and perfection, or fully operational at Pentecost.

### PERIOD OF PREPARATION

I want us to consider the period of preparation as a first focus of this paper. Some think we may go to the apostles during the lifetime of the Savior and learn the purpose of God. They may think that since they are bosom companions with the Lord and were being taught daily by the Master, they knew it all. Surely, they assume, the apostles understood all about the Gospel and the Kingdom. A brief consideration of the matter will show that this assumption would be very much in error. The apostles, at that time, neither understood the Gospel nor the Kingdom. Few things are clearer than the fact that they did not understand their Master and Leader during this period. They had their minds set in one direction and His mind in another. We discover by examination of the Scriptures that their views were full of mistaken notions and very much flawed, and His view (the purpose) was without a single flaw.

There are many examples of this. We find in Matthew 16:20 these words: ***“Then he warned his disciples not to tell anyone that he was the Christ.”*** How could they preach the Gospel fully if they didn’t even understand what the words, “Jesus is the Christ” meant? Later this would be the very thing they were commanded to preach when Jesus gave them the “great commission,” Matthew 28:19-20. However, at this point in time they were not yet equipped to preach the Good News in its completeness.

Before the great commission was given we read, ***“From that time on Jesus began to explain to his disciples that he must go to Jerusalem and suffer many things at the hands of the elders, chief priests and teachers of the law, and that he must be killed and on the third day be raised to life.”*** How did Peter take this? The following verse tells us, ***“Peter took him aside and began to rebuke him. “Never, Lord!” he said. “This shall never happen to you!”***

Did Peter understand the Gospel and the kingdom at this point? Certainly not, and that is why the Lord said, ***“Get behind me Satan! You are a stumbling block to me; you do not have in mind the things of God, but the things of men.”*** Matthew 16:21-23. It is clear that Peter had his mind set on an earthly kingdom and an earthly king, not at all what the Lord had in mind. They had not completed the course of Apostleship 101.

Did the apostles understand things as Jesus did after this rebuke? Continuing to read the Gospel of Matthew to Chapter 26 we find them in the Garden of Gethsemane with Jesus. When they came to arrest the Master, ***“...one of Jesus’ companions reached for his sword drew it out and struck the servant of the high priest, cutting off his ear,”*** verse 51. We learn from the Gospel of John that that “companion” was Peter. It is apparent that he still did not understand the basic principles of the Kingdom of God and he certainly did not comprehend the Gospel message. Peter at this point did not even understand himself, for he boasted that he would not deny Jesus, yet he more than all the rest, was more vocal in denying his Savior.

Knowing that Peter was not ready to receive the full knowledge of the truth, Jesus told him in Luke 22:32, ***“Simon, Simon, Satan has asked to sift you as wheat. But I have prayed***

*for you, Simon, that your faith may not fail. And when you have turned back, strengthen your brothers.”* These remarks from the Master were delivered to Peter just before they retreated to the garden where Jesus prayed before His arrest. Yet, Peter cut the ear off of the guard trying to prevent what God had intended, a sacrifice.

Some have concluded that the women understood better than the men. What then was their purpose in going to the sepulcher early on the morning of the third day? Were they expecting to see Him raised from the dead? Not a word is spoken in anticipation of it. No, they had gone to the tomb to make preparation to embalm His [dead] body, to preserve it. When they saw the sepulcher stone had been rolled away, and an angel sitting on it, they looked in, saw the clean linen and napkin laid aside, and assumed the body had been moved by someone. They had to be told by the angel, ***“He is not here, but has risen as he told you he would...”***

What about the apostles? When they were told what had happened, the Scriptures records, ***“But they did not believe the women, because their words seemed to them like nonsense,”*** To his credit, Peter ran to the tomb when he heard the women, But ***“he went away, wondering to himself what had happened,”*** Luke 24:12. We can say without reservation that during the earthly life of our Savior, the apostles knew little more, if anything, than everyone else in Jerusalem.

