

Current Series: “What Matters Most in the Church” 1 Timothy 2:1-8

Main Idea: In order to develop a heart for lost people, we need to grasp four gospel-realities which are presented in 1 Timothy 2:5-8.

- I. The *exclusive* nature of the gospel (5)
 - A. There is one God.
 - B. There is one mediator.
 1. Jesus qualifies because of who He is.
 2. Jesus qualifies because of what He did.
- II. The *inclusive* nature of the gospel (6)
 - A. Jesus' ransom was voluntary.
 - B. Jesus' ransom was costly.
 1. He didn't give something He possessed.
 2. He gave Himself.
 - C. Jesus' ransom was substitutionary.
 1. His death is sufficient for all.
 2. His death is efficient only for those who trust Him.
 - D. Jesus' ransom was timely.
- III. The *expressive* nature of the gospel (7)
 - A. Paul was a herald.
 - B. Paul was an apostle.
 - C. Paul was a teacher.
 1. God didn't intend for the good news to be kept secret.
 2. Praying and preaching go hand in hand.
- IV. The *intercessive* nature of the gospel (8)

Response: To be like our God, we must have a heart for the lost.

What's the most important thing we do as a church? That's the question we began to address last week, and we looked at 1 Timothy 2 for the answer. Let's return there now.

Scripture Reading: 1 Timothy 2:1-8

In his autobiography, *Just As I Am*, Billy Graham tells about a conversation he had with John F. Kennedy shortly after his election:

"On the way back to the Kennedy house, the president-elect stopped the car and turned to me, 'Do you believe in the Second Coming of Jesus Christ?' he asked.

'I most certainly do.'

'Well, does my church believe it?'

'They have it in their creeds.'

'They don't preach it,' he said. 'They don't tell us much about it. I'd like to know what you think.'

"I explained what the Bible said about Christ coming the first time, dying on the Cross, rising from the dead, and then promising that he would come back again. 'Only then,' I said, 'are we going to have permanent world peace.'

'Very interesting,' he said, looking away. 'We'll have to talk more about that some day.' And he drove on.

^{**}Note: This is an unedited manuscript of a message preached at Wheelersburg Baptist Church. It is provided to prompt your continued reflection on the practical truths of the Word of God.

¹ For a previous look at this passage, see earlier messages from this text preached at WBC in 2011 and 1998.

Several years later, the two met again, at the 1963 National Prayer Breakfast. "I had the flu," Graham remembers. "After I gave my short talk, and he gave his, we walked out of the hotel to his car together, as was always our custom. At the curb, he turned to me."

'Billy, could you ride back to the White House with me? I'd like to see you for a minute.'

'Mr. President, I've got a fever,' I protested. 'Not only am I weak, but I don't want to give you this thing. Couldn't we wait and talk some other time?'

"It was a cold, snowy day, and I was freezing as I stood there without my overcoat. 'Of course,' he said graciously."

But the two would never meet again. Later that year, Kennedy was shot dead. Graham comments, "His hesitation at the car door, and his request, haunt me still. What was on his mind? Should I have gone with him? It was an irrecoverable moment."²

I can relate to that concern, can't you? There's a pandemic. What matters most? Our health, or something else? We see a threat to our liberties. What matters most? Our rights, or something else? We see growing hostilities in the Middle East. What matters most? Our security, or something else?

Let these two words sink in. *Irrecoverable moment*. In a sense, every moment is an irrecoverable moment. We can't go back. A moment comes, and we live that moment, and then it's gone. We can't recover it. The time with those children, with that neighbor, with that person we meet at work, is gone. Irrecoverable.

The same is true for us as a church. The pandemic. The withdrawal of troops in Afghanistan. The tensions regarding governmental control. These are our moments. They're here now, and soon gone.

This is why it's vital for us to stop from time to time and ask questions like these. What matters most in the church and in our lives as followers of Christ? And have we been doing what matters most with the moments the Lord has granted us?

God's Word addresses this question for us in 1 Timothy 2. "First of all," writes Paul to Timothy who is shepherding the church in Ephesus. Here's what is needed.

Redemptive praying. That is, as we saw last time, intentional praying for the lost.

And why is that? According to 1 Timothy 2:1-4, there are two reasons as to why redemptive praying should be a top priority for us when we gather at WBC. One, because of God's command (1-2). And two, because of God's character (3-4). He is God our Savior, verse 3, and He desires to save lost people, verse 4, that they might "be saved and come to a knowledge of the truth."

