

# Mediation, Mission & The Mediator

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Date: 30 April 2017

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[ 0 : 00 ] But if we could, with the Lord's help, and the Lord's enabling, we could turn back to that portion of scripture that we read.

1 Timothy chapter 2. 1 Timothy chapter 2. And I'd like us just to look at the first six verses of this chapter.

But if we just take as our text the first two. 1 Timothy chapter 2, verse 1. Paul says, First of all then, I urge that supplications, prayers, intercessions, and 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.

The relationship between the church and the state has always been an interesting one. Because there has always been this tension as to how much say and how much influence either party should have in one another's business.

Should the church tell the state how to govern? How to govern a nation? Or should the state tell the church how to worship God and live lives that are honouring to God?

[ 1 : 28 ] There's always been this tension between the church and the state. But throughout the Old Testament, as you know, the nation of Israel, the nation of Israel was ruled and it was governed by the laws of God.

Israel was what you could call a theocracy in which the church was the state. Israel was a theocracy in comparison to what we call today, we have a democracy.

Because in a theocracy, God's law is sovereign and he rules and he reigns in all things. But in a democracy, the government's law is sovereign and it rules in the interests of the people, in fairness and equality.

Which everyone has a say and everyone is heard and everyone is equal and there's no discrimination. And sometimes that works in the favour of the church but unfortunately in the day and generation that we live in, more often than not, it doesn't.

And since the birth of Jesus and down throughout the centuries, there has been this tension between the church and the state. Because the church, it's ruled and it's governed by the kingdom of God and the laws of God.

[ 2 : 37 ] In which the Lord Jesus Christ, he is the king and head of the church. But the state, and our state in particular, it's governed by a democracy.

It's under the rule and oversight of our sovereign, Queen Elizabeth. And tensions arise when either party begins to interfere. And that was the case for the free church over 170 years ago.

Where in May 1843, over 450 ministers, they left the established Church of Scotland because of the encroachment of the state upon the spiritual independence of the church.

The state were intruding upon the church by a system that was called patronage. In which the landowners, those who owned the land roundabout, they paid the minister's wage.

They paid for the manse. They paid for the upkeep of the church. And because of the state, they had the authority to insist that this minister went into this parish, irrespective of what the congregation said.

[ 3 : 41 ] And irrespective of the fact that he was converted or not. And there were many ministers at that time in the 19th century who stood in pulpits who didn't preach the gospel. And that's much like today.

And this is why as a denomination we place such an emphasis upon the call and the call of a minister. Because in the disruption in 1843, when the free church left the Church of Scotland, it was all because those who left the church, they believed that Christ is the king and head of the church, not the monarch and not the state.

And that's why we're called the Free Church of Scotland. We're free from state control. Because we believe that as Christ's church, our doctrine, our government, our discipline is to be interpreted by the word of God and not the laws of the land.

And God's word is to be interpreted and taught and implemented by those who hold office within the church courts rather than those within the civil courts. But even though the church and the state are not to be, they're to be governed independently of one another, they should seek help of one another for the Christian good of our nation.

But the church also has a responsibility to the state. And this is what we're coming to. The church has a responsibility to the state because in this passage we're reminded that our responsibility to the state is to pray for those who hold positions of authority.

[ 5 : 15 ] We have a duty to pray for those who govern our nation at national level and at local level. And with, well, the local elections this week and then the general election now being called for the 8th of June, you know, I believe that it's fitting for us to remind ourselves of the church's responsibility in not only voting but also in praying for those who are elected to serve our nation both locally and nationally.

And I'd like us just to consider the first few verses of this passage under three headings. Mediation, mission, and the mediator. Mediation, mission, and the mediator.

So if we look first of all at mediation, look at verses 1 and 2. Mediation. Paul says, first of all then, I urge that supplications, prayers, intercessions, and 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.

Now, the letters of the apostle Paul to both Timothy and then to Titus, these letters, these three letters, they've often been termed or described as the pastoral epistles.

And they're pastoral because Paul wrote them to two pastors, Timothy and Titus. And they were serving both young men who were serving in the ministry and they were serving the Lord in different places and in different contexts.