### PROMISED PARAKLETE

The rehearsal of these events will lead us to the subject, “The Promised Paraklete.” The promised Parakete (the Holy Spirit) reveals to us who the true ambassadors really are. This matter, in the past few years, has become extremely important to me. The reason I have taken such an interest in it is because of the many theological errors coming from pulpits as well as being heard in ordinary conversations. It seems that some have taken statements made by and about the apostles and cite them in reference to themselves. Things stated by them have been applied to the reader of Scripture and to every Christian. Some have done this out of ignorance and others out of a desire to take for themselves authority that is not granted by Scripture. Such misinterpretation is not only misleading but it robs the Scriptures of their full authority and power. To make my point I would first like to make the connection between “paraklete” of Scripture and the “ambassador.”

Simply for technical purposes I refer to the KJV of the Bible where three Hebrew words are translated “ambassador:” (1) “malak” meaning “messenger,” 3 Chronicles 35:21; Isaiah 30:4; 33:7; Ezekiel 17:15; (2) “melis” meaning “intercessor” or “interpreter” 2 Chronicles 32:31; and (3) “sir” meaning “ambassador” Joshua 9:4; Proverbs 13:17; Isaiah 18:2; Jeremiah 49:14; Obadiah 1. The general O/T use of the term was to designate a temporary messenger sent on a special mission representing a king or a government.

In the N/T the Greek word *preseia*, “embassage,” is used in Luke 14:32 of a group of ambassadors who went with a request for a peaceful settlement of difficulties (cf. Luke 19:14 where *presbeia* is translated “message”). Paul employed the verb *presbeuo*, 2 Corinthians 5:20 in reference to himself; “ephesians” in Ephesians 6:20 in a figurative sense describing his ministry as the representative of Christ. The Greek papyri shows that both these words were commonly used in the Hellenistic world in the official relationships of cities and rulers. Deiss LAE, (p 374) indicates that *presbeuo* and *presbeutes* “were the terms used to designate the emperor’s legate.” “Ambassador” is used twice in the NIV and KJV of the N/T and on both occasions refers to Paul.

Jesus speaking to the apostles alone said, ***“But the Counselor, the Holy Spirit, whom the Father will send in my name, will teach you all things and will remind you of everything I have said to you,”*** John 14:26. Later, speaking again to the apostles, He said, ***“But when he, the Spirit of truth, comes, he will guide you into all truth. He will not speak on his own; he will***

*He will bring glory to me by taking from what is mine and making it known to you,”* John 16:13-15. After the resurrection and again with only the apostles present, it is said of Jesus, *“And with that he breathed on them and said ‘Receive the Holy Spirit.’”* This act along with revelation gave them power to forgive sins, as stated in the words that followed this action, John 20:22 and direct revelation from God.

Paul, being converted and made an apostle, later claimed for himself the lofty dignity of representing heaven’s King. As Christ’s ambassador he too brought the message of reconciliation to a world at enmity with God. In Ephesians 6:20 the apostle appears as an ambassador in prison because of the message which he proclaimed, *“Pray also for me, that whenever I open my mouth, words may be given me so that I will fearlessly make known the mystery of the gospel, for which I am an ambassador in chains.”*

### CONTEXT RATHER THAN PRETEXT

To study a text without giving consideration to its context is like loading a crate of oranges without sides, you’d never get anywhere. The oranges would have no boundaries and roll where they will with no success in crating regardless of the effort put forth.

Context is defined as “the parts of a sentence, paragraph, discourse, etc. that occur just before and after a specific word or passage and determine its exact meaning, as it is unfair to quote this remark out of context,” Webster’s New Twentieth Century Dictionary, Unabridged Second Edition.”

The context gives us the bookends to the subject, just as Noah Webster explained and just as the sides of the crate of oranges illustrate.

### AN ILLUSTRATED PRINCIPLE FROM EPHESIANS

Before we examine the context of the “ambassador’s text” in the Second Corinthian letter, it might be helpful to examine a similar setting in the Ephesian letter. Chapter 1 of that epistle has been used by many to teach that Christians are predestined to be saved or lost before the world was created. The obvious result would be that those who are not saved are lost due to the predetermined will of God. The context corrects that erroneous interpretation.

