

THE ROCK COMMUNITY CHURCH

1 Timothy 2:1-8

“Praying for the Lost”

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Anaheim Hills, CA | RockCC.com

20:52

Good morning and welcome to The Rock Church. We have a full house this morning that is exciting to see. Before we jump into God's word, I would, let's open up in prayer. Please pray with me this morning.

21:10

Lord, as we come to you this morning, as we open your word, Lord, we're so thankful and grateful that you have given us your word, Lord, that we don't need to rely on our own ideas or ideas of someone else, Lord, but we can know your heart, we can know your mind, Father, because you have given us your holy and precious word.

21:32

And as we continue this worship service with the reading and studying of your word, Lord, I just pray that you would keep us focused on what you have to say for us, eliminate any distractions, Lord, that we can totally worship you.

21:47

We thank you now and dedicate this time to you in the name of Jesus. Well, this morning we are returning to our study of 1 Timothy, and we find ourselves at the beginning of chapter two. And our focus this morning will be on verses one through eight.

22:09

And I'd like to begin by just giving a word, a personal word of testimony, if I might, in preparing this study as going through this passage. And this happens all the time when we read the Bible, but this particular passage, there was a great weight of conviction on me for my lack of neglect to fulfill what the passage says here to do.

22:43

So wrestling between understanding what the passage said and the conviction of this, I'm just hoping to this morning that you'll understand the gravity of what Paul is telling us here. And basically this text calls for us to pray for the lost.

23:05

So I would like to share with you this morning what I believe the spirit of God is teaching us here in relationship to evangelistic praying. Now the Lord, if you remember back in Luke, he told us that we should, that the Lord of the harvest, we should pray for labors for the harvest.

23:26

So we might get the idea that we should pray for labors to go out, but not pray for the lost, to reach the lost. Now, obviously we all pray for people that we know and love that are around us. And that's easy to do, but that's not really what the text is addressing here.

23:49

But to understand the intent that compels us to pray on a much wider scale than maybe we have understood. Now the prayer team every week gets lots of prayer requests and we receive many names of people to pray for that are without the Lord.

24:11

But it's interesting, if you get that prayer list, you'll notice overwhelmingly it's for health and sickness and jobs and all these physical problems that we're going through. But all those things that we wrestle with in our lives and we should and we're commanded to pray for each other.

24:34

But those are all temporary things, but the salvation of a person's soul is forever and ever. And I think that's what Paul's heart is here this morning. So the question then is, can we really pray for the lost?

24:53

Can we affect the mind of God? Can we pray for the salvation of a person, for the city, can we pray for the salvation of a nation? So if indeed God answers someone's prayer, this should be a high commitment for us to do that.

25:13

So let's see what the Bible says. Let's go way back in our thinking all the way to the Old Testament, Moses. Now Moses was the leader of God's people. And Moses prayed for those rebellious, unbelieving, complaining, unthankful Israelites.

25:33

He prayed for their salvation. And then I was wondering, well is it a sin not to pray for the salvation of others? I would refer you to 1 Samuel chapter 12. 1 Samuel 12:23, Samuel says, moreover, as for me, God forbid that I should sin against the Lord in ceasing to pray for you. But I will teach you the good and right way. Only fear the Lord and serve him in truth with all your heart, for consider how great things he has done for you. But if you shall still do wickedly, you shall be consumed both you and your king.

26:15

Samuel says, not only is it a matter of importance to pray for you, but it's also a sin not to pray for you. He said, God forbid that I should sin in ceasing to pray for you. This is a prayer of conversion for God's people.

26:36

How about Jeremiah? Jeremiah the weeping prophet, he weeped tears for the salvation of unredeemed Israel. He cried out to God that the nation would come to repentance and come to faith for their disobedience.

26:54

And of course, Daniel. Daniel prays evangelistically in that great chapter nine, part of the prayer here is in verses 17 through 19. And I want you to notice the intensity of Daniel's praying here.

27:15

Now therefore, O our God, listen to the prayer of your servant and to his pleas for mercy. And for your own sake, O Lord, make your face to shine upon your sanctuary, which is desolate. Oh my God, incline your ear and hear, open your eyes and see our desolations and the city that is called by your name, for we do not present our pleas before you because of our righteousness, but because of your great mercy.

27:45

Then this verse 19, O Lord hear, O Lord forgive, O Lord, pay attention and act, delay not for your own sake. Oh my God, because your city and your people are called by your name. So here Daniel cries out to God to forgive their sinful people and restore their city and their worship.