[ 6 : 48 ] Because Timothy was a minister, you could say, in an urban charge. He was in the city of Ephesus. And then Titus, he was called to a more rural charge.

He was in a rural context on the Greek island of Crete. But these pastoral epistles, Timothy and Titus, they were known as epistles because they were letters of instruction and guidance.

And what we see in these pastoral epistles is that the experienced Paul, Apostle Paul, he passes on his pastoral wisdom and his understanding to these two young men.

And, you know, that comes across so clearly as Paul's pastoral heart, as he recognises that as this Christian mentor, he must instruct and encourage and push gently these servants of the Lord in their endeavours of church leadership.

And even though both Timothy and Titus, they had two different ministries. One was in a city, one was on an island, and yet they had the same purpose. The same purpose that we have today.

[ 7 : 54 ] The purpose of bringing Jesus Christ into every situation and into every conversation in order to further the kingdom of God in this world. And so Paul, he writes this first pastoral epistle to Timothy.

This pastoral letter of instruction and guidance. And he encourages Timothy to stand firm and to continue in the faith and to continue to preach sound doctrine.

Because, and he says that because at that time there were many false teachers who were teaching false doctrine and they were leading the people astray. But despite all the opposition and discouragement, Paul is encouraging Timothy to keep fighting the good fight of faith.

And with that, Paul gives Timothy instructions and advice to teach the Christians in Ephesus so that they will implement this teaching in their lives.

And Paul highlights, he highlights various issues such as, we read that, the role of women in the church. He highlights the qualification for elders and the qualification for deacons.

[ 8 : 59 ] But Paul also emphasizes Timothy's personal responsibility. And he says to Timothy, you need to guard your own heart and your own life.

He says in chapter 4, near the end of chapter 4, in verse 12, this is what he says to Timothy. Let no one despise you for your youth. But set the believers an example in speech and conduct and love and faith and purity.

Until I come, devote yourself to the public reading of scripture, to exhortation, to teaching. Do not neglect the gift you have, which was given you by prophecy when the council of elders laid their hands on you.

Practice these things. Immerse yourself in them so that all may see your progress. Keep a close watch on yourself and on the teaching. Persist in this, for by doing so you will save both yourself and your hearers.

Paul's pastoral heart is that both Timothy and the congregation in Ephesus will progress in their faith. And they will continue to serve the Lord where they are.

[10:04] But you know what's interesting is that Paul says that the first port of call. The first port of call as the church of Jesus Christ in the world, he says it's not to ensure that there are deacons or elders in place.

It's not even to ensure that you're a good preacher, he says. Paul says our first port of call is to pray. The first port of call is to pray. He says it in verse 1.

First of all then, I urge that supplications, prayers, intercessions and thanksgivings be made for all people. Paul exhorts and he encourages and even pleads with Timothy and his congregation that they will pray for everyone in general, but particularly those in authority.

And what Paul is saying is, Timothy, whatever else you do in your ministry, whatever else you're going to do during a church service, prayer must be given the utmost priority.

You must emphasise the importance of prayer in the life of an individual Christian and in the life of the church. Because as the church of Jesus Christ in the world, you have a responsibility to the state to mediate on their behalf for them and for all people everywhere.

[11:26] You have to pray for them. And you know, Paul's teaching, it's so relevant to us and it's of the utmost importance. Because whatever we do in the name of Christ as individuals or as a congregation, whether it's worship or preaching or Sunday school or the parent and toddler or Christianity Explored or outreach, whatever it is we do in the name of Christ, prayer must be the priority.

Prayer as individuals and as a congregation must be our first port of call. You know, we had John Burney preaching this morning from the Slavic Gospel Association.

And as many of you know, the motto of the Slavic Gospel Association is much prayer, much power. Little prayer, little power. And it was Spurgeon, you know Spurgeon, he stressed to his congregation the importance of prayer.

He regarded the prayer meeting, he called it the engine room of the church, because without it nothing would happen. The Lord would not bless the work of the gospel without the prayer of the Lord's people.

