

Fight the Good Fight
1 Timothy 2:1-7 (Week 06) 10/12/2025
Pray for All People

This is my message written prior to being preached. Please excuse the bullet point format and any grammatical mistakes. This is meant to be spoken.

¹ First of all, then, I urge that supplications, prayers, intercessions, and thanksgivings be made for all people, ² for kings and all who are in high positions, that we may lead a peaceful and quiet life, godly and dignified in every way. ³ This is good, and it is pleasing in the sight of God our Savior, ⁴ who desires all people to be saved and to come to the knowledge of the truth. ⁵ For there is one God, and there is one mediator between God and men, the man Christ Jesus, ⁶ who gave himself as a ransom for all, which is the testimony given at the proper time. ⁷ For this I was appointed a preacher and an apostle (I am telling the truth, I am not lying), a teacher of the Gentiles in faith and truth. (1 Timothy 2:1-7)

Introduction and Review

- **Today** we come to **chapter 2** in our study through Paul's **first letter to Timothy**.
- **Now**, last week, at the end of chapter one, **Paul calls Timothy to...**

¹⁸ ...wage the good warfare... (1 Timothy 1:18) – to Fight the Good Fight

- And the war that Timothy and **all believers** are called to wage is **for the truth**.
- For **sound doctrine**, for **God's inerrant word**
- And this truth is **centered on the gospel** (the good news) of Jesus Christ.
- **And the war for the gospel** has **two fronts**, the first is more defensive...
- We must fight to defend the **gospel** against **false teachers**.
- That's Paul's initial **charge** to Timothy in **verse 3** of Chapter 1.

³ ...charge certain persons not to teach any different doctrine, (1 Timothy 1:3)

- The gospel must remain **pure, untainted**.
- It must be protected against **different doctrines, false teaching, heresy**.
- Then the **second front of our good warfare** is more **offensive**...
- The gospel must not only be defended **in must be proclaimed!**
- This involves both **teaching the full gospel** (making disciples) of **God's people**.
- And **proclaiming the gospel** to the world, **to all people!**
- **And it's to this second front that Paul turns in our passage today.**
- **However**, he doesn't begin by **restating the great commission**...

- Instead, the **first thing** Paul does in **this invisible war for the gospel** is to **issue...**

The Request to Pray for All People

- In verse one of **chapter 2** Paul beings...

¹ First of all, then,

- Timothy, in the **good warfare for the gospel of Jesus Christ**,
- There are **a number** of things to do...**but first...**

I urge that supplications, prayers, intercessions, and thanksgivings be made for all people, (1 Timothy 2:1)

- And what the means is that **as** we seek to **fight the good fight** our **first priority** is prayer.
- And notice, the people we **pray for** are **not limited**.
- **We**, like Timothy, are called to **pray for all people**.
- And the **kind of prayer** we engage in is not limited.
- It includes **supplication, prayers, intercessions and thanksgivings**.
- Now, we could **spend time** trying to draw distinctions between these different kinds of prayer,
- and there might be beneficial.
- **But the main point** Paul is making is that **all kinds of prayers** should be offered for **all people**.
- Now let's think about what **Paul means** by **all people**.
- I looked up the word **all** (**pas** in the Greek) and one of its means is **all, every, all things**.
- And so, it's **grammatically** possible that Paul is saying to Timothy (and us) ...
- Pray for all people, **for each and every person who's ever existed**.
- Now doing that **individually (by name)** would be impossible,
- **We don't have time**, and **we don't know their names** or anything about most of them.
- **So instead, maybe** Paul is calling us to pray for **all people in general**.
- **Lord SAVE all the People who have ever existed and who will ever exist**.
- But that doesn't seem likely, and it doesn't go with kinds of **Pray Paul included**.
- **For example**, both **supplication and intercession** involve praying for the specific needs of someone or some group of people.
- **And you have to know their needs to pray in this way**.
- So, what does Paul mean that **prayers are to be made for all people**?
- **Well**, I'm glad you asked, because **all (Greek pas)** not only **means all**, each and every one.
- But it can also mean, **all kinds...**
- **For example**, in **Peter's vision in Acts 10**, when God was calling him to eat with and evangelize some Gentiles, Peter saw a **sheet descend and...**

¹² In it were all kinds of animals and reptiles and birds of the air. (Acts 10:12)