28:06

And while Daniel was praying, Gabriel the angel shows up to give him an answer. And then in the New Testament, Stephen, while he was being stoned to death, prayed for his murders. He said, lay not this sin to their charge.

28:27

He prayed for their forgiveness and their salvation. And of course, Paul prayed for the nation, Israel's salvation over and over again. So the Bible does clearly teach that we are to pray for the lost. And I believe this will become clear in the text before us. So let's read together verses one through eight.

28:51

First of all then, I urge that supplication, prayers, intercessions, thanksgivings be made for all people. For kings and all who are in high positions that we may lead a peaceful and quiet life, godly and dignified in every way. This is good and it is pleasing in the sight of God our savior who desires all people to be saved and come to the knowledge of the truth.

29:18

For there is one God and there is one mediator between God and man, the man Christ Jesus, who gave himself as a ransom for all, which is the testimony given at the proper time. For this I was appointed a preacher and an apostle and I'm telling the truth, I'm not lying.

29:38

A teacher of the Gentiles in faith and truth. I desire then that in every place that men should pray, lifting holy hands without anger or quarreling. So Paul here is instructing Timothy in these eight verses regarding the matter of praying for the lost.

30:01

Now remember that Paul has completed his third missionary journey, he's been put in prison, he's now released, he goes to Ephesus where he meets Timothy. He leaves Ephesus and he leaves Timothy in charge and he writes this letter back to him and he says, Timothy, I want you to set the rest of the things that need to be set in order. So this letter instructs Timothy on specific issues which he must address in the church.

30:32

There were many things wrong with the church in Ephesus and there was work to be done. Now in our study of chapter one, there were many things wrong with the church. So let me remind you of a few of the things that were wrong in chapter one.

30:51

I made a list of some of the issues. False philosophies were rampant in the church. There were rebellious views that contradicted the true gospel of salvation. There was a misuse of the law by the people who thought they were teachers of the law, but they had no idea what the intent of the law was.

31:13

There was a tolerance of sin. There was a lack of holiness, hypocrisy. There was involvement with demonic air and seducing spirits. There was a denial of truth about who Christ really was. There was apostasy, rejection of God's word.

31:30

There was abuse of the role of women in this one. There was sin and corruption among the elders and pastors. There was unsound teaching and heresy, perverted worship. There was materialism, a desire for money, and worldly gain, worldliness, and general discontent with the will of God.

31:52

Now that, my friends, is a church in trouble. Pastor Drew, could you imagine getting a report card like that from Paul? So as we looked at chapter one, verse 18, we were reminded that Timothy had a command and he had a commission.

32:11

He had the responsibility to do what Paul had sent him there to do. And so now in chapter two, Paul begins to outline specific things that Timothy needs to address. And the first issue addresses praying for the lost world.

32:29

This is where Paul begins. That's why in verse one it says, first of all, we're now beginning with this manual of how to set the church in order. And it begins with the subject of evangelistic prayer.

32:46

There are things wrong that need to be set right. And we can tell often what is wrong by how Paul will tell us the right way to do things. So obviously he's addressing issues. So in these eight verses, let me point out three main thoughts.

33:04

First, the main thought comes in verse one that we are to pray for all men. The second thought is in verse four, we're to pray for all men because God wants all men to be saved. And the third major point comes in verse eight.

33:24

And when you pray, there are some conditions to make your prayer acceptable. And that's holy hands. And we'll talk about that a little later. So notice how Paul begins. He says, I urge, I urge. Now Paul could have commanded, but Paul comes not as the authority.

33:46

He comes as a passionate pastor. He knows prayer is not best motivated by a command but prompted by the condition of your heart. And the word then or therefore, depending on which translation you're using, indicates that he's tying it in with what's come before.

34:10

And that takes us back to verse 18. Because Timothy, you have a charge, you have a commission, all of this is set on your shoulders. Timothy, let's get at it. Here's what I urge you first of all, you might ask the question, why is this first?

34:29

So the answer is because what is the primary objective of the church? You have a mission statement maybe from The Rock Community Church? We don't. There it is. Does this look familiar to anybody? This is why the church exists, to make disciples.

34:54

The Rock Church and the church of Jesus Christ exist to make disciples. So what are we in the world for? If the primary objective of the church was for fellowship or knowledge of the Word or for worship or holiness of the saints, all of that could be accomplished perfectly if we were to go to heaven.