The truth. That's what drives redemptive praying. The "truth" does. Paul uses the term three times in this section. Not "a" truth, but "the truth." It's knowing "the truth" that motivates us to engage in redemptive praying, and beyond that, redemptive living.

What is the truth that inspires redemptive praying and living, that caused Billy Graham such concern when he reflected on his time with JFK, that ought to affect the way we look at the people we rub shoulders with every day?

That's the subject to which Paul turns next. In order to have a heart for lost people, we need to grasp four gospel-realities which Paul presents in 1 Timothy 2:5-8.

- I. The *exclusive* nature of the gospel (5)
- II. The *inclusive* nature of the gospel (6)
- III. The *expressive* nature of the gospel (7)

²taken from *Leadership Journal*, Summer 98, p. 73.

IV. The *intercessive* nature of the gospel (8)

I. The *exclusive* nature of the gospel (5)

Verse 5, "For there is one God, and there is one mediator between God and men, the man Christ Jesus."

Notice the exclusive language here. Paul says there is *one* God and *one* mediator. Not many, but one. And the *one* mediator is *the* man. There are not many paths to heaven, but there's one, through *the* man, Messiah Jesus.

That's a stunning sentence, an offensive sentence in the first century AD (as today, for that matter). One God? That certainly didn't sit well with the Romans audience, for they were polytheists. And one mediator, Messiah Jesus? Those were fighting words with the Jewish audience. So this isn't exactly a sentence that's going to gain a place at the table with Roman and Jewish listeners.

Why such a definitive, exclusive sentence? What occasion brought about the writing of these pointed words? Let's remind ourselves of the context.

This is a personal letter from Paul to Timothy meant to guide Timothy in shepherding a local church in Ephesus. In chapter one, Paul gives some personal instructions for Timothy, and then beginning in chapter two, some instructions pertaining church life.

What is a church supposed to do if it's seeking to fulfill the mission of making Christ known in a hostile world? Out of the multitude of things a church *could* do, we learn in chapter two what a church *should* do, namely, give primacy to redemptive praying.

Verse 1, "I urge, then, first of all [of first importance], that requests, prayers, intercession and thanksgiving be made for everyone [lit. "for all men"]." And specifically, according to verse 2, "For kings and all those in authority."

What outcome should we seek from praying? Verse 2 concludes, "That we may live peaceful and quiet lives in all godliness and holiness." Our goal isn't an easy life, but an opportunistic life, a life full of opportunities and free from external hindrances so we can spread the good news of Jesus.

Why should we pray? Verses 3-4, "This is good [this type of evangelism-focused praying], and pleases God our Savior who wants all men to be saved and to come to a knowledge of the truth."

You say, "I know I should pray more and have a greater burden for lost people, but how will that happen?" Start here, says Paul. Ponder the exclusive nature of the gospel. In verse 5, Paul makes two declarations that highlight the exclusiveness of the gospel.

A. There is one God. It's quite possible that here Paul inserted a well-known catechism or liturgy to nail down his point. The first clause affirmed a basic tenet of Judaism, and was repeated at every synagogue service and by devout Jews daily.

"There is one God." In our age of tolerance, it's hard for people to swallow an exclusive statement like that. It actually goes back to the first of the Ten Commandments, where God said, "Thou shalt have no other gods before me (Ex. 20:3)."

Do you know what the Shema is? It's the Hebrew word for "hear," and is a confession of faith cited daily by religious Jews. It comes from Deuteronomy 6:4, "Here, O Israel: The LORD our God, the LORD is one."

Until we're gripped by the exclusiveness of God, we'll never have the passion for the lost we ought to have. Listen to God's invitation in Isaiah 45:22, "Turn to me and be saved, all you ends of the earth; for I am God, and there is no other." There is one God.

Someone might say, "So there's one God. I'll buy that. But there are many ways to Him, aren't there?" The answer depends on what your authority is. If it's public opinion, your answer will likely be "yes," for there are plenty of man-made surveys that assert that all religions lead to God. But if our authority is God's Word, we must answer with an emphatic, "No! There are not many ways to God."

Why not? Because of Paul's second declaration.

B. There is one mediator. "There is one mediator between God and men, the man Christ Jesus." What's a mediator? Several years ago Yasser Arafat, the leader of the Palestinians, and Benjamin Netanyahu, the leader of Israel, met in Washington D.C. to try to bring peace. To do so, they needed a mediator, for when there's enmity between two parties, an intermediary is needed.