- That phrase **all kinds** is same **one Greek** word **pas**.
- It doesn't mean that **all the animals, reptiles and birds** that ever existed were in the sheet.
- It means that there were **all kinds included**.
- **Another example** is found in Luke's record of Jesus' **final week in Jerusalem, He writes..**

38 ...early in the morning all the people came to him in the temple to hear him. (Luke 21:38)

- Does this mean that each and every inhabitant of Jerusalem heard Jesus at the temple,
- including the tens of thousands of pilgrims who were there for Passover? Obviously not?
- So, the word "**all**" **Pas** is being used in **a looser sense** to refer to a lot of people in general.
- **All kinds of people** came to Jesus in the temple.
- And so, I think we can **safely conclude**, that when Paul writes...

I urge that supplications, prayers, intercessions, and thanksgivings be made for all people, (1 Timothy 2:1)

- He is urging Timothy and **all believers** to pray **all kinds of prayers for all kinds of people**.
- And this becomes even more clear when we see that the main kind of **prayer** Paul has in mind here is **evangelistic prayer**.
- **Prayer, for the salvation of souls.**
- **We know this** because of context, **verses 3-7** focus on **God's plan of salvation for all people**.
- **Now** we'll go into more detail about this plan shortly,
- But let me give a **quick outline** so we can see **Paul's overall thinking**.

In verses 1 Christians are called to pray for all people.

- And then in **verses 3-7** we're given **three reasons** why we're to pray for all people.

First, because God wants all people to be saved.

Second, because God provides a Savior (a ransom) for all people.

***and third and less obvious,
because God appointed Paul (and others) to preach the gospel to Gentiles (all people).***

- And so, in context, we see that Paul is calling us to pray that **all kinds of people will be saved**.
- Therefore, our prayers should have **a global a missions perspective**.
- And this is true for **us as individuals** in our own prayer lives,
- and it is true for us **as a church** as we pray together.
- As individuals we should **certainly pray for the salvation of our family, friends, neighbors**.
- But we should **also pray for the salvation of people** (individuals & groups) **around the world**.

- And **as a church** we should **pray together regularly** for **all people**.
- **In our small groups, in our Sunday Morning Prayer** time.
- **Which is held** from **9:15 – 9:45** and you are all invited to.
- And in **our church service**, especially during **our pastoral prayer**.
- **So**, I would encourage us, **in all our times of prayer**, to include not only our own needs,
- **Not only the needs of our family and friends and fellow church members.**
- But the needs of **all kinds of people** in our **neighborhoods and around the world.**
- And **don't limit yourself** to praying for **physical needs**.
- **Health and the like**, but **pray especially** for **spiritual needs**, the salvation of souls.
- **Locally**...we should pray for **the people** in our lives **who do not know Jesus**.
- We should pray that God would open their eyes, minds and hearts to the gospel.
- **And we should pray that God will give us the boldness and privilege to share the gospel with those we are praying for.**
- And **globally**... we should pray that **the gospel would be taken to all peoples**.
- As far as I know, Jesus only made one prayer request... He said...

² ...“The harvest is plentiful, but the laborers are few. Therefore pray earnestly to the Lord of the harvest to send out laborers into his harvest (Luke 10:2)

- We should pray that God would **send forth workers (missionaries)**, into the world.
- Praying not just for **their physical or financial needs**,
- but that God would use them to bring the gospel to **the people** He's called them to.
- If you remember last week, as an example of **the good warfare**,
- I mentioned a **Thai woman (her name is Lek)** who came to faith in Christ when Christina and I were missionaries in Thailand.
- She wanted to experience the love of God, **but she first needed to know in was true.**
- And after about **6 months** of teaching Lek the **sound doctrine** of God's word **she gave her life to Jesus Christ.**
- But what I **failed to mention** was **the number of people** who were **praying for Lek**.
- As **Christina and I waged the good warfare** of proclaiming the gospel to her.
- Many of our supporters (some in this room) **waged the good warfare** of praying for us and Lek.
- And this **is just one example** of how God uses **the prayers of his people** to bring **about the salvation he desires.**
- So, **in summary**, God's people are called to pray **for all people**, all kinds of people.
- and our prayers should go far beyond **temporal physical needs**.
- We must **pray primarily** for eternal spiritual needs, for the salvation of souls.

- Now in **verse 2**, Paul singles out a specific group of people...
- His **request to pray for all people** includes...

The Rationale to Pray for Political Leaders

- Starting in **verse 1** for context we read...

