

# 1 Timothy 2.1-2 Prayer in Public Worship

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[ 0 : 0 0 ] We're in 1 Timothy chapter 2, and there's some questions we're going to have to work through. So I'm going to pose some questions for you to think about now to get the orders in play as we work through this chapter.

But one question, which hopefully you already have the answer for, is does God have a longing that is frustrated? Is God a type of being that desires for something to come about, but that desire gets frustrated by something that is beyond his control?

And when we think of the impact in which governing authorities have on the church and on Christians, we need to ask that question because we understand from Scripture what God's will is for the church and that God does protect the church.

But yet, as we read earlier in Acts 14, as well as in the context of our passage before us today and in the context of the church today, the church is persecuted.

So does God have a desire for the church in which his desire gets frustrated, or his desire is frustrated, contrary to his will outside of his power?

[ 1 : 2 9 ] And when we think about Saul of Tarsus, Paul, who wrote 1 Timothy, when he gives himself as an example or as a pattern, as gospel demonstration, he tells us about what he was like before he was saved.

And in Acts 8 and 9, we have narrative explaining that. And we know that Paul was breathing threats and murder against the church.

And God is the God who has created all things, maintains all things, upholds all things, and governs all things. It's not just that God has created everybody that ever exists.

The idea that a deist would hold to would be that God created and then made it so it could self-sustain and sat back as an uninvolved. That's not the God of the Bible. That's not the God of Christian worship.

But God upholds all of his creation through every successive change in time that we experience.

God is eternal and acting and upholding all of his creation throughout all of time.

[ 2 : 3 8 ] So when you think of Paul, who was breathing threats and murder against the church, for him to breathe out those threats, his inhaling is the mercy of God that he's still alive.

Each breath that we take, I think it was Thomas Watson said, that every breath we take is the mercy of God. We're breathing in the mercy of God. So God is upholding the very life which requires God's upholding the life to inhale in order to exhale threats and murders against the church.

So does God have a longing that is frustrated when governing authorities persecute the church? Is imperfection attributed to God?

And is God stripped of his perfections in scripture? What I mean by that is this. There are, when we take all of scripture, and if we take all of scripture that speaks about who God is, about his essence, his perfections, his attributes, his being.

And we systematically develop our doctrine of God based on what scripture says of who God is.

And then we also look at ways in which it describes how God acts towards people.

[ 3 : 5 5 ] It's articulated according to the perspective of creatures. Now here's the thing, is that we are not God, so we cannot understand God on the same level that God understands himself or that God is.

So our knowledge is not a one-to-one knowledge of God. It can't be because we are creatures. And there is a divide there. God is other than us. So even if we had a perfect, creaturely knowledge of God as he reveals himself to be, it's still not a full understanding of who God is because we don't have the capacity to do so.

Furthermore, God's glory far surpasses any word that our language can come up with. So our language fails us to be able to sufficiently articulate the glory of God.

So there's those two problems that we have as creatures. So when scripture speaks in regards to how God acts towards us as creatures, it describes it, articulates it in a way according to those who perceive it, namely creatures.

So understand that scripture is analogical to what accommodate us in our creaturely perspectives.

[ 5 : 14 ] So when we come across texts that describe how God acts towards people, what do we do with the texts that describe who God is?

Do we forget about it? And do we isolate a single text to try to develop a doctrine that is contrary to all of scripture? Or do we take that with us? I don't think it's by coincidence that as Paul starts to talk in a manner that's perceived according to creatures, he just recently told us something about God. If you remember the doxology, he erupts into a doxology praising God. He tells us some things about God. The King eternal, immortal, invisible, God who alone is wise.

He reminds us of the very essence of who God is. So that's fresh in our minds as we then take that with us, our understanding of God, that God is eternal.

God is not temporal. God does not have to wait for events to come in order to then have to think about what he's going to do and react. God is eternal. God is in all parts of time.

[ 6 : 22 ] God fills all space and time in one eternal, perfect act. So, there is accommodation in the language so that we as creatures can understand according to the language which we understand.

But God is other than us. We're going to look at 1 Timothy 2, 1-7 as one section, but we're going to divide it into two parts.

And today we're just going to look at the first part, the first part being verses 1-2. So, this first part of verses 1-2, we will see that God is not frustrated by evil earthly powers.

And in light of this, how we as the church are to respond. Okay? So, I'll word another way is that from our text, we will see that when wicked earthly powers persecute the church, that in light of this, God has not been frustrated.