Many years ago, Job felt his need for a mediator. Listen to Job 9:33-34, "If only there were someone to arbitrate between us, to lay his hand upon us both, someone to remove God's rod from me, so that his terror would frighten me no more."

A mediator is someone who stands between two parties and acts as a go-between.³ That's what Job needed. That's what every sinner needs. A go-between. An arbitrator. A mediator.

In Old Testament times, the Jew went to the temple where there were many priests. He depended on them to be able to approach God. We don't need a human *priest* today. In fact, we don't need to go to or through any human being to be able to enjoy access to God. Not a priest, nor a minister of any kind. Why not? Because we already have a *mediator*, and His name is Jesus.

No one else in the universe is qualified to be a mediator besides Jesus. No one. What qualifies Him? Two things, according to verse 5.

1. *Jesus qualifies because of who He is.* He is "the man Christ Jesus." The Gnostics taught that there was an endless series of aeons, or sub-gods. Not so, says Paul. There's one mediator, the man Christ Jesus.

Why does Paul here refer to Jesus' humanity? He is God, isn't He? Most certainly (John 1:1; Rom. 9:5; Col. 1:15-20). But He's also 100% man. He is the God-man.

I think Paul's responding to the Gnostic and Judaizer teachers who were plaguing the church with prejudice. Commentator William Hendriksen explains: "Had salvation been intended only for one particular group--say, only for the Jews--the apostle would have written, '*the Jew* Christ Jesus.' Since it was intended for both Jew and Gentile, that is, for men in general, without distinction of race or nationality, he writes '*the man* Christ Jesus.'"

Jesus is *the man*. Not *a* man, but *the* man. That's who He is.

2. *Jesus qualifies because of what He did.* What did He do? Paul tells us in verse 6, "who gave himself as a ransom for all." Which is shorthand for, He left the glories of heaven, came to earth on a rescue mission, shed His own blood on the cross thereby making a covering for sin, and did it all to reconcile rebel sinners back to God.

Dear friend, realize this. The Man did this. Only one. There is only one mediator who can reconcile sinners like you and me to a holy God. Angels can't bring us to God. Dead saints can't make intercession for us. Mary can't. Those who started the other world religions can't, for they lack the credentials. Only Jesus can. Hebrews 8:6 tells us

³ Barclay

that Jesus is the mediator of a superior covenant, the one that Hebrews 9:15 calls the new covenant.

Make it personal. Is Jesus *your* mediator? Are you putting your trust in Him, and in Him *alone*, to bring you into the family of God? I appreciate J. Vernon McGee's description of what Jesus did: "He has put His hand in mine. I don't put my hand in His; He puts *His* hand in mine. That is the wonder of it all! He has come down and put His hand in mine and taken hold of me, but He also holds on to God because He is God, and He has brought us together."⁴

Again, I ask, are you trusting Jesus alone to be your mediator? Do you believe that He is the only mediator? If our zeal for evangelism has grown cold, we must ponder again this first gospel-reality, the *exclusive* nature of the gospel. There is one God and one mediator between God and men.

II. The *inclusive* nature of the gospel (6)

Verse 6, "...who gave himself as a ransom for all, which is the testimony given at the proper time."

Proper Bible study involves observation, interpretation, and then application. We must observe the facts, then interpret the facts given in Scripture, and then apply the implications of the facts to our lives. We get into trouble when we fail to observe all the facts, or when we come to a faulty interpretation of those facts.

I found an essay by a ten-year old pupil that illustrates the point. It has some correct observation, but incorrect interpretation. It also has some correct interpretation, with incorrect observation. Here it is:⁵

"The cow is a mammal. It has six sides. Right, left, an upper and below. At the back it has a tail on which hangs a brush. With this it sends flies away so that they do not fall into the milk. The head is for the purpose of growing horns and so that the mouth can be somewhere. The horns are to butt with and the mouth is to moo with. Under the cow hangs the milk. It is arranged for milking. When people milk the milk comes and there is never an end to the supply. How the cow does it I have not yet realized. But it makes more and more. The man cow is called an ox. It is not a mammal. The cow does not eat much, but what it eats, it eats twice so that it gets enough. When it is hungry it moos, and when it says nothing it is because its inside is all filled up with grass."