¹ First of all, then, I urge that supplications, prayers, intercessions, and thanksgivings be made for all people, ² for kings and all who are in high positions... what we would call political leaders (1 Timothy 2:1-2)

- This may have come as a surprise to **Timothy** and others in the **Ephesian Church**.
- Because their political leaders were **not Christians but Pagans**.
- Men like **the Roman Emperor Nero**, who threw Christians to the lions,
- and used them as **torches to light his garden**.
- In Paul's day the *political leaders* **were enemies of the Gospel**.
- Persecutors of the church, **wicked murderous men**.
- **Nevertheless**, he (inspired by the Spirit) commands all kinds of prayers for them.
- For us this would include prayer for **Presidents, Senators, Governors, Mayors, etc....**
- Now the **early church** took this responsibility seriously.
- Consider how **Clement of Rome**, prayed for their **rulers** in the early **second century** when **Pagan kings continued to Rule**.

Grant to them, Lord, health, peace, harmony and stability, that they may blamelessly administer the government which you have given them... Lord, direct their plans according to what is good and pleasing in your sight, so that by devoutly administering in peace and gentleness the authority which you have given them they may experience your mercy. (Clement of Rome)

- Did you pray like this for the **Biden administration**?
- Do you pray like this for the **Trump administration** or **Governor Newsome**?
- Clement prays for a number of things including **peace and stability**.
- **And this** seems to be part of **Paul's rationale to pray for political leaders**. We pray...

² for kings and all who are in high positions, that we may lead a peaceful and quiet life, godly and dignified in every way. (1 Timothy 2:2)

- That word **quiet** doesn't mean you can't **play your stereo loud**.
- It would probably better be translated **tranquil, or stable**.
- We pray for our **political leaders** because they have **an impact on our society**.
- On whether or not we experience **peaceful and stable lives**.

- These verses show the proper relationship **between church and state**:
- not **separation**, but **partnership**. **John Stott** states it well...

It is the duty of the state to keep the peace, to protect its citizens from whatever would disturb it, to preserve law and order, and to punish evil and promote good, so that within such a stable society the church may be free to worship God, obey his laws and spread his gospel. Conversely, it is the duty of the church to pray for the state, so that its leaders may administer justice and pursue peace, and to add to its intercession thanksgiving, especially for the blessings of good government as a gift of God's common grace. (John Stott)

- **When the state protects the church and the church prays for the state,**
- Then a believer...

may lead a peaceful and quiet life, godly and dignified in every way.

- **And why is this important in the context of our passage?**
- **Because** it's when Christians experience peaceful and quiet life.
- When we live godly and dignified lives.
- That we can be **most effective in waging the good warfare...**
- That is, **spreading the gospel of Jesus Christ.**
- **First, with regards to a peaceful, stable life...**
- The **New Testament and History** show us that **relative peace** (no one is attacking your country)
- and **stability** (your country is not experiencing great turmoil) aid the spread of the gospel.
- This was true for the **Roman Empire** during the **200-year relative peace** of the **pax Romana**
- It was during this time that **safe Roman Roads** allowed the first missionaries (Including Paul and Timothy) to travel and proclaim the gospel freely.
- It was true for the **British Empire in the 18th and 19th centuries** when **British missionaries** spanned the globe.
- And it was and is true for the **United States in the 20th & 21st Centuries,**
- During this time missionaries have been sent out to **translate the Bible,**
- **evangelize unreached people groups** and **plant churches** throughout the world.
- It seems that **Peacetime missions** are part of God's **plan for the salvation of the world,**
- So we can and must pray (and in our case vote) for your political leaders who would enact policies that provide peace and stability in the lives of Christians.
- Then **second, pray for your political leaders,**
- so that you may **lead a godly and dignified (or honest) life in every way.**
- Now how do **our prayers** for our **political leaders** aid in living godly, dignified lives?
- **And what does this have to do with the proclaiming the gospel?**

- Well, this is less clear than **peace and stability**.
- But what I think this means is that...
- As we pray for our political leaders, **especially when they are wicked pagans,**
- **Or from a political party we don't like (or both).**
- We are showing the world our **godliness and dignity (integrity).**
- We are demonstrating that our **walk matches our talk.**
- We are being **good witnesses for Jesus Christ.**
- **Let me explain....**
- **Christians** who do not pray for **their political leaders** tend to become cynical about them,
- They **criticize** their every move, **and they rejoice when they fail in any way.**
- This is not **of God; this is not godly...**
- We see this in **Jesus' words** from the sermon on the mount...