35:19

No, the purpose of the church and the world today is to reach the lost. Now this morning I would like us to look at five points, that's our outline, of evangelistic praying that flow out of this text.

35:38

Now for you preachers in the room, you're saying, wait a minute, you can have three points or maybe four, but you can't have five points. Don't blame me, blame Paul. Paul gives us five points, we got five points.

35:53

The first one is the nature of evangelistic praying. The scope, the benefit, the reasons, and finally the attitude, that'll be the application. So the first one is the nature of evangelistic praying.

36:12

How do we understand it? Well, Paul gives us four words here in verse one. Supplications, prayer, intercessions, and thanksgiving. Now you're saying, well, these four words are basically just synonyms for prayer.

36:26

That's correct. But there must be a reason that the Holy Spirit gave Paul four different words, four terms to use for prayer. Let's take a look at them. First one, supplications. Supplication indicates that there's a need.

36:42

So we pray for the lost because of their desperate need of salvation. The 17th century English Puritan Richard Baxter on this subject wrote this, I'll quote. Oh, if you have the hearts of Christians, let them yearn towards your poor, ignorant, ungodly neighbors.

37:06

Alas, there is but a steep betwixt them and the death unhell. Many hundred diseases are waiting, ready to seize them, and if they die unregenerate, they are lost forever. Have your hearts of rock that cannot pity men in such a case as this.

37:24

If you believe not the word of God and the danger of sinners, why are your Christians yourselves? If you do believe it, why do you not bestow yourself to the helping of others? Do you not care who is damned as long as you're saved?

37:40

If so, you have sufficient cause to pity yourselves, for it is a frame of spirit utterly inconsistent with grace. Thus thou live close by them or meet them in the streets or labor with them or travel with them or sit and talk with them and say nothing to them of their souls or their life to come.

38:01

If their houses were on fire, thou wouldest run and help them and will thou not help them when their souls are almost at the fires of hell? Says Richard Baxter in these very convicting words. See, evangelistic praying begins with the sense of urgency for their need.

38:24

Secondly, the word prayers here, this word is used in the scriptures only in reference to God. The prayer is directed to God and we're not going to just anybody who can meet a need, we're going to God.

38:39

And we pray for their salvation because it also glorifies God. And the third word here, a very rich word, intercessions. This means to become deeply involved with someone intimately. It has to do with being able to feel their conditions.

38:58

You might have walked in their shoes, you understand what they're going through. And so we plead with God on their behalf and we're concerned and have compassion about their lost condition. And maybe the reason we don't pray for the loss as much as we should is because we don't live with the realization of the need and the desperateness of man.

39:24

The fourth word he uses here is thanksgiving. And the word thanksgiving indicates no matter what occurs, we have thankful hearts. And by the way, thanksgiving is the only element of prayer that will continue forever.

39:44

All other types of prayer will fall away because we will spend eternity thanking God. And the next point we have in our outline is the scope of evangelistic prayer. And this is really the main point of the text.

40:03

At the end of verse one, this kind of praying is to be made for all men. That's the scope of it, to be made for all men or all people. It is without limits. And of course, sometimes we pray for someone saved, loved one or family member.

40:23

We might pray for that person, but the point that's being made here is that our prayer is to be made for all men. And verse four supports this, because God wants all people to be saved. And verse six, because Christ gave himself a ransom for all.

40:42

This is the heart of the text. Why all men? Because in Acts 17:30, it says God commands all men everywhere to repent. And that's not leaving anybody out. Everybody on the face of the earth is commanded to repent.

41:04

Jesus says, go into the world and preach the gospel to every creature. So now out of the all men, Paul is going to extract a certain group of people within that category of all men that the church might fail to pray for.

41:23

Verse 2, for kings and all those who are in high positions, he isolates these leaders from all of the possible groups of people, perhaps because the tendency is not to pray for them, because obviously some of them were tyrants.

41:46

Also, these kings and rulers were kind of larger than life people, so you wouldn't be associated with them, and you don't feel responsibility to pray for them. But because of their authority and their responsibility, they have, it says in verse 2, we ought to pray for them so we may lead a peaceful and quiet, godly and dignified life in every way.

42:16

Now there might have been a tendency for them to speak evil of their authorities. Now we would never do that, but they might have. After all, the king and emperor at the time was no other than Nero, so we could understand the church wouldn't be too excited to pray for him.