What do you think of the young person's conclusions about the cow? A little off? Yes, but why? Because his interpretation was based on inadequate observation. He tried to explain the cow based on what he knew, but his knowledge base was not big enough.

The same problem arises when people start talking about the Bible. A little Bible knowledge can be dangerous if we're not careful. We can take Bible words or verses out of context, ignore other verses, and in essence, use the Bible to support non-biblical ideas. In short, faulty observation led to faulty interpretation.

Let's keep that in mind as we "observe" and "interpret" verse 6. "Who gave himself as a ransom for all men." Does that mean that all men will be saved? If Jesus paid sin's price for all men, then must we conclude everyone will go to heaven? Does verse 6 teach universalism? Some say it does. But their interpretation is based on observation that

⁴ J. Vernon McGee, p. 39.

⁵ taken from H. Hendricks, *Living By the Book*, p. 235.

ignores the rest of the Bible, not to mention the backdrop for what Paul is saying in 1 Timothy.

So what is Paul saying in verse 6? He's presenting the *inclusive* nature of the gospel. The verse enables us to make four observations about Jesus' ransom payment.

A. Jesus' ransom was voluntary. "Who gave himself." "Who" refers to Jesus. No one forced Jesus' hand. His giving was voluntary.

Without a proper view of the person of Christ, His atoning work becomes irrelevant. Lots of "good people" have given their lives for good causes. But Jesus didn't die for a good cause. He actually came in order to die. He said in John 10:17-18, "I lay down my life...No one takes it from me, but I lay it down of my own accord. I have authority to lay it down and authority to take it up again."

So the ransom payment He made was first voluntary. *He gave Himself.*

B. Jesus' ransom was costly. "Who gave himself as a ransom." Terrorists take hostages and demand a *ransom* payment. A "ransom" is the price paid to free a captive. What did Jesus give as a ransom payment for the hostages He came to release? It was indeed costly.

1. *He didn't give something He possessed.*

2. *He gave Himself.* It cost Jesus His very life to reconcile human beings back to God. His life for ours, that was the ransom price. It was a costly ransom.

To help us appreciate what Jesus did, preachers often tell stories about other sacrifices that have been made. For instance, William Barclay tells the story of a man who lost a son in the war. The man had lived a godless life, but the death of his son brought him face to face with God as never before. He became a changed man. One day the man stood before the local war memorial, looked at his son's name on it, and spoke these words gently, "I guess he had to go down to lift me up."

That's a touching story. But the truth is, it falls far short. Every story regarding a sacrifice made by a mere human being falls short. Why? Because at the cross, the infinite God Himself, made a sacrifice, and the sacrifice was Himself.

Why would He do that? To the praise of the glory of His *grace*, says Paul in Ephesians 1:6. A holy God can't just overlook the problem of sin. Because He's just, He must deal with it severely. And because He's gracious, He did! His own Son gave His life as a ransom for sinners, a ransom that was voluntary, and costly.

C. Jesus' ransom was substitutionary. "Who gave himself as a ransom *for all*." What does that mean? The Greek preposition *huper* means "in behalf of," or "in exchange for." It indicates that Jesus' death was *vicarious*, for the benefit of others. His atonement was substitutionary.

Beloved, this is holy ground. Do you know what happened on the cross? Jesus became a substitute. He willingly traded places with us. He stretched out His arms and allowed His holy Father to pour out His righteous wrath against Him. Though innocent, He became sin for us so that we, though guilty, might be declared righteous in Him (2 Cor. 5:21). He chose to be treated the way we sinners deserve to be treated, so that we sinners may now be treated the way He, the Righteous and Beloved Son of God, deserves to be treated.

This is the doctrine of *substitutionary atonement*. For whom did Jesus give His life as a ransom? "For all," says the ESV and KJV. The NIV says, "for all men." It's the third time we've seen this phrase in verses 1-6. In verse 1, prayers are to be made *for all men*.

In verse 4, "who will have *all people* to be saved. Now verse 6, "who gave himself a ransom *for all*."

At this point, it's vital to observe not just *what* Paul is saying, but *why* He's saying it. There's a problem affecting the First Church of Ephesus. The Judaizers and Gnostics were spreading their notions that only certain people qualify for salvation. They're trying to turn the church into a club with their spirit of exclusivism.

Paul faced this same mentality elsewhere, and he penned these words in Romans 3:29-30: "Is God the God of the Jews only? Is he not the God of the Gentiles too? Yes, of Gentiles too, since there is only one God, who will justify the circumcised by faith and the uncircumcised through that same faith."