Paul begins the letter to the Ephesians identifying who is writing, *“Paul, an apostle of Christ Jesus by the will of God.”* He then identifies to whom he is writing *“To the saints in Ephesus, the faithful in Christ Jesus.”* From verse 3 to verse 12 he further identifies exactly what an apostle is. He lists the special blessings granted to himself and other Apostles with the pronouns “we” and “us.” The blessings they received were:

1. Every spiritual blessing – verse 3
2. Chosen in accordance with His will – verse 4
3. Predestined before creation – verse 5
4. Laid with all wisdom and understanding – verse 8
5. Revealed to them the mystery of God’s will – verse 9
6. Chosen and predestined according to God’s plan – verse 11
7. The first to hope in Christ – verse 12

There are *some things* in these verses the apostles were blessed with that may be considered common to all believers, but *all those listed are unique only to the apostles*. However, to fit the definition Mr. Webster gave and to keep the oranges in the crate, we need to pay attention to the parts of the discourse that appear before and after these words.

Identifying himself as an apostle of Christ in verse one is one side of the crate. In verse 13 is the other side of the crate. *“And you also were included in Christ when you heard the word of truth, the gospel of your salvation.”* It should be noted that prior to this verse the words “us” and “we” were used. The words “we” and “us” are the part of speech recognized as one

side of the crate, or the one writing the letter, Paul. The “you” is the part of speech known as the second person, or the one addressed, the saints at Ephesus, or the other side of the crate.

To further confirm this distinction we have but to refer to the prayer the Apostle Paul prayed as described in this same chapter. Note how the things he prayed for the saints contrast to the things he said he had been blessed with. He said, ***“I keep asking [that] the God of our Lord Jesus Christ”*** would grant you:

1. The Spirit of wisdom – verse 17 (verse 8 declares he had “all wisdom”)
2. Revelation – verse 17 (verse 9 declares all mystery was revealed to him)
3. May know Christ better – verse 17 (In all the above Paul claims to know it all)
4. Their eyes and heart be enlightened so they may know the hope– verse 18 (Paul claims enlightenment and was the first to hope)

He is not praying for their salvation because they have already been addressed as “saints” and included among the redeemed when they heard the gospel of salvation. All of Chapter 2 is to assure them of their salvation, but they did not have all the blessings, power, knowledge, and the place in history of an apostle. Confusion here has led many to believe they may be predestined either for heaven or hell all because they have ignored the context and simple rules of grammar.

Paul reaffirms the distinction as he begins Chapter 3 with the words, ***“For this reason I, Paul, the prisoner of Christ Jesus for the sake of you Gentiles, surely you have heard about the administration of God’s grace that was given to me for you, that is the mystery made known to me by revelation as I have already written briefly. In reading this, then you will be able to understand my insight into the mystery of Christ, which was not made known to men in other generations as it has now been revealed by the Spirit of God’s holy apostles and prophets.”*** There is a clear distinction between the first person and the second person in this text. **A COMMON SENSE RULE**

In reading the Scriptures the reader can’t assume the identity of the writer. I have reference to Paul an apostle. We can, and should assume an identity with the second persons (the Ephesians) because the Bible was written for all. We can claim blessings intended for us due to the work of the apostles but we can’t assume the authority of an apostle when things are written about them just because it is our Bible.

### **TRUE AMBASSADORS**

Applying the same principle of interpretation to the Second Corinthian letter we find the same distinction between the ambassadors and the Corinthian saints. Again we see in Chapter 1 of the Second Corinthian letter that the first person is ***“Paul an apostle of Christ Jesus by the will of God...”*** We also see in that same verse the second persons are ***“...the church of God in Corinth together with all the saints throughout Achaia.”*** After discussing God’s comfort and the redirection God has given him he begins to discuss his personal ministry in Chapter 4.

He begins with the words ***“Therefore, since through God’s mercy we have this ministry, we do not lose heart.”*** He certainly is not telling the Corinthians and the saints throughout Achaia that they have this ministry. In Chapter 4 the apostle Paul refers to himself and the other apostles in the first person 29 times as follows: “Us” four times, “we” 17 times, “ourselves” three times, and “our” 5 times. Notice must also be given to the verses in which he refers to recipients with second person pronouns “you” and “your.”