42:38

But it says, pray for all of them. So what are we praying? Well, we're going to be praying that they're wise, they do the right things, they make good decisions for us, right? No, that isn't the point of the text.

42:55

The point of the text is their salvation. That's the point. It's God that wants all men to be saved and come to the knowledge of truth. Whether they're good or they're bad, we pray for them. The context here is salvation.

43:15

It's interesting, he doesn't say pray for their removal of office. He doesn't say pray will get rid of all the leaders who disagree with you. And he certainly doesn't say replace all the leaders with Christians.

43:31

He says pray that God will save them. Could you imagine if the church today would put the effort of the time and energy that some of us put into maneuvering, political maneuvering and lobbying and that energy, we put that into praying for the salvation of our leaders.

43:57

Can you imagine how the leaders would react if they knew that the entire church of Jesus Christ was on their knees praying for their salvation, not trying to get them, throw them out of office? I wonder.

44:13

I guess somewhere down the line, we have forgotten that our weapons are not fleshly weapons. We don't fight with carnal weapons, but our weapons are spiritual weapons, which are mighty and will pull down the strongholds of Satan.

44:33

One more quote, and I've noticed since we are now in the epistles, every week, at least once in a sermon, somebody quotes Charles Haddon Spurgeon, and there's good reason for that. And this comes out of a book called The Soul Winner.

44:54

One thing more, the soul winner must be a master of the art of prayer. You cannot bring souls to God if you do not go to God yourself. You must get your battle acts and your weapons of war from the armory of sacred communication with Christ.

45:12

If you are much alone with Christ, you will catch his spirit. You will be fired with a flame that burned in his breast and consumed his life. You will weep with the tears that fell upon Jerusalem when he saw it perishing.

45:27

And if you cannot speak so eloquently as he did, yet shall there be about you what you say somewhat of the same power which in him thrilled the hearts and awoke the consciousness of men. My dear hearers, especially you members of the church, I'm always so anxious lest any of you should begin to lie upon your oars and take things easy in the matter of God's kingdom.

45:54

There are some of you, I bless you and I bless God at the remembrance of you, who are in season and out of season in the earnest for winning souls, and you are truly wise. But I fear there are others who hands are slack, who are satisfied to let me preach, but do

not themselves preach, who take these seats and occupy these pews and hope the cause goes well, but that is all they do.

46:24

Any true pastor can identify with Spurgeon. Now we come to the third element, the benefit of evangelistic praying. See, there's great benefit to the church for praying for the lost. Notice what it says in verse two, that we might lead a peaceful and quiet life, godly and dignified in every way.

46:50

So in other words, as we pray for the leaders and pray for our nation, it will help the life of the church, which will advance our evangelistic efforts. The church, it is uncompromising and commitment to the truth.

47:10

We are not to be agitators and disruptors of the national life. That is clear teaching of scripture. Peter tells us if we're persecuted, it must be for righteousness sake. So whatever their viewpoint is politically, morally, we seek to make friends with them by praying for them, rather than making enemies.

47:38

Now sometimes this is difficult because we tend not only to see the system as evil, but the people in the system as our enemies. And that brings us to the fourth point, the reason. Why pray for the lost?

47:56

Well, the answer comes in verses three through seven. And Paul gives us six reasons here. This is good and it's pleasing in the sight of God, our savior who desires all people to be saved and come to the knowledge of the truth.

48:11

For there is one God and there is one mediator between God and men, the man Christ Jesus, who gave himself as a ransom for all, which is the testimony given at the proper time. For this I was appointed a preacher and an apostle.

48:27

I'm telling the truth, I am not lying. A teacher of the Gentiles in faith and truth. Now those few verses summed up the reason for winning the lost. And this has to be one of the greatest statements in the scriptures on the mission of the church.

48:50

Why do we pray for the lost? Number one, it's morally right. Look what it says in verse three, this is good. And this word good basically means excellent. It's fundamentally morally good because it saves people from hell.

49:07

It gives them a purpose in their life and it allows them to have a purpose in eternity, right? I mean, nobody would disagree with this. It's a good, it's a right thing to do. The second reason we're to pray for the lost is because it's consistent with God's will.

49:24

Notice verse three. This is good and pleasing in the sight of God our savior who desires all people to be saved and come to the knowledge of truth. It is the will and the desire of God that men be saved.

49:42

The word pleasing here is a very rich word. It's not just to receive, it means to applaud. It's gladly to receive. God wants salvation in the world and he accepts it completely because it's consistent with his character.