Are we to take the gospel only to certain people? Are we to pray only for particular groups or classes or races? No, absolutely not. We're to pray for all people (1). God desires all people to be saved (4). Jesus' ransom payment was for all (6).

But wait. If you've read the Bible much, you've noticed other verses that speak of God's salvation in a different way. For instance, Jesus said in Mark 10:45, "For the Son of Man did not come to be served, but to serve, and to give his life as a ransom *for many*." Why didn't Jesus say *all* there? And what about Jesus' words in Matthew 22:14, "Many are called, but few are chosen."? And there are other texts which indicate that God has chosen a people who benefit in a special way from the atoning work of Christ (John 6:37, 39, 44; 10:14).

How do we reconcile 1 Timothy 2:6 with these texts? It's vital to keep the purpose of a text in mind. In 1 Timothy 2:6, Paul is dealing with the *sufficiency* of the atonement. In other texts, he (and others as well) deal with the *design* of the atonement.⁶

I find these two simple, summary statements to be helpful.

1. *His death is sufficient for all. But...*

2. *His death is efficient only for those who trust Him.* Or to put it another way, Jesus' atonement is sufficient for all, but efficient only for the elect who will, enabled by divine grace, trust in Him.

Let that sink in. The atonement of Christ is sufficient to save anyone, Jew or Gentile, rich or poor, educated or illiterate, civilized or pagan. That's why there must be no favoritism in our praying or witnessing. We are to pray for and share the gospel with all people without distinction, for without Christ, all men are lost.

The atonement of Jesus is sufficient for all. But that doesn't mean all will be saved. Though the ransom payment made by Jesus is sufficient for all, it is efficient only for those whom God has chosen and enabled to trust in His Son.

John MacArthur offers a helpful comment: "Christ's death was *sufficient* to cover the sins of all people, but it is applied to the elect alone. The price paid was infinite. If billions more had been added to the number of the elect, Christ would not have been required to suffer one more stroke of divine wrath to pay the price for their sin. On the other hand, had there been but one sinner, Seth, elected of God, this whole divine sacrifice would have been needed to expiate His guilt...So the infinite price our Savior paid was certainly sufficient for all."⁷

And so we must offer the gospel to all, engaging in redemptive praying for all. Yet there's more. Our Savior's ransom was voluntary, costly, substitutionary, and fourthly...

⁶ see MacArthur, 72

⁷ John MacArthur, p. 72.

D. Jesus' ransom was timely. “Which is the testimony given at the proper time.” In the NIV, “Who gave himself as a ransom for all men—the *testimony given in its proper time.*” Or, “in due time,” as the KJV puts it.

Whose testimony does Paul have in mind? Elsewhere Paul speaks of his own testimony for Christ, as in 1 Corinthians 1:6, “Our testimony about Christ was confirmed in you.” But here he seems to be referring to God’s testimony, and the NASB captures this sense, “Who gave Himself as a ransom for all, the testimony given at the proper time.”

Jesus Christ gave Himself as a ransom at the precise, perfect time in God's redemptive plan (see Gal. 4:4-5).⁸ What Jesus did on the cross is *God's testimony*, for God Himself is speaking in that moment, revealing what's on His heart, for all to hear.⁹

So if we're going to have a heart for lost people, we must ponder, not just the exclusive nature of the gospel, but also the *inclusive* nature of the gospel. Fanny Crosby certainly understood it, and wrote many songs about it, including this one.

*Rescue the perishing, care for the dying, snatch them in pity from sin and the grave;
Weep o'er the erring one, lift up the fallen, tell them of Jesus the mighty to save.*

Rescue the perishing, care for the dying; Jesus is merciful, Jesus will save.

Has your heart grown cold towards the lost? Then meditate on the cross the Savior's ransom payment. It was voluntary, costly, substitutionary, and timely. Be gripped anew by the *inclusive* nature of the gospel. Then, by a third gospel-reality.

III. The expressive nature of the gospel (7)

The gospel is such good news that it must be *expressed*. It's unthinkable that we keep it to ourselves. Notice verse 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.”¹⁰

He says, “For this I was appointed [‘ordained’ in the AV].” The “I” is emphatic, and by it Paul expresses his sense of personal wonder. “Just think of it! *I* was appointed. God ordained *me*, a man who used to be a blasphemer, persecutor, and violent man (1:13), to be a preacher of His glorious gospel!”