⁴⁴ But I say to you, Love your enemies and pray for those who persecute you, (think pagan kings or ungodly political leaders) ⁴⁵ so that you may be sons of your Father who is in heaven. For he makes his sun rise on the evil and on the good, and sends rain on the just and on the unjust. (Matthew 5:44-45)

- So, if we want to be sons of our father in heaven, **if we want to be godly and dignified,**
- If we want to **represent Jesus Christ well in this world.**
- Then we will **spend more time praying for our leaders,**
- and less time **complaining and criticizing them.**
- **For as Paul wrote to the Romans** (again living under **Wicked Pagan Caesar Nero...**)

¹ Let every person be subject to the governing authorities. For there is no authority except from God, and those that exist have been instituted by God. (Romans 13:1)

- Ultimately God is in control of who our political leaders are,
- And he calls us to pray for them!
- So, we've seen **the request** to pray for all people.
- And we've seen **the specific rationale** to pray for our political leaders.
- Paul then **continues by providing...**

The Reasons to Pray for All People

- **We've mentioned these reasons briefly** but now we can go into more detail.
- The first reason Christians are to pray for all people is because...

1. God Desires the Salvation of All People

- Beginning in **verses 3** we read...

³ This is good,

- This refers back to our prayers for **all people...**
- It is a good thing to pray **for all kinds of people**, to have global missional concern.

and it is pleasing in the sight of God our Savior, ⁴ who desires all people to be saved and to come to the knowledge of the truth. (1 Timothy 2:3-4)

- Here is the **strongest incentive** to pray for **all people**.
- Because **such prayers** are **pleasing to God**.
- This should **lead us**, **not only to pray for all kinds of people**,
- but to be involved in missions to all kinds of people.
- Because here we learn that **God's concerns** go beyond our lives, our city our nation.
- God is concerned **for the world**, for the salvation of **all people**.
- **And we should share his concerns.**
- **Specifically**, we should his desire that **all people** be saved *and come to the knowledge of the truth.*
- Which is another **way of describing becoming a Christian**.
- Christianity is based **upon what is true**.
- To be saved you must **first know the truth about Jesus Christ**,
- That he **came and died** to deliver his people from sin and death.
- God wants you to know that. **He wants everyone to know it.**
- So, he **invites everyone** to come to **him through Jesus Christ**.
- The God who wants all people to **be saved** is also the God **who saves**. **He is...**

God our Savior

- This is an unusual **title for God in the New Testament**,
- Because **God the Son (Jesus)** is usually identified as **our Savior**.
- But salvation is the work of the **Father** and the **Spirit** as well as the **Son**.
- Paul's uses of the phrase **God our Savior** calls to mind passages from the **Old Testament** like **Isaiah 45:21-22**, where through the Prophet the Lord declares...:

²¹ *...there is no other god besides me, a righteous God and a Savior; there is none besides me.*

²² *"Turn to me and be saved, all the ends of the earth! For I am God, and there is no other.*
(Isaiah 45:21-22)

- Here in the OT, **Scripture teaches the universal offer of the gospel**.
- The only God, the God who saves, invites everyone (all the ends of the earth) ...
- **to turn to him and be saved.**

- And why does Paul emphasize the fact that God saves and God wants all people to be saved.
- Because, in **his day**, there were a **number of attempts** to limit salvation to **one elite group**.
- Some **Jewish Christians** believed that **Gentiles** had to become **cultural Jews** before they became Christians.
- The **pagan Gnostics** were equally exclusive.
- They taught **that salvation is not for everyone**, but only for those who have **special knowledge**.
- And many scholars believe that the **false teachers in Ephesus**,
- Those that **Timothy** was dealing with, were putting false limitations on who could and could not become a Christian.
- And since they wanted to be **“Teachers of the OT Law”**,
- they were probably **excluding Gentiles (who comprise most of all people) in some way**.
- **Churches today can fall** into the same trap whenever they **treat the gospel as exclusive property of people US!**
- Whether the **US** is a **certain socio-economic class**, or skin color, or language, nation.
- We need to **understand that gospel is for everyone**.
- It is for the poor as well as the rich,
- Geniuses as well as people with average or below average I.Qs,
- the Third World (developing world) as well as the West.
- AND what this means is that we must not **only pray for all people**
- but **seek to evangelize all people**.
- **Every non-Christian** should be **invited to come to Christ**.
- **Jesus Christ is available to all**.
- Christians offer this hope to the world...

