

all men (cf. v. 1).

4. His witness to all. v. 6.

There is no idea in the phrase "due time" to suggest that there is a time to preach the Gospel and a time not to preach it (cf. 2 Tim. 4:2). What God does say here is that when the witness is given, it must indeed be with substance and that will be the gift of Christ as a ransom for sin! God has no other witness unto men today than Christ (cf. Heb. 1:2).

Conclusion

It is indeed wonderful to see how God has unified the world in its spiritual need and provision. As part of the witness of these things in their proper time, Paul was appointed. The verb so used suggests the idea of divine appointment and placement (heavenly placement office!). He had three functions: preacher which means herald; apostle which means divine distinction; teacher which means a didactic person. For those who need it, God has wonderfully indicated the sphere in which a servant of God is to operate: faith and verity (or truth). Where men of God deviate from these spheres, they by so much degrade their high office of call in the Lord. I come to you tonight as a servant of God and urge you to relate yourself in the matter of faith and truth in Christ Jesus our Lord. Accept the fact of HIS ransom for YOU. Do it now. Confess it openly to His eternal glory! Amen.

THE BOOK OF FIRST TIMOTHY

"Salvation for All"

1 Tim. 2:4-7

Introduction

1. Recently a national labor leader advocated for the benefit of the entire nation a national health scheme. Allegedly, he is concerned for the health of our people and the financial burden associated therewith. Other nations have similar arrangements resulting in varied conclusions.

2. Whereas men are interested in the physical well being of other human beings, God is concerned with the spiritual needs. This does not mean that He is unconcerned about physical needs, but His primary focus is on the spiritual. In the national health scheme programs, only one nation is under consideration. God has a world-wide program for spiritual health!

3. Contextually, these verses fit into the matter of prayer. Someone may ask: "Why should we pray for all men?" The answer is simple and concise: "God has the salvation of the world at His heart!" This is evident upon the examination of the following statements:

1. His will for all. v. 4.

The verb "will in this text is not a strong one, but it does express God's desire. Whether it is esteemed weaker than the one used in 2 Pet. 3:9 is of little consequence, for God has sovereignly revealed His deep heart desire. BUT He does not force people to be saved!

a. To be saved. That's the spiritual health program of the Lord. For the Word salvation really means health and well being. It should be noted that the passive form of this verb makes it abundantly clear

that God does not "will" all men to be saved! BUT He does make them saveable. Only those who conform to God's appointed conditions will be saved.

- b. To know truth. The concomitant of the salvation provided by God is the knowledge of the truth. The word used for knowledge in this phrase suggests the idea that "full knowledge" is in mind, hence information subsequent to salvation is in view, as well as knowledge leading to the ultimate good, salvation!

Incidentally, let it be noted that whereas the philosopher seeks for the truth, the Christian comes to it! One of the great weaknesses of liberalism and new evangelicalism is their sad emphasis upon investigation, but nowhere coming to the truth! This is in line with puny man's approach, but it is distinct from God's intention!

2. His way for all. v. 5.

- a. One God. That there are many gods is patent (cf. 1 Cor. 8:4, 5), but the reality of these as sovereign beings is denied by the Word. There is but ONE GOD. Let's not seek to alter this in our thinking so as to accommodate ourselves to the world around us. This is one of the absolutes of the Word of God (1 Cor. 8:6; Isa. 44:6, 8).
- b. One Mediator. The universality of salvation (v. 4) is proved by the unity of the Dispenser! There is but one Godhead over against the one humanity. They are linked by one Mediator Who is both God and Man. The case in which "God and man" appear is the objective genitive, hence the Mediator is for both God and man. He can legitimately represent both! Christ's oneness with the human race is forged by the words "Himself Man" for the word "man" appears in the emphatic position of the sentence. Christ's true manhood must never be ignored.

NOTE: God's way for all men is Christ! It is through Christ or it isn't thru anyone!

3. His work for all. v. 6.

God has not designed a plan of salvation for one ethnic group and another plan for a different ethnic group. He has one for all! How is this outlined? Study the Word!

- a. Gift of self. That Christ was pre-existent is clearly taught with this phrase. He was from all eternity and in a point of time delivered Himself in behalf of all (cf. John 10:18). Not only is His pre-existence taught here, but the fact of His total commitment. He gave Himself in both death and life. This is a thrilling statement and should ever be recalled (cf. Romans 6:23).
- b. Ransom for all. Christ's gift of self was in fact a ransom. The whole idea of the Kinsman-Redeemer is brought into play here (cf. Book of Ruth). To fulfill this type, our Lord has to be a Kin with man. He had to possess the ability to redeem (being God He could). Finally, he had to be willing to redeem with a price paid (this He did at Calvary). The word used for "ransom" has latent in it the idea of substitution. This cannot be ignored (cf. Mark 10:45).

It must also be a thrill to a child of God to see the use of the preposition "for" in this text. Another word could have been used, but the Spirit of God selected this one to show that Christ's ransom was not mere substitution, but with the added touch of advantage and benefit. Hallelujah! God did this in Christ for everyone. This is one of the basic reasons for praying for