

## OKOTOKS EVANGELICAL FREE CHURCH

GRACE THAT IS GREATER THAN ALL THEIR SIN

1 TIMOTHY 2:1-4, ROMANS 2:4

JANUARY 19, 2020



### SERMON OUTLINE

Grace That is Greater Than . . .

2 Peter 3:3-9; Colossians 4:5-6

All Their Rebellion

God's Patience with Cynics

Romans 1:19-20 ... Ps 19:1

Romans 8:20-22

Ezekiel 18:30-32

God's Challenge for Christians

Romans 5:8

Grace That is Greater Than all their Rebellion Requires Our Participation

*What do I need to do with what I have heard today?*

### MAIN POINT

God's patience leads people to repentance.

### THINKING THINGS THROUGH

*Connect the sermon to the study.*

**1. In what area of your life do you have the least patience? Why do you think this is?**

**2. Share a time when your patience led to good things for you. Was it difficult to be patient in those moments? Why or why not?**

## SERMON BASED GROWTH GROUP

**Leader:** We live in an age of instant gratification. We expect to get music, movies, news, and information instantly. We expect timely service when we go out to eat and will not return to restaurants that don't give it to us. We live in a culture that struggles to value patience, and yet deep down we know that some of the best things in life are better with time. Holidays would not be as joyful if we could make them arrive on any day of the year, food would not taste as good if we were never forced to wait for it, and our relationships would not be as deep if we never had to wait to be reunited with the ones we love. While we live in a culture that values neither the Lord nor patience, today we will see that God's patience demonstrates His deep love for those who do not yet know Him.

### DIGGING DEEPER

*Unpack the biblical text to discover what the Scripture says or means about a particular topic.*

> HAVE A VOLUNTEER READ 1 TIMOTHY 2:1-4.

**3. What insight do these verses give us into the connection between prayer and evangelism (telling our story of God's story)?**

**4. What do we learn about God in these verses? How do these truths impact your relationship with Him?**

**5. How do you reconcile the fact that God wants everyone to be saved with the reality that not everyone is or will be?**

**Leader:** Paul directly connected evangelism with pleasing God in these verses. Prayer for the lost pleases God because God wants everyone to be saved and to come to the knowledge of the truth. However, God's desire to save the lost does not mean that all will be saved. Each individual has to come to the knowledge of the truth of the gospel and respond to it in faith, a reference to conversion.

**6. Do you devote as much time to praying for your unbelieving friends and neighbors as you would like? If not, what are obstacles that prevent you from doing so?**

**7. If you are being honest, do you desire for all to be saved as God does? What in your heart holds you back from desiring this as God does? What does this say about our hearts and our daily need for God's grace and patience with us?**

**Leader:** Evangelistic prayer should be motivated by the fact that God desires all people to be saved. Notice that Paul wrote that we are to offer petitions, prayers, intercessions, and thanksgiving. In other words, we are to offer multiple types of prayers on behalf of all people so that they may "come to the knowledge of truth." This phrase refers to being converted to Christ followers. "Truth" is often used as a synonym for the gospel. When we understand that apart from Christ all people are lost and separated from the truth, it motivates us to pray for their salvation with fervency.

> HAVE A VOLUNTEER READ ROMANS 2:4.

**8. God's patience with us has a purpose. What is it and what does it mean? How have you experienced God's kindness, restraint, and patience?**

**Leader:** The apostle made clear that if God had not yet brought judgment on some, such delay was an example of His great kindness, restraint, and patience. Kindness refers to God's benevolent actions toward people (see Exodus 33:19; Daniel 9:18). God was also showing restraint—that is, He was allowing for possible repentance, but only for a time. God does not abolish punishment all together, but He will suspend it temporarily (see 2 Peter 3:9). Finally, God was patient, longing to see people come to repentance. While God thus shows the riches of His kindness in that He holds back deserved judgment, it is the height of conceit that people sin all the more blatantly, rather than turn to Him in repentance.