1. “For **we** do not preach ourselves but Jesus Christ as Lord, and **ourselves** as **your** servants for Jesus’ sake,” verse 5. It makes no sense to think of the apostles and the recipients of the letter as one and the same persons.
2. “So then, death is at work in **us** but life is at work in **you**,” verse 12. Again the distinction is clear.
3. “All this is for **your** benefit...,” verse 15

Paul then turns his attention to our heavenly home in Chapter 5 and our changed body. Knowing this future change he has the confidence needed while working in his earthly body. It is after this that he then launches into their ministry of reconciliation in Chapter 5. Note again as in the Ephesian letter the number of pronouns referring to himself and the Apostles in verses 11-21: No less than 25 times he uses the first person pronouns of “we,” “us,” “I,” “our,” and “ourselves.” He also uses “you,” and “your” seven times. This is significant. In this case the verses referring to the second persons (the Corinthians) is telling.

Verse 11 “What **we** are is plain to God and I hope it is also plain to **your** conscience.

Verse 12 “**We** are not trying to commend **ourselves** to **you** again but giving you an opportunity to take pride in **us**, so that **you** can answer those who take pride in what is seen rather than in what is in the heart.”

Verse 13 “...if **we** are in **our** right mind it is for you.”

Verse 18 “All this is from God who...gave us the ministry of reconciliation”

Verse 19 “...He has committed to us the message reconciliation”

Verse 20 “We are therefore Christ’s ambassadors, as though God were making his appeal through **us**, we implore you on Christ’s behalf: Be reconciled to God”

He continues in 6:1

“As God’s fellow workers we urge you not to receive God’s grace in vain.”

Referring again to Noah Webster for a definition we read that “ambassadors” are the “highest diplomatic representative that one sovereign power or state sends officially to another, a special representative, an ambassador-at-large is one accredited to no particular country, an official herald messenger, or agent with a special mission.” This describes the work or of the apostles perfectly. The Head of state represented by the apostles is the Lord Jesus Christ and they appeal to the individuals (who are the heads of their own souls) and Paul said to us as well as the Corinthians, “***I am an ambassador for Christ appealing to you, be reconciled to God.***” One more thing, ambassadors can not authorized to make other ambassadors.

#### **DANGERS IN THINKING ALL CHRISTIANS ARE AMBASSADORS**

If the Apostles are not identified as the ambassadors many problems result:

**SPECIAL REVELATION** - Ambassadors must be recognized as the only voice for the Lord in this world. If we do not see the apostles as filling that role then who is the official voice? Viewing the “religious cannels” on television one sees and hears some TV evangelists claiming God has given them direct revelation. Many poorly informed souls are led astray by such claims. Recognizing the apostles and prophets as the only voice on earth is vital. The only exception to this being Christ Himself while on earth. Knowing this blunts such foolish talk.

The King has but one voice, but we live in a world of religious chaos. Some of this is due to deceit, but a portion of it is due to some thinking that every redeemed individual is an ambassador of Christ. This is commonly seen when members of the Lord’s Church quote a passage of Scripture where an apostle speaks of himself and they somehow think it speaks of them as well. There is an editorial “we” which can include the reader, but again the context dictates when this is true.

**DISILLUSIONMENT** - When the first person in a text is cited as being applied to all readers the result will be disillusionment. An illustration of this is Philippians 4:13 which reads, “***I can do all things through Christ who gives me strength.***” Paul is referring to his ability to be content in plenty or in want (verses 11-12). He is not even stating that he, as an apostle, can do “all things.” He is simply stating that by the power of the Holy Spirit he could endure all things. As Roger Chambers said regarding this text: It should not be seen as the “Superman text,”

meaning all Christians can do all things. When individuals believe this, they are in for disillusionment when they realize they can't "do all things."

**DISAPPOINTMENT** – Paul stated that he had the mind of Christ. When one is led to believe that all born again believers have the "mind of Christ," disappointment will follow. Paul is referring to himself and the other apostles who are speaking the mind of Christ by the revelation given them," 1 Corinthians 2:16. Prior to these words Paul asks, "***For who has known the mind of the Lord that he may instruct him?***" He then goes on to state that only men who are not guided by the Holy Spirit, in the same manner as he had the mind of Christ and others only know the mind of man. When he states "***But, we have the mind of Christ,***" he refers to his revelation. If believers think they have the mind of Christ, they will meet with great disappointment in life as they make error after error in judgment and sin. It is true that every believer should strive to develop the mind of Christ. The only way to do that is by saturating our minds with the very words of the true ambassadors.

