

Theme: It is the prayers of God's people that he will use to build his church and kingdom, paving the way for the Gospel to go out to all people through the godly lives and faithful testimony of his ransomed children.

Background: Paul urged Timothy to uphold sound doctrine. Now he is urged to pray for and profess the Gospel to all people.

Introduction: Missionaries need our prayers!

I. Prayers for All (1, 2)

A. All types of prayer

1. First of all - Priority in importance (not necessarily in time)
  - Worship comes first and last
  - For the spread of the Gospel
  - Evangelism flows out of worship (Romans 15:16)
2. All different kinds
  - How do they differ?

B. For all types of people

1. For everyone! (All people!)
  - By name? No
  - All groups, nations, those we call enemies as well as friends
  - A global reach and concern

NOTE: Consider the nature and scope of congregational prayer.
2. Kings/authorities
  - We must include them!
  - Including the "bad" ones

C. For peaceful, godly lives (2b)

1. For the witness of the believer (1 Thessalonians 4:11)
  - Christians are always viewed as "peaceful"

NOTE: Is our witness in the current political climate peaceable, dignified, godly?
2. For the sake of the Gospel
  - The relationship of Church and state (Romans 13)
  - The state upholds order – the church upholds the state
3. The Gospel is promoted through peace
  - Where there is peace, missions flourishes

PRAY FOR PEACE!

II. A Desire for All (3, 4)

A. A global concern

- Don't leave anyone out
- This is "good"

B. That all people may be saved

1. A universal offer
  - God our Savior – an unusual NT ascription
  - Salvation is the work of the Father, Son, and Spirit!
  - No one is excluded
2. Saved
  - a. Delivered from the penalty of sin (death, God's wrath)
  - b. Knowledge of the truth

- The means of salvation
- Requiring knowledge, belief, trust
- 3. Saving everyone?
  - a. God wants to save everyone (2 Peter 3:9; John 12:32)
  - b. Not all are saved (Matthew 25:41)
    - Paradox or antinomy

### III. A Ransom for All (5, 6)

#### A. One God

1. All people must come to the one God! (Isaiah 42:8; 45:21-22; Ephesians 4:6)
2. There is only One Way

#### B. One Mediator! The One God says there is One Mediator! Between God and Man

1. The Mediator – (heavenly mediation)
  - Can represent both sides equally, fairly – perfectly
2. The Man – (The Incarnation)
  - God in human flesh
3. The Ransom – (The Atonement)
  - a. The debt must be paid!
  - b. Gave Himself as payment
    - Freely given (John 10:18)
  - c. Ransom is paid (Isaiah 53:12)
  - d. At just the right time

#### C. For All?

1. A limited/definite atonement (John 10:11, 14; 17:6, 9; 2 Peter 1:10)
  - Using "all" in the sense of "all who are given to the Son" (1 Timothy 1:15)
  - From every race, tribe, tongue nation, and age
2. Or a limited salvation
  - It is our decision, not God's determined will
  - The ransom is paid but the prisoner is not freed
3. "All" has its limits!
  - Acts 22:15; John 8:2; I Timothy 2: 1, 4, 6, 7

### IV. A Witness to All

- Paul's mission is to all the people – Jew and Gentile alike

### V. Including Us All

- In the mission of prayer, peace, witness, and worship!