And Spurgeon stressed to his congregation, he said that we shall never see much change for the better in our churches till the prayer meeting occupies a higher place in the esteem of Christians.

[12:50] And you know, if Paul had to stress the importance of prayer in the first century, and Spurgeon had to stress it in the 19th century, he had to rebuke Christians in his parish for not attending the prayer meeting, then you could say, well, nothing has changed.

Because it's the same in the 21st century, and the emphasis is still the same. Prayer needs to be our priority. And the prayer meeting needs to occupy a higher place in the esteem of Christians.

And if you're not a Christian, you are welcome to come. It's open to everyone. The prayer meeting is for everyone. It's a place to come and pray. And you know, is it not the case that we would be willing to put anything and everything aside and put it before going to the prayer meeting?

We'd put all the other barriers in the way and say, well, I'm busy doing this, I'm doing that, I'm doing this. We'd have all the other activities and go to all these other activities within the congregation or out with the congregation. We'll prioritise them in our diary before the prayer meeting.

But Paul is exhorting us and he's encouraging us and he's actually pleading with us. And he's saying that prayer, both privately and corporately, is to be our priority.

[14:09] First of all, then, I urge that supplications, prayers, intercessions and thanksgivings be made for all people. And you know, with this, we ought to see that Paul is specific when it comes to prayer.

He's specific. He doesn't generalise it because he uses four different words to describe prayer. Supplications, prayers, intercessions and thanksgivings.

And the words which Paul actually uses here, he's portraying to us the idea of coming into the presence of a king. With a petition.

That's what he's, he's literally, he's giving to us this idea of coming through the doors into the king's palace. Into the throne room of the king. And handing the king a petition.

And, well, that's essentially what prayer is. The catechism says that prayer is an offering up of our desires to God that are agreeable to his will in the name of Christ.

[15:13] With confession of our sins and thankful acknowledgement of his mercies. But, you know, what we see here is that Paul uses these four different words. And the first word, Paul is throwing attention to the content of the petition.

The first word is supplications. And it's the content. Because the petition, it's a supplication. It's a request to God. And Paul is saying that our requests are to be specific.

They're not to be general requests about people and about ourselves. We should ask the Lord for specific things. Things that worry us. Things that concern us.

Things that we desire. And we should pray specifically for them. Specifically for others. And name them before the Lord. Name them.

Our family. Name our family. Our friends. Our church. Our work colleagues. Those who are ill.

Those who are bereaved. Those who are troubled. Those who are facing different situations.

[16:15] And even those in positions of authority. We are to be specific. We are to name them before the Lord. And we are to ask the Lord for many things.

For forgiveness. For help. For guidance. For direction. For blessing. Our supplications are to be specific. And you know the wonder of what prayer is.

Is that we can ask the Lord anything. And we can speak to the Lord at any time. Anywhere. And he will hear us. We can speak to him about the biggest concerns in our life.

Or even the smallest issues that we may think are trivial. And insignificant. And yet we're to bring everything to the Lord in prayer. We're to be specific.

If he knows everything that's going on in our life. Why aren't we specific? Our supplications and our requests are to be specific. But Paul says. I urge that supplications, prayers, intercessions and thanksgivings be made for all people.

[17:15] And so. If you can put it this way. Supplication is the petition in your hand. Going to the King. The supplication is the petition. The request itself. But prayers, intercessions and thanksgiving.

That's the manner. In which you approach the King. That's what he's saying. Because the word prayer. It highlights that we are to approach our Heavenly Father. In wonder and reverence.

Because he is holy. Yes he's our Father in Heaven. But we're to come before him in reverence and respect. And give him the reverence and respect he deserves.

Because he is the King of glory. So we're to come with prayers. And intercessions he says. That doesn't necessarily mean interceding on behalf of other people.

It emphasizes this access. The doors have swung open. We have access into the throne room. And we're able to enter into the presence of King. In order to submit our petition into his hands.

[18:21] And when we come into the presence of the King. When we come into the throne room. With our petition. We're to do it. Not only with reverence. But also with thankfulness. Thankfulness that we have an access at all.