**CONFUSION** – When we apply statements about the Apostles to ourselves, such as the "mind of Christ" text just stated, confusion and stunted spiritual growth can follow. As stated, it is true that every Christian should strive to develop the mind of Christ. But, if we apply this text to ourselves thinking we already have the mind of Christ one of several things can happen. We may begin to believe that by osmosis Christ's mind is given to us at salvation and we are ten feet tall and bullet proof. We may begin talking down to the lost in regard to the Savior. In addition we may begin to think we have a private interpretation with this "mind of Christ" we think we possess. Hunger for spiritual growth can be diminished (since one might think they know it all), or they may be guilty of practicing eisegesis in their Bible study. Yet another possibility is that we will be honest with ourselves and realize our mind is not that of Christ resulting in doubting our salvation and feeling inferior to other believers.

**CONTRADICTING SCRIPTURES** – When we read Philippians 2:5 which states, "***Let this mind be in you that was in Christ Jesus,***" KJV.

We have to ask ourselves, "Do I already have the mind of Christ or should I strive to have the mind of Christ?" The NIV helps in removing this error by being translated "***your attitude should be that of Christ Jesus.***" However, if we had His mind we would already have His attitude wouldn't we? The possibility for contradiction existing would be cleared up if we realize it was the apostles who had the mind of Christ and not the Corinthians or us.

Of course we know the context of the Philippian passage is humility and not special revelation, but we can't assume that removes the possibility of one-versing the text by those who ignore the place of pronouns in grammar.

**MISLEADING** – I realize that many of us have, in the past, used the word "ambassadors" in reference to ourselves as well as all other Christians, and no harm was intended. In fact the intent probably was good and that was to encourage us in spreading the Good News of Jesus. I have no doubt about that. However, we should follow the slogan often quoted by the Christian Church pioneers as well as honoring the Word by calling "Bible things by Bible names." Referring to all believers as "ambassadors" robs the apostles of Jesus Christ of their rightful designation at best and at its worst is fooling ourselves and misleading others.

### **WE ARE NOT CHRIST'S AMBASSADORS**

If we are not Christ's ambassadors, what are we? Other than "Christians," "disciples," or "the redeemed" we could be called "diplomats." Turning to Noah Webster again we learn a diplomat is one who: "conducts relations with other governments in the interest of his own country, a person skilled in dealing with other people; a tactful person." That last phrase may eliminate some from being called a diplomat, but the point is we are not ambassadors. While it will not affect me personally regardless of the title one may want to confer on one's self, the

work of winning souls by means of spreading the Gospel is our calling. We are not ambassadors with authority, but we are Christians with responsibility. Ambassadors had authority and responsibility; we Christians have only the responsibility of repeating and teaching the words of the Ambassadors to our generation.

### **A SEEMINGLY SMALL MATTER CAN CREATE BIG PROBLEMS**

The problem of ignoring the first person and second person(s) in a letter dictated by the Holy Spirit is rude to say the least. I don't know of any other communication or document where we fracture basic grammar rules to such a degree. When one applies to themselves what is meant by the writers for themselves, it is either rude, arrogance, or ignorance...take your pick! Admittedly in the past I made this mistake out of ignorance. As previously stated, the apostles, on occasion, use the editorial "we" meaning that they and the reader share in the context spoken; however, not every first person pronoun is editorial. The old saying is true, "A text without context is pretext." That is another way of saying, "It's just plain wrong."