God wants you to be saved and to come to a knowledge of the truth.

- Therefore, evangelistic outreach and prayer should be **indiscriminate**.
- As **John Stott** said...

The truth is that God loves the whole world, desires all people to be saved, and so commands us to preach the gospel to all the nations and to pray for their conversion. (John Stott)

- Now the fact that God desires all people to be saved,
- has created a theological problem for some.
- Because scripture plainly teaches that **every person will not be saved**.
- We all know that **not everyone** will trust in **Jesus Christ** who is the only way to salvation.
- To **some Jesus will say...**

⁴¹ ...‘Depart from me, you cursed, into the eternal fire prepared for the devil and his angels. (Matthew 25:41)

- So, does this mean that **God doesn’t get what he wants?**

- And if so, how does it fit with verses declaring **the doctrine of God's sovereignty**?
- Like **Ephesians 1:11...**

11 In him we have obtained an inheritance, having been predestined according to the purpose of him who works all things according to the counsel of his will, (Ephesians 1:11)

- So, **if God is sovereign**, if he works all things according to **the counsel of his will**,
- And he desires all people to be saved,
- Then **why is it that all people are not saved?**
- Now there are some (**generally called Armenians**) who agree **that God is sovereign**,
- and that **God desires all people to be saved**.
- But since **God has chosen not to violate human free will**,
- Then **some** will choose not to be saved.
- So, God doesn't get what he wants because man's choice supersedes God's will.
- And there are others (**generally called Calvinist**) who agree that God is sovereign
- and that God desires all people to be saved.
- But they draw a distinction between what **God desires** and what **God decrees or wills**.
- They would say that God's desire, **what God wants**, is somehow less strong than what he wills.
- **So, which theological solution do you choose?** Which solution do I choose?
- Well, **actually in this case**, I choose neither.
- Because I think there's a **better solution** found in **our text**.
- **In fact**, we've already seen it...
- If praying for all people **can and certainly does** mean praying **for all kinds of people**.
- Then God's desire for all people to be saved...
- can **certainly mean God's desire for all kinds of people to be saved**.
- Paul isn't saying that God desires every individual human being who has ever lived to be saved.
- **Which you may or may not believe**.
- **That's not his point here**, his point is that salvation **is not limited to a specific kind of people**.
- That God desires **all kinds of people to be saved**.
- And so, **we should pray for all kinds of people!**
- Now so far (in verses 1-3) we've seen that the church is to pray for all people
- **because God desires all people to be saved**.
- But God doesn't just **desire that all people be saved** he does something about it.
- Remember his is **God our Savior**.

- Therefore, **we can pray for all people because...**

2. God Provides a Savior for All People

- And that **savior is his very own Son.**

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. (John 3:16)

- And in **verses 5 and 6 of 1 Timothy 2...**
- Paul proclaims two truths (sound doctrine) about our savior.
- **First...**

A. Jesus Christ is Our Mediator

- In **verse 5** we read...

⁵ For there is one God, and there is one mediator between God and men, the man Christ Jesus, (1 Timothy 2:5)

- There is one God, that **word one** in Greek **also has** the idea of **ONLY**.
- There is **only one God**.
- This is the foundation of **Old Testament theology...**

⁴ Hear, O Israel: The LORD our God, the LORD is one. (Deuteronomy 6:4)

- The oneness of God is also **central to New Testament theology**.
- To the **Ephesians** Paul wrote...

⁶ [There is] one God and Father of all, who is over all and through all and in all. (Ephesians 4:6)

- By itself the statement that there is one God only proves monotheism, not Christianity.
- Perhaps there is **one God**, but more than one way to be saved,
- This is a **false teaching** that **many in our world believe**.
- If God wants all people to be saved, then why can't he do it in different ways.
- Some through **Hinduism or Buddhism**, others through **Judaism or Islam**.
- Or whatever **religion (or philosophy) they choose**, as long as **they truly believe**.
- If God is so vast and powerful, **it follows** that He would provide **many roads to reach him**.
- **But Paul says**, as there is **only one God**, there is only one road (one way) to God, through...

one mediator between God and men, the man Christ Jesus

- Now a mediator is a go-between.
- And the reason human beings cannot reach a holy God through any other means,
- is because of our sin.
- We are **separated, (alienated)** from God. **We cannot go to him directly.**