We're to be thankful that we have an access to God. Because by our very nature. Which is sinful. And we're at enmity with God. We don't deserve to make a petition to God.

Let alone enter into his presence. And yet the wonder of what prayer is. Is that we can come before God. In reverence. And yet pour out our heart. To him.

And that's what the psalmist in Psalm 62. Was encouraging us to do. He says. The psalmist in Psalm 62. Was speaking about his own experience. And he said that God is my rock.

And he is my salvation. And he was saying. This is my experience. And then he says in verse 8. Therefore you people. Place your confidence in him continually.

[19:21] Pour out your heart before him. Because God is your refuge. He says. That's the promise we have. He says to. Go to the throne.

Go to the throne of grace. And you know. I love what the psalmist in Psalm 116 says. He confessed that he loved the Lord. Because the Lord allowed him access into his presence. And to bring the petition into his hand.

He says. I love the Lord. Because my voice. And prayers he did hear. I. While I live. Will call on him. Who bowed to me. His ear.

The king. Was willing. To listen to him. My friend. Whoever we are. And whatever situation we're in tonight. The wonder of prayer. Is that.

We're able to speak to the Lord about. Anything. Absolutely. Anything. And he will bow down. His ear. And listen. To our cries.

[ 20 : 18 ] And so our priority as a church. Towards ourselves. And towards others. And towards the state. It's mediation. Prayer.

Mediation. We're to pray. But secondly we see. Mission. Mediation. And mission. You see. I'll just read it. From the beginning again.

He says. First of all. Then I urge supplications. Prayers. Intercessions. And 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 saviour. Who desires. All people. To be saved.

And to come to the knowledge. Of the truth. The mission. Which Paul. Refers to. Is not the church's mission. But God's mission.

[ 21 : 14 ] Through the church. And we're to pray. For God's mission. In the world. To be realised. And established. Through the church. Of Jesus Christ. We are to pray.

That God's desire. Will be fulfilled. Because. As we read here. God's desire. Is that. Everyone. Everywhere. Will be saved.

And come. To a knowledge. Of the truth. And Paul has. Told us. That our responsibility. Is to pray. For everyone. Everywhere. The church. Of Jesus Christ.

Is to pray. For all people. Especially the state. Such as kings. And those. In high positions. Of authority. He says. The church. Is to pray.

For the state. But you know. This exhortation. That Paul wrote. To young Timothy. It was a hard. One to swallow.

[ 22 : 09 ] Hard. To accept. Because at that time. The early church. Those. Who were in authority. In the early church. Those who were in authority. They were trying. To destroy the church.

When Paul wrote. This letter. Persecution. Was growing. And the. The threat. To the church. Was growing. Day by day. This threat. To the church. And to the Christians.

Because. As you know. Much of the ancient world. It was under the rule. Of the Roman Empire. And the Roman Emperor. Emperor. At that time. Was Nero. And if you know anything.

About Nero. It's that he had this. Satanic hatred. For Christians. To the point that. I'm sure you've heard. Of the great fire of Rome. In. 64 AD.

Nero started it himself. Then he blamed the Christians. For the fire. In order to. To take the focus. Off himself. But also. To provide him. An excuse. For persecuting.

[ 23 : 06 ] All these Christians. And because Nero. Blamed the Christians. For what had happened. Persecution. Erupted. Through the Roman Empire. And Christians. They were not only.

Denied. Certain privileges. In society. But they were publicly. Butchered. And burned. Or fed. To the lions. But what often happened.

If Nero ever found out. That you're a Christian. Is that he would. Have you captured. He would. Have you impaled. On a pole. Outside his palace. And he would set you on fire. You were a lamppost.

In his garden. Because to be a Christian. In the first century. Meant that you were signing. Your death warrant. And too much. To the same extent. In the 21st century.

In some places. To be a Christian. Means. That you're signing. Your death warrant. God. And yet it's into. This awful situation. That Paul says. Pray.