God actually gave Paul three assignments, each expressive in nature.

A. Paul was a herald. A herald proclaims gospel facts.

B. Paul was an apostle. An apostle commends gospel facts as an eyewitness.

C. Paul was a teacher. A teacher explains gospel facts so that people will understand their significance.

So look at these three assignments, beloved. Paul was a herald, an apostle, and a teacher. What does that tell us? For starters, it tells us that it's not enough merely to know the facts that Jesus died and rose again. We must know why. We must know what those facts mean, what the implications are for us. The sad reality is that hell is full of people who knew the facts, but they didn't appropriate what they knew.

That's why we must both herald and teach in our evangelism. We must proclaim the facts, yes, but we must also teach people the significance of those facts. Indeed, Christ

⁸Don't miss that prayer is based on the redemptive work of Jesus Christ.

⁹ See MacArthur, p. 73.

¹⁰ In the NIV, “And for this purpose I was appointed a herald and an apostle--I am telling the truth, I am not lying--and a teacher of the true faith to the Gentiles.”

died on a cruel Roman cross, but why? Do you know? Do our neighbors know? Do our children and grandchildren know? Have we told them?

There are two practical lessons here for us.

1. *God didn't intend for the good news to be kept secret.* Paul called himself "a teacher of the true faith to the Gentiles (NIV)." The ESV renders it, "a teacher of the Gentiles in faith and truth." I think the latter fits better here. He's giving us two marks of his teaching ministry. He taught in faith and in truth.

Let me clarify something. God ordained these tasks for Paul, to be a herald, an apostle, and a teacher. There is only one apostle Paul, and God has not ordained every follower of Jesus to fulfill these specific tasks. But... He has entrusted to every follower of His Son a gospel that is by its very nature *expressive*. If we have believed the gospel, if we believe it's true that there is one God and one mediator who alone can save sinners, we are to express it. We *must* express it. It's unthinkable *not* to want that message to be known by all.

Dear friends, there are lost people all around us that need to know what we know. Is it our passion to make Christ known?

Notice those words, "I am telling the truth, I am not lying." Do you know why Paul wrote those? Because not everyone shared his passion for the lost. In fact, the Judaizers accused Paul of being "soft" because he preached grace, not law, to Gentiles. Why'd he do it then? Because he knew that God didn't intend for the good news to be kept secret.

2. *Praying and preaching go hand in hand.* That's the point of this section. The thrust of verse 1 is *pray!* The thrust of verse 7 is *preach!* Pray and preach because the gospel is exclusive, inclusive, and expressive. One more...

IV. The intercessory nature of the gospel (8)

Notice verse 8, "I desire then that in every place the men should pray, lifting holy hands without anger or quarreling."¹¹

Is Paul launching a new theme here? I don't think so. I think this whole section, this whole chapter, is about what matters most in the church. We must engage in redemptive praying, and this intercessory responsibility belongs to all of us.

And yet, by God's creative design, we fulfill this assignment in two distinct, yet complementary ways. Paul addresses the men of the church in verse 8, and the women of the church in verses 9-15.

What are men to do? Pray. Pray publicly. Pray unashamedly, for their wives and children, and everyone else to see and hear. God calls men to be the spiritual pacesetters in the church. And when these men lift their hands in prayer, those must be holy hands, not marked by shady deals this past week, hands that adorn the beautiful gospel they profess. And when these men lead in prayer, they must do so without anger or quarreling, not that they never get angry or quarrel, but when they do, they deal with those matters before they begin to pray, by the power of the gospel they love and profess.

And the women of the church? Do they have a part to play in this redemptive, congregational praying? Yes, but not in the same way the men do. God has given them a different way to magnify the beauty of the gospel. Not by words, but by exhibiting the very spirit of that Jesus Himself exhibited when He humbled Himself, and submitted His life to the purposes of His Father.

¹¹ NIV, "I want men everywhere to lift up holy hands in prayer, without anger or disputing."

This is the intercessive nature of the gospel. The men of the church pray, and the women of the church do all they can to make sure nothing distracts from these prayers. The glory of Jesus and the rescuing of the lost is to be our aim, every one of us, to the glory of God.

Response: To be like our God, we must have a heart for the lost.

Closing Song: #387 “O to Be Like Thee”

To do: So let’s spend time praying for the lost...in our families...in our community...in the world. Then let’s leave this place and seek to reach them.