- But thanks be to God, Jesus Christ is the **mediator** we need.
- Because he is the **God-man**, Jesus **bridges the gap** between the **Creator and the creature**.
- He is fully God; therefore, he is able to meet God's HOLY standards.
- **But as *the man Christ Jesus*** He is also fully human.
- Therefore, He is able to meet our obligations.
- The reason Jesus is the only mediator (the only way) ...
- is that he is **the only one** who has **both a divine and a human nature**.
- This is not true of **angels, or Mary, or the saints, or any priest**.
- **For none of them are divine**.
- If we want to **get to God**, we must go through **this one divine person**.
- **Jesus is the one and only mediator**.
- He alone is able to **represent and reconcile both man and God** because he is both.
- As a member of the **Holy Trinity**, **he is one with the Father and the Spirit**.
- And as a member of the human race, **he is one of us**.
- Therefore, he is able **bridge the vast gap** between a holy God and sinful humanity.
- **He alone can bring about our salvation**.
- Here is **Christianity** at its **narrowest, and also its widest**.
- Christianity is a thoroughly **exclusive religion**:
- it teaches that there is **only one God, one Savior, and one road to salvation**.
- Yet it is also **totally inclusive: salvation is offered to all people**.
- Our faith is **exclusive** (there is one God, and no other)
- But our mission is **inclusive** (the one God wants all men to be saved).
- And therefore, **He provides the one and only savior who is first a mediator**.
- Paul then moves from describing the Savior as our mediator.
- To describe how far **this mediator** went to bring about our salvation. **That is...**

B. Jesus Christ is Our Ransom

- At the end of **verse 5 into verse 6** we read...

⁵... the man Christ Jesus, ⁶ who gave himself as a ransom for all... (1 Timothy 2:5-6)

- I hope you are **following Paul's argument...**
- We **can and must** pray for **all people** because God wants all people to be saved,
- So much so that he provides the savior, **a mediator who gave himself as a ransom**.
- The fact that Jesus "**gave himself**" speaks to the **sacrificial nature** of his death on the cross.
- His **crucifixion was a voluntary offering**, a willing sacrifice.
- As Jesus, **speaking of his life**, said...

¹⁸ No one takes it from me, but I lay it down of my own accord. (John 10:18)

- Jesus willingly laid down his life **as a ransom**.
- The word **ransom** refers to **the release of a captive by the payment of a price**.
- When Jesus died on the cross, **he was making a payment for sin**.
- It was not a price paid to the devil (as some have taught),
- but a payment made to **satisfy the justice of God**.
- And the reason Christ could pay the price for our sins is because **He is the mediator**.
- He is God as well as man, **therefore he alone** could pay man's ransom to God.
- This was perhaps best explained by **Anselm of Canterbury**, who in the 11th Century said that...

Salvation could not have been done unless man paid what was owing to God for sin. But the debt was so great that, while man alone owed it, only God could pay it, so that the same person must be both man and God. Thus it was necessary for God to take manhood into the unity of his person, so that he who in his own nature ought to pay and could not should be in a person who could. (Anselm of Canterbury)

- This is what Jesus did when he died on the cross:
- he paid the price that **only man could owe and only God could pay**.
- **As the song goes...**
*He paid a debt he did not own, I own a debt I could not pay
I needed someone to wash my sins away*

- And Jesus Christ was the **one and only someone** who could **pay your debt and mine**.
- And he did so in a **timely manner**.
- This seems to be the point of **Paul's next phrase**:

6...which is the testimony given at the proper time.

- At just the right time... or as **Paul put's in in Galatians...**

4 But when the fullness of time had come, God sent forth his Son, born of woman, born under the law, 5 to redeem those who were under the law, so that we might receive adoption as sons. (Galatians 4:4-5)

- God in his **Sovereignty knew the perfect**, proper time to send this Son to **pay our ransom**.
- **Charles Spurgeon summarized** the various aspects of ransom like this...