It will be helpful to demonstrate examples of "we" being used in an editorial fashion. A very good example would be Romans 6:1-10. ***"What shall we say then? Shall we go on sinning so that grace may increase? By no means! We died to sin, how can we live in it any longer? Or don't you know that all of us who were baptized into Christ Jesus were baptized into his death? We were therefore buried with him through baptism into death in order that, just as Christ was raised from the dead through the glory of the Father, we too may live a new life. If we have been united with him like this in his death, we will certainly also be united with him in his resurrection. For we know that our old self was crucified with him so that the body of sin might be done away with, that we should no longer be slaves to sin because anyone who has died has been freed from sin. Now if we died with Christ, we believe that we will also live with him. For we know that since Christ was raised from the death, he cannot die again; death no longer has mastery over him. The death he died he died to sin once for all, but the life he lives, he lives to God."***

The editorial "we," "us," and "our" is used 16 times in these verses. One might ask: "How do we know they are editorial?" There are two means of knowing. First is that everything that was written in these verses is true of both the apostle and of those to whom he was writing. Secondly, the sides of the crate are present. In verse 18 of Chapter 5 Paul is speaking of trespasses and condemnation as applied to "**all men**" and justification was provided for "**all men**." The other side of the crate is in verse 10 above in the words "**once for all**." These words appear before and after the verses cited above. There can be no doubt about them being editorial pronouns.

In any text containing a pronoun we must look for the antecedent to that pronoun. The antecedent is the last noun preceding the pronoun. In the case above "men" is the noun and "all" tells us which men are spoken of. Therefore the editorial "we" represents all men, not just the writer.

### **BACK TO THE ETERNAL PURPOSE IN SCRIPTURE**

In any government there must be a central authority and in the Kingdom of God that power rests with God the Father, God the Son, and the Holy Spirit. All authority flows from that power. We Christians can't speak for our authority, but we can and should speak of and about it, directing others to it. However, the apostles (or Christ's ambassadors) spoke with authority and revelation that was granted to no others after His resurrection.

In Colossians 2:25-29 Paul states, ***"I have become its [the church] servant by the commission God gave me to present to you the word of God in its fullness, the mystery that has been kept hidden for ages and generations, but is now disclosed to the saints. To them God has chosen to make known among the Gentiles the glorious riches of this mystery which is***

***Christ in you the hope of glory. We proclaim him admonishing and teaching everyone with all wisdom, so that we may present everyone perfect in Christ. To this end I labor, struggling with all his energy, which so powerfully works in me.***

The ambassadors are commissioned with things never known until God, through the Holy Spirit, disclosed them to the apostles. We are delivered by the death of Christ as we are taught through their words. This is exactly what Jesus prayed. ***“I gave them (the 12) the words you gave me and they accepted them. They know with certainty that I came from you and they believed that you sent me. I have given them your word and the world has hated them, for they are not of the world any more than I am of the world. My prayer is not that you take them out of the world but that you protect them from the evil one. They are not of the world even as I am not of it. Sanctify them by the truth; your word is truth. As you sent me into the world, I have sent them into the world. My prayer is not for them alone. I pray also for those who will believe in me through their message.”*** John 17:6, 14, 18, and 20.

To the saints at Ephesus Paul writes, ***“Surely you have heard about the administration of God’s grace that was given to me for you, that is the mystery made known to me by revelation as I have already written briefly. In reading this, then, you will be able to understand my insight into the mystery of Christ, which was not made known to men in other generations as it has now been revealed by the Spirit to God’s holy apostles and prophets,”*** Ephesians 3:2-5. He continues, ***“I became a servant of this gospel by the gift of God’s grace given me through the working of his power,”*** verse 7.

In the sixth chapter he continues this thought, ***“Pray also for me, that whenever I open my mouth, words may be given me so that I will fearlessly make known the mystery of the gospel, for which I am an ambassador in chains. Pray that I may declare it fearlessly, as I should,”*** Ephesians 6:19-20

The prophets and the apostles, while not knowing all things, had revealed to them individual messages which when taken together give us the one message God had intended from the beginning. We have that message within the pages of the Bible. As believers we are to share that message with others, not as ambassadors, but as faithful heralds of the word delivered to us by the true ambassadors.

Not being called an ambassador should not dampen our zeal to share Christ with everyone. Knowing that the apostles are His ambassadors should give us confidence, comfort, and a certainty knowing we can hold in our hands all that the Heavenly Father, in His wisdom determined that we need to know. That is, all that we need to know in order that we might be delivered to Jesus Christ, and all we need to know in order to share the Good News so others may enjoy the blessed hope. We know all of this by the lives and works of God’s ambassadors. The purpose, the promise, the prophecies, the preparation, and the plan give me peace. Peace is God’s eternal purpose for all people.