

Intro

- ~ Paul gives us a mission here. He starts with prayer for all men, a mediating savior for all men and telling men
- ~ We see mediation to God by the Son of God and man acting as a mediator between God and man by pleading with men to be reconciled to Christ

Text**V1 The Forms of Prayer**

- ~ Our prayerfulness
- ~ Paul mentions three words for prayer and adds that we do this with thanks
- ~ Though Paul used several synonyms for prayer in urging its practice, the words he chose are not significantly different. This is a Semitic literary device that groups synonyms to enhance the basic concept, namely, that Christians should pray all types of prayers for all people. [Note: Mounce, p. 79. Cf. Guthrie, p. 69.]
- ~ Supplications – The earnestness of prayer, petitions and requests. It has the idea of asking for our own definite needs; to approach fervently, to come expectantly in due season, and to expect God to answer
- ~ Prayer – The spirit or reverence we have when we come to prayer. This is a broad word which refers to all communication with the Lord
- ~ Intercessions – Prayer that has with it the idea of an interview or the coming to God. It's coming to God on behalf of the needs of others
- ~ Giving thanks – This word is the most different than the other three words in this grouping. It has the idea of coming to prayer with thankfulness in our praying. It would be easy to pray to God as if we're making a shopping list of needs but this word provides us with the spirit we come to pray with and that attitude is thankfulness
- ~ Sabina Wurmbbrand's example of loving the soldier who murdered her family
- ~ A quick word on prayer is that we pray for people's spiritual needs as much as we do their physical and monetary needs. We easily fall into praying for people's health, situations they're facing and so forth. But, when Paul prays for people in his letters his praying is primarily for the spiritual needs and growth (Col 1:9-12)
- ~ To pray for all men also means to pray evangelistically. We should pray for our friends who need to know Jesus, for our coworkers, and for others we have regular contact with

V2 The Focus of Prayer

- ~ Paul gives us the target audience of this prayerfulness
- ~ In the previous verse Paul said that we should give thanks for all men, and here he connects the thought with those who are in authority over us. We should give thanks for those who are in authority, because God has ordained government in society to keep order (Rom 13:1-7)
- ~ Guzik - We can find something to thank God for regarding all men. Even those who persecute us and are against us have a place in the over-arching plan of God.
- ~ Early Christians were often accused of undermining the state because they claimed a higher Lord other than Caesar. Yet they pointed out that they supported the state by being good citizens and by praying for the emperor, not to him.
- ~ Tertullian (160-220ad) "We pray for all the emperors, that God may grant them long life, a secure government, a prosperous family, vigorous troops, a faithful senate, an obedient people; that the whole world may be in peace; and that God may grant, both to Caesar and to every man, the accomplishment of their just desires."

V3 The Favorableness of Prayer

- ~ Prayerfulness pleases God
- ~ All men may not come to God as a result of our praying but it pleases God that we do pray
- ~ It pleases God because we're praying for all men, we're obeying the scriptures and praying generates communion with the Lord
- ~ Talking to God about men is pleasing to God
- ~ Again, do I spend more time praying for men than I do complaining about them? Praying for men pleases God more than it does when I complain about them

V4 The Fruit of Prayer

- ~ That all men come to Christ
- ~ This is God's desire. If Christ gave his life then it's his desire that men come to him in repentance and faith

V5 One God and One Mediator

The Mediator

~ Mediator - one that acts between two parties; a mediator, one who interposes to reconcile two adverse parties, 1Ti_2:5; an arbitrator, one who is the medium of communication between two parties, a mid-party, Gal_3:19-20; Heb_8:6; Heb_9:15; Heb_12:24. (Mounce)

~ A mediator gets involved when there's no possible reconciliation between two parties that are at odds, a middle man
~ Job expressed his desire for a mediator or advocate in his suffering in Job 9:33, "Neither is there any daysman betwixt us, that might lay his hand upon us both."

~ Christ's role as mediator is he brings reconciliation between the Father and us

~ God was offended with the crimes of men; to restore them to his peace, Jesus Christ was incarnated; and being God and man, both God and men met in and were reconciled by him. But this reconciliation required a sacrifice on the part of the peace-maker or mediator; hence what follows. (Clarke)

~ We're sinners and enemies of God and the Father's righteous eyes can't behold evil (Hab 1:13).

~ Paul addresses this in Romans 5:6-21

~ Christ is able to mediate

- He mediates for us as on our behalf as he's sent from the father to be the propitiation. He bears our sins and satisfies the Father's righteous demands and for man as he is a hum
- He reconciled man to God because the Father can now accept us as Christ had now made us righteous in 2 Cor 5:21, "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him."
- Paul's message in 2 Cor 5:18,19 God has reconciled man to himself, therefore be reconciled to God
- Eph 2:16; Col 1:20 creation is reconciled to God
- Heb 2:17 As a faithful high priest Christ has made reconciliation for the sins of the people

~ There was a man who lost a son in the war. He had lived a most careless and even a godless life; but his son's death brought him face to face with God as never before. He became a changed man. One day he was standing before the local war memorial, looking at his son's name upon it. And very gently he said: "I guess he had to go down to lift me up." That is what Jesus did; it cost his life and death to tell men of the love of God and to bring men home to him. (Barclay)

The Man

~ For Christ to be able to reconcile the two parties he had to be the God-man (Christ Jesus)

- Christ = the anointed Messiah (his divine name)
- Jesus = His human name
- His name designations also qualify him to be the Only Mediator

V6 The Mediator's Ransom

The Means

~ The means of Christ's reconciliation is death (a ransom)

~ Ransom (487 antilutron) a redemption price, what is given in exchange for another as the price of his redemption

~ *Matt 20:28 Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.*

~ Think about this ransom price in respect to Judas' betrayal. He betrayed Christ for the purchase price of a slave. Christ on the cross truly was that purchase price as he gave his life a ransom as a servant

V7 Paul's a Preacher of the Mediating Ransom

~ Paul ascribes to himself through the Holy Spirit his method of making the Mediating Ransom known

1 Witness (3142 martirion is from 3144 Martus in Heb 12:1)

2 Preacher – A delegate, a herald of divine truth

3 Apostle – A delegate and one sent forth with authority from God

4 Teacher – An instructor

Application

1 Praying for all men

2 Proclaiming Christ to all men

~ Jon Courson "We are to follow the example of Jesus, who was willing to come and be the Daysman, the Mediator, the Savior between a holy God and sinful men. We're not to be fault-finders, political anarchists, people who are angry, or those who are bitter. We're to pray with thanksgiving and supplication and to follow the example of our Savior in the ministry of mediation."