When a prisoner has been taken captive, and has been made a slave... it has been usual, before he could be set free, that a ransom price should be paid down. Now... by the fall of Adam... we were by the irreproachable judgment of God given up to the vengeance of the law; we were given into the hands of justice; justice claimed us to be his bond slaves forever, unless we could pay a ransom, whereby our souls could be redeemed.... We were... "bankrupt debtors";... all we had was sold... and we could by no means find a ransom; it was just then that Christ stepped in... and,... in the stead of all believers, paid the ransom price, that we might in that hour be delivered from the curse of the law and the vengeance of God, and go our way clean, free, justified by his blood. (Charles Spurgeon)

- At the proper time God sent Jesus to be our mediator,
- and Jesus mediated/saved us by giving himself as a ransom to **deliver us from our sin**.
- But who is the **US that he gave himself for? Paul says that Jesus...**

gave himself as a ransom for all... (people is implied)

- Again, **Paul uses the word all**.
- And here is another theological issue.
- Some believe this teaches, “**Universal Atonement**”
- That Christ died for **each and every soul who ever existed**.
- While others believe in a **limited or definite atonement**.
- Which means that when Jesus, on the cross, paid for sins he knew whose sins he was paying for,
- and therefore, the ransom (the atonement) he provided was paid for **those sins**.
- And there are **theological and Biblical** reason **people give to substantiate both views**.
- But again, **I don't think Paul is making a point about universal or definite atonement**.
- He is making a **missiological (or missions) point**.
- When he says... Christ... ***gave himself as a ransom for all...***
- He is saying, Jesus paid a ransom **for all kinds of people**.
- Jesus does **not discriminate** in any way.
- Whatever **nation or neighborhood** you come from, **Christ is the Savior for you**.
- He is the one and only Savior of the world.
- He is **accessible to everyone**.
- He **has promised to save anyone who comes to him in faith and repentance**.
- For he is the one and only mediator, who willingly gave his life as a ransom for all (kinds of people)
- So, Paul is saying, **we are called to pray for all kinds of people**.
- because **God desires all kinds of people to be saved**.
- **So much so that he gave his Son...**
- Jesus Christ to be the **Savior**, the mediator and the ransom for **all kinds of people**.
- And finally, **we pray for all people because...**

3. God Appoints Servants for All People

- **Verse 7...**

⁷ For this...

- Because God desires the salvation of all people and God has provided a savior for all people.

I was appointed a preacher and an apostle (I am telling the truth, I am not lying), a teacher of the Gentiles in faith and truth. (1 Timothy 2:7)

- Paul was appointed **to serve as a preacher an apostle and teacher of the gentiles**.
- His service was to **lead the Gentiles** in faith and truth. (**sound doctrine**).
- And this is **the commission God gave to Paul** when he was converted.
- He **appointed him to be...**

5 ...a witness for him to everyone of what you have seen and heard. (Acts 22:15)

- **Notice** the word everyone, same Greek word **pas (all)**.
- **Obviously**, God did not intend Paul to **evangelize each and every human** who being who ever lived.
- And even though God **made him a missionary to the Gentiles**,
- That didn't mean Paul was to witness to every Gentile who ever lived.
- But **to all kinds of Gentiles, all kinds of people** that he came in contact with.
- And I think Paul's point here in mentioning that he was appointed **to reach the Gentiles**,
- and emphasizing this fact by saying **I am telling the truth, I am not lying**.
- **Is to say that the gospel is for all kinds of people.**
- **As I said before** it seems that **the false teachers in Ephesus** were trying limit the gospel (and salvation) in some way.
- And so, Paul makes it clear that **God appointed him specifically** to proclaim the gospel to the **Gentiles – which is the same as saying (all kinds of people.)**
- And this appointment to **service** was not just for Paul; **it is for every Christian**.
- We may not be **apostles to the Gentiles**.
- But every one of us is **appointed to be a representative** of Jesus Christ in this world.
- We too can preach and teach and use the gifts God gives us to proclaim the one true gospel...
- **to all kinds of people.**
- But, and this is Paul's point, our **preaching, our proclaiming the gospel must be accompanied by prayer.**
- We must **pray for all people.**
- Because God our heavenly Father not only desires the salvation of all people.
- He not only provides a Savior, Jesus Christ, **his one and only son, for all people.**
- But he appoints his **people to both pray for** and proclaim the gospel to **all people.**
- **And so I, along with Paul, would urge all of us (each and every one of us) here today**

to make supplications, prayers, intercessions, and thanksgivings for all people.

- Including your political leaders.
- And as you pray for all kinds of **lost people** in your life.
- I'd urge you to pray also that God would give you the **boldness needed** to proclaim to them,
- **the gospel of Jesus Christ**, that they might have the opportunity to come to faith in Him.

Would you join me in Prayer