[ 24 : 02 ] Pray for kings. And those in high positions. Pray for the emperor. Pray for the Roman empire. Pray for the Roman soldiers. Who are executing the persecution.

And you know. That must have been hard. For Timothy to take. Especially if his. Congregation was suffering. At the hands. Of the Romans. But Paul's teaching. It's the same teaching.

As Jesus. We all know. That what Jesus said. In the Sermon on the Mount. You've heard that it was said. You shall love your neighbour. And hate your enemy.

But I say to you. Love your enemies. Bless those who curse you. Do good to those who hate you. Pray for those who spitefully use you. And persecute you.

And you know. Knowing the situation. Timothy was facing. It would have been hard. For the church to pray. For their enemies. But you know. We have to remember. That Paul himself.

[ 25 : 00 ] He was writing this letter. From prison. And he had been imprisoned. For not only being a Christian. But for also. Preaching the gospel. And so. Paul knew what it was. To experience persecution.

But he also knew. The importance. Of praying for our enemies. Even those. Who are in authority. Over us. And the reason. Paul exhorts us. To pray for.

The monarch. The king. And those in positions. Of authority. Is because God's mission. And God's desire. Is that they too.

Will be saved. And come. To a knowledge. Of the truth. And with this. My friend. We're being encouraged. And exhorted. To petition.

Our God. And to bring before him. Our queen. And her family. We're to pray for. The queen's husband. Her children. Her grandchildren.

[ 25 : 54 ] And even. Her great grandchildren. We are. The king and head. Of the church. The Lord Jesus Christ. He calls us. To pray.

For the queen. And head. Of our state. And all those. Who serve her. Because we're to pray. For our MPs. We're to pray. For our MSPs. We're to pray.

For our local councillors. And we're to pray. For them. Specifically. Individually. By name. And. We're to pray. For our prime minister. Teresa Mayer.

Whoever the next. Prime minister. Will be. We're to pray. For the prime minister. And the cabinet. We're to pray. For the first minister. Nicola Sturgeon. And her cabinet. We're to pray. For those. Who rule in positions.

Of authority. We're to pray. That God's desire. Would be fulfilled. In their lives. That they would be saved. And that they would come. To a knowledge. Of the truth. Because as Proverbs 14.

[ 26 : 50 ] Reminds us. Righteousness. Exalts. A nation. But sin. Is a reproach. Or a disgrace. To any people. And. We need righteousness.

In the decisions. That are made. In Westminster. And Holyrood. And in Stornoway. We need righteousness. In the hearts and lives. Of those. Who serve. Under the queen. And head. Of our state.

We need righteousness. In our nation. Because it's only righteousness. That will ever. Raise our nation. Out of the ashes. And the darkness. That it finds itself in.

My friend. We need. The righteousness. Of God. And Jesus Christ. To enable. All our politicians. And our counsellors. To stand up. For the truth. And be a voice.

For the truth. We need to pray. For our politicians. Especially those. Who are professing. Christians. That they would not. Compromise. Under the pressure.

[ 27 : 46 ] Of their party. Or the media. And I'm sure. That you saw it. In this past week. The leader. Of the liberal. Democrats.

Compromising. His faith. In the teaching. Of the bible. I'm sure. You saw. Tim Farron. Professes. To be an. Evangelical. Christian. And for years. If I can.

Use the phrase. He said. That gay sex. Was a sin. But due to. Party pressure. Media pressure. He denied. His beliefs. He undermined. Scripture. And it makes you.

Sick. It makes you. Plead for the man. But what was worse. Is that he said. Proudly. And publicly. Gay sex. Is not a sin. And he's now.

A supporter. Of the. The lesbian. Gay. Bisexual. And transgender. Group. LGBT. But you know. On one level. It's so sad. To see a Christian. Fall. So publicly.

[ 28 : 42 ] Because of pressure. But you know. On another level. It's awful. To think. That our nation. It speaks like that. So publicly. And so freely. Without a thought.

Of it. To talk about things. Like gay sex. And all these things. And all the media. Wants to know. Is what position. You hold on. Homosexuality. And same sex marriage. And it's as if nothing else.