And how are we as the church to respond in these situations? Okay? So, let's take a look. We'll read 1 Timothy 2, and we'll read all of 1-15.

[ 7 : 36 ] 1 Timothy 2, 1-15.

For there is one God and one mediator between God and men, the man Christ Jesus, who gave himself a ransom for all to be testified in due time, for which I was appointed a preacher and an apostle.

I am speaking the truth in Christ and not lying, a teacher of the Gentiles in faith and truth. I desire, therefore, that the men pray everywhere, lifting up holy hands without wrath and doubting, and like manner also that the women adorn themselves in modest apparel with propriety and moderation, not with braided hair or gold or pearls or costly clothing, but which is proper for women professing godliness with good works. Let a woman learn in silence with all submission.

And I do not permit a woman to teach or to have authority over man, but to be in silence. For Adam was formed first, then Eve, and Adam was not deceived, but the woman being deceived fell into transgression.

Nevertheless, she will be saved and childbearing if they continue in faith, love, and holiness with self-control. Dear Lord, we thank you for your word. We thank you that we have before us divine testimony.

[ 9 : 28 ] We pray that you would help us as we look to your word, that we would have the spiritual presence of Christ by your word and spirit, in the preaching of the word, in the hearing of the word, in the understanding of the word, and that you would grow us in our knowledge of truth, and that you would lead us into all truth.

Pray, Lord, that you would use even me in the preaching of the word to accomplish your purposes, that you would build your church, that you would build your church, out of fire of the saints, and advance your kingdom.

I pray this in Jesus' name. Amen. Now, this larger section of verses 1 to 7, divided up into two sections, the first section being verses 1 to 2.

And in these two verses, Paul shifts. He makes a shift. He was previously addressing the false teachers, the counterfeit teachers, and their misuse of the law.

But the law is good when it's used lawfully, the right use of the law. The distinction between law and gospel. Paul has a gospel demonstration, and the gospel is necessary for salvation.

[10:37] And addressing these false teachers, establishing authority. And then he charges, again, he resumes his charge to Timothy, to stay the course in the conflict, the spiritual warfare, and contending against false teaching.

So then here, Paul makes a shift. And he shifts his focus to church order in God's household, prioritizing prayer.

Okay? So in these two verses, Paul shifts his focus to church order in God's household, prioritizing prayer. Now, you probably remember that I made a recommendation, and I said, I'm going to recommend a couple of passages to memorize as we work through 1 Timothy.

And I recommended memorizing 1 Timothy 1.15. And if you have that down pat, and you're ready for another one, then as we make a shift, as Paul shifts, makes a shift in this part of the letter, I'm going to recommend another verse, and you probably know what's coming.

But I'm going to recommend 1 Timothy 3.15. I'll memorize that as we work through the rest of 1 Timothy. So, 1 Timothy 2.1-2, Paul shifts his focus to church order in God's household, prioritizing prayer.

[11:59] So he deals with prayer and public worship. So we're going to see priority of prayer and public worship, the purpose of prayer and public worship, and the posture of Christians in prayer and public worship.

So priority, purpose, and posture. First of all, priority. The priority is prayer. Starting in chapter 2, verse 1.

Therefore, I exhort, first of all, that supplications, prayers, intercessions, and giving of thanks be made for all men.

Now, notice that this is of great importance. He is setting a priority, saying, this is of great priority, of great importance. I exhort, first of all, that supplications, prayers, intercessions, and giving of thanks be made for all men.

As well prepared as a sermon could be, or as well articulated as a liturgy could be, if it is absent of prayer, then it's lacking what is of great importance.

[13:13] The priority of prayer and public worship is of great importance. corporate, evangelistic prayer with a goal. And that goal is not just local.

That goal is global, which we'll see with this whole greater section of verses 1 to 7, that that goal for corporate, evangelistic prayer is global in range.

Notice what it says at the end of that section, at the end of that verse, sorry, be made for all men.

Now, we want to rightly understand, who is all men?

We are to pray for all men. Who do you think he's saying we are to pray for? By all men, is he saying that we should pray for each and every individual person that exists?

Are we to grab a copy of the phone book for every single city and go through every name and then take that name and look it up in Facebook to see if they have a family so that we can pray for them and their family by name?

[14:21] Is he saying we are to pray for each and every individual person? Or is it something else? No, when he says pray, that prayers be made for all men, he's not speaking individually, but collectively about all kinds of men or of all manner of men.