50:01

What do I mean by that? Well, verse three, this is good, pleasing in the sight of God our what? Our savior, it's consistent with who he is. It's consistent with his nature and his character. God is salvation.

50:17

God as savior, opposed. Paul might have been putting a little slam here on the culture, the Roman culture. Who was the Savior? Caesar was the Savior in the Roman culture. He called himself the great Savior of men and he provided peace, prosperity.

50:39

Caesar provided order, protection. So what Paul is saying here, against the cult of Caesar, God is our Savior. They have their Savior, Caesar, and we have our Savior, God. But that's not the end of it.

50:55

He's not saying he's just a Savior of those who are already saved. No, he desires all people to be saved. Let's look at what Ezekiel, the prophet, says in chapter 18. I would like you to see again from the Old Testament the saving purpose of God is worldwide.

51:18

Ezekiel 18:23. Two questions are asked here. Have by any pleasure in the death of the wicked declares the Lord God and not rather that he should turn from his way and live and then look at the middle of verse 30 to 32.

51:38

Repent and turn from all your transgressions lest it be your ruin. Cast away from you all the transgressions that you have committed and make yourselves a new heart and a new spirit. Why will you die, O house of Israel?

51:56

You think that's my will? No, for I have no pleasure in the death of anyone declares the Lord God. So turn and live. All men sin and go to hell, not because it's God's sovereign purpose for them. They go to hell because they denied his will for them.

52:19

God calls all men to repent and he calls them to be saved. And if anybody does go to hell, it's because they've rejected the way he's provided, the way of salvation, Jesus Christ. He's saying, I want all men to be saved.

52:37

So I believe in the sovereignty of God and I know you do too. And I believe in election and I believe in predestination and I know that God wants all men to be saved. But by their choice, they're not all saved. It's their responsibility, not God's.

52:59

And if you ask me how those two things can harmonize, I will tell you on our first day in heaven. I'll explain it to you then. Just because we don't understand the depth of the mind of God doesn't mean it's not true.

53:17

But I know this, that God does have a broken heart and he desires salvation for everyone on earth. Why else would Jesus weep over Jerusalem? He said, how often I willed, I willed to gather you together, but you would not.

53:35

Why will you die? Why will you reject? And now the third reason for you evangelistic praying is that it is reflective of God's nature as one God. Notice verse 5, there is one God or for God is one. There is only one God and I mean contrary to all the popular dribble that we hear all the time, everybody has their own God and it doesn't really matter just as long as you're sincere.

54:11

I mean there's one God for the Muslims, there's one God for the Buddhists, there's one God for the Jews, there's a God for the Christians. And in India, you have 50 gods for everybody. Millions and millions of deities and idols all over the world designed by men.

54:27

But the scripture here says that is not true. As it says in Isaiah 44, I am the first, I am the last, and beside me there is no other. Now this is Paul's point that there's only one God. So if there were many gods, there would be many ways of salvation, right?

54:48

And we wouldn't need to evangelize. It doesn't matter. Everybody's got their own way. It's all going to work out. They'll all come home wagging their tails behind them. It's going to be great. But fourthly, it's consistent with the person of Jesus Christ.

55:06

Not only is there one God, but there is one mediator between God and man, the man Christ Jesus. Now we first see this concept of mediator way back in the very oldest book in the Bible, Job. In Job chapter nine, Job cries out in the midst of his distress, and he says in verse 32, he's trying to communicate with God.

55:35

He wants to communicate with God, and he says, for He is not a man as I am that I should answer him, and we should come together in judgment. He says, I don't know how to get to God. God is not a man.

55:50

I can't communicate with him. We can't sit down and work this thing out. And then in verse 33, he says, neither is there any mediator between us. Listen to this, that I might lay His hand on both of us.

56:10

Where is somebody that could put His hand on me and put His hand on God and bring us together? That was Job's cry, and that cry was answered in Christ, right? And fifthly, evangelistic prayer reflects the fullness of Christ's atonement.

56:32

Look at verse six. Who gave? He gave everything. John chapter 10, Jesus said, nobody takes my life from me. I lay it down. I give it myself. He gave Himself. Jesus Christ gave all, voluntarily, totally, as a ransom for all, it says.

57:01

Now this word here, ransom, is not a simple word, ransom, that you might think or somebody's kidnapped. Now I'm going to go pay the ransom. They come back. No, this is a substitutionary word. You want to release somebody from the kidnapper.