**9. How would you rate your gratitude for God's forgiveness and grace on a 1-10 scale? What can you do to be more consistently aware of the kindness and grace God has shown you?**

**10. When it comes to showing grace and patience with those who do not yet know Christ, how are you doing? How does the attitude of your heart need to change in order for you to show them the same grace that God has shown you?**

## SERMON BASED GROWTH GROUP

**11. How might a deeper awareness of God's patient love help us combat the pride in our hearts that distracts us from Him?**

### **DOING LIFE TOGETHER**

*Help your group identify how the truths from the Scripture passage apply directly to their lives.*

**12. How might remembering that God's patience leads people to repentance help you cultivate patience in your heart?**

**13. What can you do to be more consistently aware of the kindness and patience God has shown you? How might such an awareness change the way you relate to the lost people God has placed in your life?**

### **PRAYER**

Give thanks to God for His grace and patience. Ask Him to connect members with those who are lost and hurt in the Okotoks area and around the world. Pray that He would give our group members opportunities where they can show the love of Christ to the lost in their communities.

### **MEMORIZE**

*<sup>3</sup> This is good, and pleases God our Savior, <sup>4</sup> who wants all people to be saved and to come to a knowledge of the truth.*

– 1 Timothy 2:3-4

### **SPOTLIGHT ON THE PASSAGE**

1 TIMOTHY 2:1-4

**2:1-2.** Paul had just written of the wonderful grace of God exhibited in Christ who “came into the world to save sinners” (1:15), followed by remembrance of two men who had

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professed Christ (1:20), and yet whose faith became “shipwrecked.” It must have reminded him of the many people who still had not heard of Christ, and also of the dangers inherent in the life of faith. He told Timothy that the first order of the church is to pray for all people: that requests, prayers, intercession and thanksgiving be made for everyone—for kings and all those in authority.

We need not make too much of the various words which Paul used: requests (entreaties), prayers (reverent, worshipful conversation), intercession (confident, familiar talk rather than the popular notion of speaking on behalf of another), and thanksgiving (often linked with holiness and therefore proper every time we bow before God). Paul labored the point in order to spread before us the comprehensive nature of prayer and also to underscore this serious command.

In our public worship, prayer should be our first order of concern and participation. Prayer is not to be a filler between hymns or a routine before the sermon. Paul wrote to the Philippians, “In everything, by prayer and petition, with thanksgiving, present your requests to God” (Phil. 4:6). He urged the Colossians and us, “Devote yourselves to prayer” (Col. 4:2). Prayer is a uniting with God. It is to be entered into with awe and joy, with respect and a sense of responsibility. We are engaged in the worldwide mission of glorifying God, especially as demonstrated through the spread of the gospel as people come to salvation through Jesus Christ.

It should be remembered that God has instituted government for our benefit. When government operates well, it is a significant ally to the gospel.

Knowing that the mission of the church is to reveal and disperse the truth of Jesus Christ, Paul emphasized the need to pray for those in authority. This was written during the reign of Nero as emperor of Rome. Even under his degenerate and harsh rule, the Roman Empire provided a useful structure for extending the reach of God’s truth.

In our own time, we must also recognize that corporate prayer is not only a central expression of worship, but a requirement. Regardless of political loyalties or persuasions, churches should pray for national and local governmental leaders, uniting the hearts of many for these influential people.

Governmental leaders and bureaucratic policies have a direct bearing on our freedom to live peaceful and quiet lives in all godliness and holiness.

Peaceful literally means “tranquil.” This word refers to the absence of outside disturbances. Quiet refers to a composed, discreet order. Certainly we desire our nation to be peaceful and quiet. Paul implied that God is willing to help us achieve this. “The king’s heart is in the hand of the Lord; he directs it like a watercourse wherever he pleases” (Prov. 21:1).

The point of desiring a benign environment, however, is not for our own comfort. It is for the expression of godliness and holiness; it is for Christian witness. Paul still had in view the observing community and world, the spread of the gospel, the salvation of the lost. This became apparent as he continued.

**2:3-4.** The full expression of our transformed lives and faith in God is good, and pleases God our Savior. God is not silent about what pleases him and glorifies his name. Such

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lives are used by God who wants all men to be saved and to come to a knowledge of the truth.

God's desire is for everyone to be saved. But this is not an issue of sovereign will. It is not an edict handed down regardless of what people think, believe, or do. God's desire may be one thing, but he has subjected it to our willful responses. The second half of God's desire for all people is the universal availability of the truth. This shows the expansive nature of the church's mission. God's plan is for the evangelization of all nations and peoples.