In other words, not just for the Jews, the Jews and Gentiles. And then as we see, not just Jews and Gentiles in the church, but with a global range, all manner of men.

That includes even the oppressive enemies of the church, such as Nero. We see a lot of oppression from governing authorities against the church.

When we read in Acts 14 earlier, we saw governing authorities causing oppression and persecution against Paul. And in this era of 1 Timothy, Paul wrote it approximately AD 62 to 64.

During that time, Nero was in power. And while Nero was in Rome, Ephesus was governed by Rome. And Nero was oppressing the church.

[15:47] And if you know anything about Nero, he was a monster. And while the persecution increased after this time frame, even Nero would fall into the category of all manner of men in which is to be prayed for.

We know that because of what continues. Therefore, I exhort, first of all, that supplications, prayers, intercessions, and giving of thanks be made for all manner of men, or sorry, for all men, for kings

and all who are in authority.

In public worship, there is a priority and it's great importance for the church to pray for kings and all who are in authority. So what are these prayers to look like?

Well, what he describes is supplications, prayers, intercessions, and giving of thanks. And what these words mean, or maybe a fuller meaning in which they're translated into the words we have before us, supplications is an entreaty, an entreaty before God.

The word that we get prayers out of is a general word for prayer. Intercessions is petition and appeal. And giving of thanks is obviously expressions of gratitude.

[17:01] So the church and public prayer is to give entreaty, general prayers, petitions, appeals, and expressions of gratitude for all manner of men, not excluding those who are in governing authorities.

And when the context of when this is written, it's not like these governing authorities were pro-church. It's not like the governing authorities were trying to help the church. They were against the church and they were oppressing the church.

So it doesn't necessitate the cooperation of the governing authorities to make these prayers for them.

What further would make it difficult in this time is the worship of emperor worship, the Roman emperor.

It was a time where the emperor would exert himself as being a god and they were to worship him as a god.

[18:02] And Nero also did this. So that would make it even harder to pray for someone such as Nero who put himself forward as a god who is to be worshipped as a god and was fiercely oppressive towards the church.

And by way of tradition, we believe that Paul, who wrote 1 Timothy, was martyred under Nero. And it is this context that Paul writes that we are to make all, we are to pray for all men, for kings and all who are in authority.

So I want to go through some of what other scripture says about the place of authority, governing authorities, and our response to them. In 1 Peter 2, 13-14 it says, Therefore submit yourselves to every ordinance of man for the Lord's sake, whether to the king as supreme or to governors as those who are sent by him for the punishment of evildoers and for the praise of those who do good. So looking generically at the place of governing authorities is that they have authority as ordained by God and they are sent by God for a purpose. They have a duty to punish evildoers and to praise those who do good.

So in general, the position or the authority which is given by God for governing authorities we are to desire and we are called to submit to them. And the duty which they have is to punish evildoers and praise those who do good.

[19:40] Now, we are in a fallen sin-cursed world and our governing authorities isn't Christ so there will not be perfect governing authorities and we will be able to find every reason to not like governing authorities but we are called to submit to them not because of how magnetic their personality is or because we agree with everything in which they say but because they are sent by God.

They are sent by God as a servant of him to punish evildoers and to praise those who do good. So we want that. We want evildoers to be punished. We want those who do good to be promoted and to be praised.

John Calvin wrote, Accordingly, seeing that God appointed magistrates and princes for the preservation of mankind, however much they fall short of the divine appointment, still, we must not on that account cease to love what belongs to God and to desire that it may remain in force.

That is the reason why believers in whatever country they live must not only obey the laws and the government of magistrates but likewise in their prayers supplicate God for their salvation.

He then goes on to say, It is our duty, therefore, not only to pray for those who are already worthy, but we must pray to God that he may make bad men good.

[21:11] Then further on, Calvin says, It is the wrath of God that renders magistrates useless to us. We know that when a people, a society, has been so given over to their sin that the wrath of God becomes evidence in giving them over to their sins as well as the cessation of those whom are servants of God punishing those who do evil and promoting those who do good.

God so we're starting to see I think a bigger picture of in the realm of civil authorities and the realm of the church seeking to advance the gospel that each has a duty and when each does their duty it is beneficial.

