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For this is good and pleasure before God, our Savior, who wants all men to be saved and that they know the truth. For there is one God, and one mediator between God and the people, Jesus Christ is a man who has given himself ransom to all of whom he has given birth to witness in time. For this I was a composed preacher and apostle (I tell the truth in Christ, I do not lie) and a pagan teacher by faith and truth. (1 Timothy 2:3-7) This eloquent and impressive passage answers the question Why do we pray for the lost? This is one of the most categorical statements in the Bible about god's saving goal. It contains several reasons for evangelism. EVANGELICAL PRAYER IS MORALLY TRUE This saying it puts back in the order to pray for those who are lost in verses 1-2. Kalon (well) refers to what is basically morally good. God defines prayer for the lost as noble and spiritually just, and our conscience agrees. The lost suffer the agony of sin, shame and lack of motivation in this life and the eternal hell of ruthless agony in the life of the future. Knowing that this is the best task to pray for your salvation. Some might argue that Jesus said in John 17:9: I pray for no for the world. But there Christ prayed as God's chosen High Priest. Because He is a sovereign and omniscient deity, His prayer was specific in a way that cannot be ours. It was a prayer exclusively for the salvation of those whom He loved and chose to be participants in every spiritual blessing before the establishment of the world (Eph. 1:3-4). The world has been specifically excluded from the purpose of saving this prayer. But our prayers are not the prayers of a high priest; We pray as ambassadors of Christ whose task is to pray to men and women to reconcile with God (2 Ko 5:20). Therefore, we are commanded to do our prayers, prayers, requests, and gratitude to all people. Our burning desire must be the salvation of all sinners (cp. Ro. 9:3; 10:1). We should not try to evangelise only the elect. There are two reasons for this. First, god's decree of choice is secret. We do not know who the elect are, and we have no way of knowing until they respond to the gospel. Secondly, the scope of God's evangelismal goals is wider than choice. Many are called, and are little chosen (Matthew 22:14). Even Jesus' prayer as a high priest covers the world in this important aspect. Our Lord prayed for the unity of the elect so that the truth of the gospel would be that the world can believe that you sent me. that the world may know that you have sent me (17:21, 23). God's invitation to all sinners is a sincere and honest call to salvation: I live, saith the Lord Lord, who does not want the death of the wicked, but becomes the wicked of his way and who lives. Turn, turn from your evil ways; Why are you going to die, and the house of Israel? (Ez 33:11). EVANGELISM AGREES WITH GOD'S DESIRE It is clear that in a certain incredible sense God's desire to save the world is different from His eternal purpose of saving. We can understand this to some extent from a human perspective; after all, our goals are often different from our wishes. For example, we may want to spend a day of leisure, but a higher goal forces us to go to work. Similarly, God's purpose of saving transcends His desires. (Of course, there is a big difference: We can be forced to choose what we don't want because of circumstances beyond our age. But God's choices are determined only by His sovereignty and eternal purpose.) God really wants all men to be saved and to come to know the truth. But by the eternal purpose Jesus made by our Lord in Christ (Eph. 3:11), he chose only the elect, gave them to Christ (Jn. 17:6), and did not notice the remainder, leaving them to the mortal consequences of his sin (Cp. Ro 1:18-32). Their guilt for their condemnation is entirely their sin and god's rejection. God should not be blamed for his disbelief. Because God wants all men to be saved, we are not asked to find out if man has been chosen before praying for his salvation. Only God knows who are the elect (2 Ti 2:19). We can pray for all men with full confidence that such prayers are [good and kind] before God our Savior. After all, merciful and merciful is Jehovah, slow anger and great mercy. Well there is the Lord to all, and His mercy upon all his works (Ps. 145:8-9). Apode (beautiful), comes from apodechomai, which means to get cheerful, accept with satisfaction or greet with all heart. The Lord accepts prayers for the lost, for this is in line with