Matters to them. But you know. It's only more evidence. That Christians. Are being targeted. Because of. What they believe. And it's the beginning. Of persecution.

We've seen that. Time and time again. In the news. With the Asher's Bakery. Situation. And all these different. Situations. As time goes by. Things are. Escalating.

All the time. All the time. Which is why. Paul. Exhorts. Not only. Only the Ephesians. But also us. To pray for those. In positions. Of authority.

[ 29 : 37 ] And especially Christians. Who hold these positions. Christians. And you know. There are a few Christians. Working. In and around. Parliament. The Parliament.

Has a group. In Westminster. There's a group. Called. Christians in Parliament. And they meet. Together. In prayer. And Bible study. They have a website. It's called. Christians in Parliament. They give prayer points. For Christians. Who are in Parliament. To pray for them. And you know. What I find amazing. Is that they even run. A Christianity Explored course. In the Parliament building. Because despite. Being in the minority. All their. And all their opposition. They too. Desire. That all people. Will be saved. And come to a knowledge. Of the truth. But when Paul says. That we're to live. A peaceable. And quiet life. That is godly.

[ 30 : 31 ] And dignified. In every way. He doesn't mean. That we're to compromise. Our Christianity. And stay quiet. And seek peace. At all costs. No. Paul wants us. To prayerfully. Stand up.

For the truth. But to do so. In a dignified. And a god. Honouring way. And this means. That we should. We should write to our. Politicians.

We should write to our. Counselors. Not only to encourage them. And to remind them. That we're praying for them. But we should also. Write to them. About issues.

That affect us. Personally. Or affect the. Christian community. We're not to write. In the public forum. Just to get our. Our opinion across. Because that does nothing.

But cause division. And animosity. Against the church. But as Christians. We should seek peace. And prayerfully. Make a stand. For issues that concern.

[ 31 : 25 ] The Christian good. Of society. And in doing so. Our desire. Should be God's desire. Our desire. Should be God's desire. That all people.

Everywhere. Will be saved. And come to a knowledge. Of the truth. Because God's desire. Is that. Everyone will come. To know the truth. As it is in Jesus Christ. God's desire.

Is that everyone. Everywhere. Will not suppress. The truth. In unrighteousness. And exchange. The truth. For a lie. Or ignore the truth. Or turn away from the truth.

God is not willing. As the Bible says. That any should perish. But that all would come. To repentance. That's what Jesus said. He came not. To call the righteous.

But sinners. To repentance. And you know. For you. My unconverted friend. Do you realize this? Do you realize this. For yourself.

[ 32 : 20 ] That God's mission. God's desire. For you. Is that you will be saved. And that you will come. To a knowledge. Of the truth.

That's God's desire. God's desire. Is that you will come. To know Jesus Christ. As the truth. God's desire. Is that you will love. The truth. And believe the truth.

And obey the truth. And rejoice in the truth. And be sanctified. Through the truth. My friend. God's desire. And the desire. Of every Christian. In here tonight.

Is that you will come. To know Jesus Christ. As your saviour. That's our desire. That's the longing. That we have. That you too.

Will come. To know Jesus. As your saviour. And you know. In this last. In the last section. We're going to look at. Paul explains. How this is all possible.

[ 33 : 15 ] Because he says. That Jesus. Is the mediator. And so we've considered. That our priority. As a church. Toward the state. Is mediation. We're to pray.

For all people. Everywhere. Especially those. In authority. Because God's mission. And God's desire. Is that all people. Everywhere. Will be saved. And come. To a knowledge.

Of the truth. But this is only possible. Through the mediator. Jesus Christ. So mediation. Mission. And. Lastly. The mediator.

The mediator. Look at verse 5. Paul says. 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. And in these words.

[ 34 : 10 ] Paul. Reveals. The reason. As to. Why the church. Of Jesus Christ. Is to pray for everyone. Everywhere. And that they will come. To a knowledge. Of the truth.

And Paul simply says. That the reason is. Is because. There is one God. There are no other gods. And we were singing about that. In Psalm 96.