So the state, when I say the state I refer to governing authorities whatever that governing authority may be in that local setting. the state or governing authorities is also described in Romans 13 actually we'll look there but these governing authorities are God ordained authorities so let's turn there now keep your finger here we will return to 1st Timothy 2 but flip over with me to Romans 13 and we'll we will read verses 1 to 3 sorry 1 to 4 so remembering that governing authorities belong to God and are sent by God Romans 13 1 to 4 let every soul be subject to the governing authorities for there is no authority except from God and the authorities that exist are appointed by God therefore whoever resists the authority resist the ordinance of God and those who resist will bring judgment on themselves for rulers are not a terror to good works but to evil do you want to be unafraid of the authority do what is good and you will have praise from the same for he is God's minister to you for good but if you do evil be afraid for he does not bear the sword in vain for he is God's minister an avenger to execute wrath on him who practices evil now we went over the right use of the law that the law is good and when there is a lawful use of the law we saw the threefold use of the law and the first use of the threefold use of the law is restraining evil in society because mankind being made in the image of God has God's natural law imprinted within us on our hearts

God's moral standard is written within us and as such those whom are governing authorities recognize what is right and what is wrong because it's inscribed innately within and then laws are enacted in order to enforce in order to punish those who do evil and to promote doing of good so governing authorities are God ordained authorities to punish evil and to promote good and when they do this when this is done this will make the Christian life more peaceable why do you think that is why do you think the Christian life will be more peaceable because if the governing authority who is God's servant to punish the evil does not punish evil and evil becomes not only normalized but then approved and expected what's contrary to that godliness holiness so if wickedness is then practiced and normalized and approved and expected then godliness becomes inappropriate godliness then becomes that which is seen as wrong and godliness becomes punished and the church is to seek to live a life of godliness and peace in order to further the advancement of the gospel the commission which was the great commission was given to the apostles and is fulfilled by the church and taking the gospel to all ends of the earth to preach the gospel making disciples baptizing them and continuing to teach them all that

Christ commanded so there is within the mission of the church advancing of the gospel and living godly lives there is a benefit to having wickedness suppressed by governing authorities the more that evil is permitted in society the more that godliness is hated and we see that this has a direct relation to the rest of what this greater passage speaks to so while verses 1 to 2 we see the will of god and as it pertains to governing authorities the rest namely 3 to 7 we see it speaks to the will of god as it pertains to the advancement of the kingdom the spread of the gospel the salvation and the work of salvation the more that evil is permitted the more that godliness is hated so we are to pray for governing authorities and you might say but you don't know what I know about my government or you might say well what about those churches where the government is actively persecuting or killing churches or killing Christians or imprisoning those who are

[ 26 : 58 ] Christians what about them are they to pray for their churches in 1st Peter Peter says that Christians are exiles in this world or elect exiles and in the times of the old testament Israel was to be a people under god in a geographic location an ethnic people living under god but as we know they sinned they broke the covenant and god gave them over to their enemies Jerusalem was destroyed the temple was destroyed they were taken as exiles and as exiles what what was their what was their their posture to be as exiles were they to pray for the governing authorities which took them as captives of war and as exiles well Jeremiah 29 7 says to them as exiles seek the peace of the city where I have caused you to be carried away captive and don't overlook some of the details in this who has caused it to happen is it

Babylon is it Assyria is it the kings of Assyria who has caused it to happen God has caused it to happen seek the peace of the city where I have caused you to be carried away captive and pray to the Lord for it even Israelites being led as captives into a foreign land are to pray for the peace of that city pray to the Lord for it for in its peace you will have peace peace so as Christians if we as exiles in a world that hates God are in a society which is oppressed by the society which is not

punished for doing wicked or a government who does not promote the doing of good what are we to do well our priority is prayer and to pray to seek the peace where God has caused us to be and that in its peace we will have peace so if a governing authority is oppressing

Christians and persecuting the church what effect would it be to get mad and to yell and to swear and to curse do you think if we did that then the governing authorities would be like oh man they're really upset maybe I did the wrong thing maybe I should help them out no that's not what's going to happen when that happens the natural response is to just make the wall even thicker or even higher rather turn to God who turns the hearts of kings who turns the hearts of kings it's God so we are to turn to God who turns the hearts of kings proverbs 21 1 the king's heart is in the hand of the Lord like the rivers of water he turns it wherever he wishes so another important question which applies in this verses one to two and I'm also going to ask it again in the next section in verses three to seven then why pray it's kind of a it's