His desire for them to be saved. Such prayer also corresponds to His nature as savior. The phrase God, our Savior, appears five more times in the shepherd's epistles (1:1; 4:10; Tit. 1:3; 2:10; 3:4), including Jude 25. God is not only the Creator, the Savior, the King, and the Judge, but also the Savior. His lifesaving character manifests itself through his Son, Jesus Christ (2:5-6; 2 Ti 1:10; Tit. 1:4; 2:13; 3:6). He is the Savior of all men in a earthly sense, but especially in the eternal sense of believers (1 Ti 4:10b). This god-saving character is also taught truth in the Old Testament (cp 2 S. 22:3; Psalmies 106:21; Is 43:3, 11). The idea that the Old Testament God is a kind of avenger and collectible to appease and loving Christ in the New Testament is completely wrong. When God wants all men to be saved, He corresponds to who He is. In Isaiah 45:22 God said: Look for me and run saved, all the terms of the earth. Isaiah 55:1 invites all thirsty to come to the waters of salvation. In Ezekiel 18:23 32, God makes it very clear that He does not want the wicked to perish but to repent (Cp. Ez 33:11). In the New Testament Peter writes: The Lord does not delay His promise, for some have it ugly, but are patient with us, not wanting to perish, but all should go to repentance (2 page 3:9). No true Biblical theology can teach that God rejoices in condemning the wicked. But while this is not convinced of him, God will receive glory even in condemning the unbelievers (Cp. Ro 9:22-23). The secret of the divine mind is how His chosen grace and His pre-condemned goal can sustain His love for the world and desire for the gospel to be preached to all men, while keeping them still responsible for their own rejection and condemnation. The scriptures teach about God's love for the world, His dissatisfaction with the judgment of sinners, and His desire that all who hear the gospel at least achieve salvation. They continue to teach that every sinner is incapable but responsible for faith; and he shall be convicted if not. The crowning of Bible teaching on this subject is the overwhelming truth that God has chosen those who will believe and save them before the world begins. What a great secret! And the depth of God's wisdom and the riches of science! How inpersonan are His decisions, and unscrutable His ways! For who understood the mind of the Lord? Or who was His counselor? Or who gave Him first, to be rewarded? For Him, and for Him, and for Him, they are all things. For him to be in glory forever and ever. Amen (Ro 11:33-36). To come to the knowledge of the truth must be saved. Epignosis (knowledge) is used three more times for pastoral epistlets (2 Ti 2:25; 3:7; Tit. 1:1). In the four passages, he refers to the true knowledge that creates salvation. Far from wanting condemnation, God wants to come to the saving knowledge of the truth when he is lost. Some have stated that this passage teaches universalism. So they want salvation from all men, they support them, then they will all be saved, or God will not be appeous to what He wants. Others argue that what God wants happens because all men mean all kinds of men, not every man. However, none of these positions is necessary. We must distinguish the will of God's decree (His eternal purpose) from His will, expressed as desire; wants to come not from bouloms, who are more inclined to express God's will by decree, but from afar, which may mean the will of God's desire. This is what theologians often make the difference between God's secret will and his will. God desires many things that He will not be thing. It has never been God's desire for sin to exist. However, the undoubted existence of sin proves that even sin corresponds to god's eternal purpose (46:10), even though he is by no means the author of sin (b. 1:13). Jesus lamented Jerusalem: Jerusalem, Jerusalem, you kill prophets, and stone those sent to you! How many times did I want to collect my children, because the hen collects its chickens under the wings, and you did not want! (Matthew 23:37). John Murray and Ned B. Stonehouse wrote: We have found that God himself expresses a burning desire to accomplish certain things that He has not earned to make his inskrustine advice happen. (Evangel free offer [Phillipsburg, NJ: Presb. & Ref., 1979], 26.) God wants all men to be saved. It is their premeditated rejection of God that sends them to hell. The truths of the Bible's choice and predestination do not eliminate man's moral responsibility. PPS. 83 - 87 87

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