All the other gods. Are but idols dumb. Which blinded nations fear. But our God. Is the Lord. By whom. The heavens created were. There is one God. And that one God. As the catechism tells us. He is infinite. Eternal. And unchangeable. In his being. Wisdom. Power. Holiness. Justice. Goodness. And truth. There is one God. And that God. Is so unlike us. And we are so unlike him. He is the creator. We are the creation. He is sovereign. We are the subject.

[ 35 : 07 ] He is pure. We are sinful. He is eternal. We are a creature of time. This God is so unlike us. And we are so unlike him.

There is one God. And you know the Jews. They believed. That there was also only one God. That was. And still is. The testimony of the Jews. They say their confession of faith. Every morning. The Shema. Hear O Israel. The Lord our God. The Lord is one. But the problem the Jews had. And the problem they still have.

Is that they believe that salvation. Belongs to them. And that salvation is for. No one else. And that's. What we see when we read the Old Testament. The Jews became proud people. Because they believed salvation was theirs. And it was for no other. But as a Jew himself. Paul has clearly told us. That God's desire.

[ 36 : 04 ] Is not just that the Jews will be saved. But that all people will be saved. And all people will come to a knowledge. Of the truth. But there's more he says. Because in the Old Testament.

Under the Old Covenant. There were many mediators. Many mediators. Who stood in that place. Between sinful man and holy God. There was Moses.

There was Joshua. There were the judges. The kings. The prophets. They all mediated between God. And the people. And holy God. But the problem was.

Each and every one of them. Had a flaw. They couldn't fully relate to God. God was still. This distant deity. He was still afar off. Still enthroned.

In heaven high. But in these words. Paul presents to us. The wonder of our gospel. That God provided. A perfect mediator.

[ 37 : 01 ] To fill this. This great chasm. That separated holy God. And sinful man. He says. There is one God. And there is one mediator.

Between God and men. The man. Christ Jesus. And with this. Paul is saying. That the mediator. Between God. And mankind. He is able to relate.

To both parties. He is able to relate. To both God. And to mankind. Both God and mankind. Who are at enmity. With one another. Because of sin. God is of purer eye.

Than to behold iniquity. And to look upon sin. God hates sin. And yet. God and mankind. Are able to be reconciled together. By the mediator.

Between God and mankind. The man. Christ Jesus. And Paul says. That this is only because. Jesus Christ. Is both God.

[ 38 : 00 ] And man. He is the God man. He has. Two distinct natures. Divinity. And humanity. And they are in one person. Forever.

The one person. Jesus Christ. And by his. Very. Pershing. Divinity. Humanity. Jesus can relate. To the glories. Of the Godhead.

And he can also relate. To the humanity. Of mankind. He is the mediator. Between God. And man. The man. Christ Jesus. And you know.

The writer to the Hebrews. He affirms. That the man. Christ Jesus. He says. He is better than all. The other mediators. That were in the Old Testament. Under the Old Covenant. He is better than Moses.

And Joshua. And all the kings. And all the judges. And all the prophets. Because he says. This Jesus. Is the mediator. Of the new covenant. And that new covenant. He says.

[ 38 : 55 ] Has been signed. And sealed. In his blood. As Hebrews chapter 9. Puts it. The writer to the Hebrews. Says. This is the reason. That Jesus. Is the mediator.

Of the new covenant. Because by his death. We are redeemed. And we receive the promise. Of an eternal. Inheritance. And this is what Paul is saying to us.

There is one God. 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.

My friend. The testimony given. The testimony. Of scripture. Is that the mediator. Between. God and man. The God man. Jesus Christ.

He gave himself. He says. As a ransom for all. To redeem us. From the power of sin and death. He gave himself. In order that. God and sinners. Could be reconciled.

[ 39 : 54 ] He gave himself. By being obedient. Unto death. Even the death. Of the cross. He gave himself. Because. As he says himself. Greater love. Has no man than this. That a man lay down his life.