God's God's! God's will we can explain it in two different ways remember how I said that God is other than us and as creatures we don't we don't we don't have a comprehensive understanding of God as God because we are not God we can't relate to God we're creatures so also we don't understand God's secret will or God's sovereign will but we understand God's preceptive will so God's preceptive will his precepts or his legislative will so God legislates what his will is for example it is God's will that we do not commit murder and that's one of the ten commandments you shall not commit murder but yet

Christ was murdered and that was God's will so God wills that murder is not to take place but yet God willed for Christ to be murdered so we need to make the distinction between God's secret will all things that come to pass God has willed that to happen but we do not know God's secret will for example all who will be saved we do not know that but we don't have to know that in order to pray for the salvation of all people we don't have to know that for God's commission to preach the gospel we don't need to be God in order for us as creatures to do our duty which God has called us to so also with prayer we don't know God's secret will that he has decreed of what will happen but we don't need to know it in order to pray in fact that's why we should pray because of God's preceptive will God's legislative will

[ 32 : 35 ] God has told us to pray God has in his word commanded us to pray so we pray because it's God's will that we pray and sometimes God burdens us with things that he is going to happen so that we pray for it and in praying for that glorify him all the more and take great delight in when he accomplishes his secret sovereign will so it's God's preceptive will that the church should grow and be protected but it's God's secret will that the church should undergo persecution at times just as it was God's preceptive will that murder not occur but it was God's secret will that Christ was murdered for the salvation of sinners so that brings us to our second point the purpose of prayer and public worship is that the church may lead a quiet and peaceable life we are called to pray

God has a reason for it and the purpose of prayer or one of the purposes of prayer and public worship is that the church may lead a quiet and peaceable life so our second point is the purpose of prayer and public worship and that's peace that we may lead a quiet and peaceable life it's not biblical for Christians to go around looking for ways to create conflict we're not called to create conflict where it doesn't already exist rather we are called in scripture to pursue peace we are to pursue a quiet and godly life now this doesn't mean silence in all situations Timothy was charged to confront false teachers because it's the conflict which had been brought to him so we are to be prepared for the battle that comes to us and we are to use lawful means available to us that's probably a bigger conversation for another time but when governing authorities violate the law if a governing authority was to commit murder the law is there in place and there are those there who enforce it and it is to be used against all of those who violate the law means and

Paul even appeals to lawful means available to him in the narrative of his story so it doesn't mean silence but we are to be prepared for battle that comes to us living a life of peace doesn't mean pacifism that we are to avoid conflict at all costs because verse Timothy in chapter one Timothy is charged to stay the course and in conflict to confront false teaching and to stop it but we are to put off quarreling we are not to be quarrelsome by nature and seeking out ways to be quarrelsome or to create conflict in proverbs 17 14 it says the beginning of strife is like releasing water therefore stop contention before a quarrel starts also in Titus 3 2 it says be subject to rulers and authorities to obey to be ready for every good work to speak evil of no one to be peaceable gentle showing all humility to all men and 2

Timothy a little bit further on a servant of the Lord must not quarrel but be gentle to all and 1 Thessalonians 4 11 aspire to lead a quiet life to mind your own business and to work with your own hands now in this text what it means it doesn't say you have to have calluses on your hands in order to be living a godly life rather it says if you are a father if you are a mother put your energy and focus into that calling if you have a job what that job is put your energy and focus into that rather than neglecting the things which are before you that

God has called you to in order to be caught up in the things which really are not our calling so to mind your own business and to work with your own hands if I was to neglect my calling as a father if I was to neglect my calling as a husband and my vocation so that I can respond to every comment on Facebook that I see to cause quarrels there and I'm not pouring my focus and my energy into being a husband and to being a father or to my vocation that I'm not doing what this text whatever your field or role or priority is give that your focus and energy and Hebrews 12 14 says pursue peace with all people and holiness so that brings us to our third point a pious posture of the church will go against the grain of culture and compliment the church's mission so a pious posture of the church will go against the grain of culture and compliment the church is mission so the third point is posture and a posture of the church prayer and corporate worship is piety or right conduct we've seen right doctrine and we've seen right conduct orthopraxy piety is right conduct or [ 38 : 52 ] I just slipped my mind but right conduct says a quiet and peaceable life in all godliness and reverence what I was trying to say was doctrine according to godliness so a quiet and peaceable life in all godliness and reverence so what is piety piety is godliness and dignity of a life of devotion and worship to God devotion and worship to God in all that we do piety is the fruit of union and communion with Christ we can't expect to live a godly life if we don't have union with Christ or if we don't have communion with Christ and we can't have communion with Christ without being united to Christ we are not called to redeem culture this is something that we may see different movements in our age which believes that we are to redeem culture we're not called to redeem culture what we're called to is that the church's commission is to advance the kingdom of Christ in the midst of a wicked culture in our sin cursed world culture will be against God and organized against God and given over to wickedness but in this world we are to the church's commission is to advance the kingdom of Christ not to redeem culture itself and piety is going to go against culture piety is going to go against the grain of a culture which is given over to autonomy and doing what I want and not regard in no regards to what God wants and a life of piety will be different than culture so if as a Christian your life looks no different than the culture around us it's probably not a very pious life a life of piety will be different than a godless culture piety is in dignity honesty and godliness so to sum it up