57:20

You have to exchange yourself for the one that's kidnapped. You put yourself there and free the other person, and you become enslaved. Christ became the victim that we might be set free. And finally, the last statement in the reason for evangelistic praying comes in verse seven.

57:47

We are to pray for all men because it fits Paul's own divine commission. Verse seven, Paul says, for this I was appointed a preacher and an apostle, a teacher of the Gentiles in faith and truth. For this, for what?

58:08

Because Christ is the mediator, because God is Savior, and because Christ does not die as a ransom for all. For this I am ordained, he says, a preacher and an apostle. Paul's divine commission was based upon those truths.

58:26

He's saying, why in the world am I doing this if it isn't for everybody? And then our last point in conclusion, after giving all those other elements, he gives us lastly the attitude of evangelistic praying.

58:45

What is to be the attitude? Now here is the application of Paul's teaching. So all right, we know we've all been made aware that we're to pray for the lost. We all know where to do that. He's given us the nature.

59:03

He's given us the scope. He's given us the benefit, the reason, and now the application. What is our attitude? Therefore, or then, I desire that in every place that men should pray, lifting holy hands without anger or quarreling.

59:22

I want you to notice he says, I want or I desire. He uses a different word than he used back in verse four, where it says God will have all men to be saved. That was a will of desire. This is a much stronger word Paul's using here.

59:39

It's translated, I demand or I command. I lay this down as an absolute. Paul is now in a command mode. So finally the attitude and we'll wrap it up. Lifting up holy hands without wrath and dissension.

59:56

Lifting up holy hands. What does that mean? Does that mean your hands are up? Is this holy hands? What does that mean, holy hands? The question, if I took 50 hands and stuck them through a curtain, could you tell which one were the holy hands?

01:00:16

Do you know what a holy hand looks like? No, he's not talking about physical hands. It now was customary at this time, and we see it in the Old Testament for people raising their hands to God. There's nothing wrong with that.

01:00:31

But we know that God, man looks at the outward, God looks at the inward. Paul's emphasis here is not on the posture for prayer, but it's the position of your heart. See, hands symbolize almost everything we do.

01:00:49

All our activities in life is done with hands. So holy hands represent a holy life. Clean hands in the sense of pure living and a pure heart. Without anger or quarreling refers to the inner attitude.

01:01:07

That is a pure heart. And the word holy here is different than normally translated. Here it's translated unpolluted or unstained by evil. So when men stand to pray for the lost, there to be men whose lives are holy, who hearts are pure, that is the attitude.

01:01:35

And who's the greatest model of evangelistic praying? The Lord Jesus Christ. In Isaiah 53 it tells us, He made intercession for the transgressors. Jesus prayed for sinners. What did He pray? That they would be saved.

01:01:57

When did He do that? On the cross. He prayed, Father, forgive them, for they do not know what they're doing. What did He mean by that? He meant save them. Lead them to repentance. Did God answer His prayer?

01:02:15

Boy, did He ever. On Pentecost, 3,000 souls were saved. A few weeks later another 5,000, and thousands and thousands have been saved since then. See, Jesus is our model for evangelistic praying. Do we pray like that?

01:02:36

John Knox prayed, give me Scotland or I die. And history tells us that very few times has any one man affected a nation so greatly. John Knox, give me Scotland or I die. He led the whole revolution and turned that nation into a Christian nation.

01:03:03

Charles Goudel once asked, if you were to open your desk and take out your daily journal, would there be any record of it in nights spent in anguish and prayer for lost men, as would be found in the diary of our Savior?

01:03:25

Is that our attitude? See, that's where evangelism begins. It begins with prayer in our prayer life. Please pray with me. Lord God, we thank you for your word. What a clear word you've given us. We know Lord what you want.

01:03:51

You tell us clearly. Lord, we pray you give us the strength of your spirit to be obedient to do what you've asked. Lord, we ask that you'd fill our hearts with a sense of the need for the lost because it glorifies you, salvation.

01:04:12

Lord, we have a need for more compassion and sympathy. Lord, we pray that you would cause us to have, feel your heart and your pain for the lost. Lord, help us to know that the weapons of our warfare are spiritual as we pray for the cities and states for our country, for our leaders, for all to be saved.

01:04:41

We thank you for your son who gave a ransom for all. May we be a church, Lord, that desires to reach all men. Help us to do that, Lord, because we know it's right and it's your will and it's who you are.

01:04:59

We thank you in the name of Jesus, amen.