For his friends. He gave himself. So that we will all be saved. And that we will come. To a knowledge. Of the truth. My friend. This Jesus. This God man. This mediator. He gave himself. So that. Whoso ever. Believeth. In him. Will not perish. But have. Eternal. Life. Life. And you know. That's God's desire. For you. That you will have. Eternal life. That's God's longing.

For you. That you'll be saved. God's desire. As John 3.16. Says. Is that you will not perish.

[ 40 : 53 ] But have eternal life. God's desire. Is that you will be saved. And come to know Jesus Christ. That's God's desire. For you. That's God's longing.

For you. That's what God wants. For you. That's his desire. But you know. The question. Just in closing.

What is your desire? If this is God's desire. That you'll be saved. That you'll come to a knowledge. Of the truth. That you'll come to know. Jesus Christ. That you'll be reconciled.

With him. That you'll be in fellowship. With him. Communion with him. If that's God's desire. For you. What is your desire? What is your desire? Do you desire.

To be saved? Do you desire. To be reconciled. With God? Do you desire. To know Jesus. As your own savior? What is your desire?

[ 41 : 49 ] What's your longing? What is it. That you really want? What? Surely it's to be saved. Surely it's to be a Christian.

Surely it's to commit your life. To loving, following and serving Jesus Christ. What is your desire? And surely you can see by now.

That there is. Nothing in this life. That is worth having. Than salvation. Nothing else worth clinging to. No one else worth knowing.

Other than Jesus himself. Surely you know that by now. What is your desire? If God's desire is to save you.

What is your desire? Is your desire to be saved? Well my friend. Paul is exhorting us tonight. Not only to pray for those in authority over us.

[ 42 : 52 ] But also that all will be saved. The Christian's responsibility here tonight. Is to pray for those in here.

Who are not yet saved. And those at home. Who are not yet saved. That they will come to a knowledge. Of the truth. Because the only way we can pray.

And the only way we can be saved. Is by coming to this same person. The mediator. Between God and men. The man Christ Jesus. Therefore.

Says the writer to the Hebrews. Let us come boldly. To the throne of grace. That we may obtain mercy. And find grace to help.

In time of need. May the Lord bless these thoughts to us. Let us pray. O Lord our gracious God. We give thanks to thee.

[ 43 : 52 ] For thy word this evening. We thank thee. For the reminder. That we have a mediator. Between God and men. The man Christ Jesus. The one who became.

Bone of our bone. And flesh of our flesh. And yet he became. That middle man. Between us and God. And we thank thee. And we praise thee for him. We pray that we would not neglect him.

But that we would see him. As the one who calls us to pray. Who calls us to commit ourselves to him. To follow him. And to love him. And to serve him. O Lord help us to pray for one another.

And help us to pray for those in authority over us. That they would. Lead us and guide us. In. In the future that lies before us. If it's in accordance with thy will.

Protect us Lord. We plead. Keep us. And answer our prayers in accordance with thine own will. For we ask everything in the name of Jesus. And for his sake.

[ 44 : 50 ] Amen. We shall conclude by singing in Psalm 107. Psalm 107 page 382.

Psalm 107.

Singing from the beginning down to the verse marked 8. Praise God for he is good. For still his mercy's lasting be. Let God's redeemed say so.

Whom he from the enemies handed free. And gathered them out of the lands. From north, south, east and west. They strayed in deserts pathless way. No city found to rest.

Down to the verse marked 8 of Psalm 107. To God's praise. Amen. Thank you.

[ 46 : 04 ] Thank you. A soul beyond me Councillor McDonough Bring me only his hand-de Bush I've gathered■■■■■■■■■■ The Lord's love, from north, south, east and west.

They stricken deserts of west, with no city bound to rest.

For thirsts of hunger in them face, their soul when strengthens them rest.

They cry unto the Lord, and He them free from their distress.

Them also in a way to walk, that right is the dead guide.

[ 47 : 49 ] That they might do a city, though wherein they might abide.

For that man to the Lord would give grace for His goodness, man.

And for His words of wonder done, and with the sons of men.

Amen. The grace of the Lord Jesus Christ, the love of God the Father, and the fellowship of the Holy Spirit be with you all, now and forevermore. Amen.