Christians are to be blameless if we are just like the culture and if we are acting out in violations of the natural law with a culture that hates God then the message of the gospel will have very little weight but in piety in living a quiet and peaceable life in all godliness and reverence we seek to be blameless that when the culture or the world hates the message that we preach they can't point at us and attack us because of who we are it merely just comes down to the fact that they want to be autonomous and hate God so we are to live a life that doesn't discredit the message but trusts in God's sovereignty governing authorities are according to God's purpose specific governing! authorities a specific person is according to God's purpose and wicked authorities are in power and their being in power is according to God's purpose therefore we are to pray so some concluding uses why does political upheaval or persecution or bad rulers occur before God if God is everywhere and God fills all space and time and God is all powerful and God desires salvation and God desires his will to be done then why does political upheaval occur why does persecution occur why are there wicked rulers why does this happen before God has God been thwarted we don't believe in dualism that there are two equal powers at war against each other we don't believe that we believe that God is almighty and everything else is created and upheld by God so God has not been thwarted when the church is persecuted has God been frustrated God has not been frustrated so the follow up question to that is how sound is your doctrine of God I think that's why Paul before he gets into this when he erupted into that doxology king eternal immortal invisible God who alone is wise he reminds us of a proper doctrine of God when we then enter into the realm of time and we see oppression of the church so how sound is your doctrine of God and what are we supposed to do with that doctrine of God do we just put it on the shelf or put it away in a cabinet we bring it with us and we apply it to our circumstances second of all why pray because

prayer changes us you can't hate the one in which you pray!

[ 43 : 58 ] for if there is a monster in power like Nero was a monster we can pray that they be replaced if we have a monster who is in power we can pray that they be replaced and there's nothing wrong with praying for that but they will most likely be replaced by someone who is the exact same or possibly worse but if they are saved then that governing authority is by divine intervention now for the church rather than against it and you might think well I don't want that person to be saved they don't deserve to be saved they don't deserve the blessings of salvation of grace and we could say the same thing Saul of Tarsus who was breathing threats and murder against the church but yet by divine intervention he was saved and was then for the church instead of against the church so imagine if those in our governing authorities became for the church by

God saving them for God's desire that all manner of men to be saved enemies of the church are not excluded even the chief of sinners John Gill wrote that prayer should be made to him for them that he would either convert them and bring them to the knowledge of the truth that they now persecuted or at least so dispose their hearts and minds that they might leave off to persecute and so saints might live peaceably under them enjoy the religious liberty and be encouraged in their moral conversation and finally prayer for governing authorities with the purpose of Christians living peaceable lives with freedom to have purity of worship and preach the gospel that all men that all manner of men irrespective of race or status may hear the gospel I hope you see the connection because that's where this text is going in verses three to seven the second part of it that all manner of men may hear the gospel which is the power of God to salvation and in the posture of godly piety that doesn't discredit the message for this is good and acceptable in the sight of God our savior who desires all men to be saved and to come to the knowledge of the truth and this is why we have such a high view of the preaching of the gospel the necessity of the preaching of the gospel because somebody who has never heard the gospel and dies without hearing the gospel they're not saved based on the light of nature the gospel is necessary for salvation so that's why we're so concerned about missions that's why so concerned about the advancement of the gospel so that lost sinners in the misery of sin can hear the gospel can hear that there is hope for those who are dead in salvation can hear that the son of

God came in human form perfected obedience suffered and died as a substitute was raised ascended on high and is seated with all power and authority and will return this is required for salvation and that is why we as the church want the gospel to be spread so we should pray that our mission can be done in peace so we are called to prayer for this is good and acceptable in the sight of God our savior who desires all men to be saved and to come to the knowledge of the truth let's pray