

A PRAYER OF AWAKENING FOR THE LOST

Timothy C. Seal

Dr. Seal is Academic Vice-President and professor of Practical Theology at Mid-America Baptist Theological Seminary.

Repeatedly, the pages of history testify to the place of prayer in bringing sweeping revivals in the church and great awakenings among the lost. James Edwin Orr highlighted how God moved in his book, *The Fervent Prayer: The Worldwide Impact of the Great Awakening of 1858*. He recounted that in September 1857, Jeremiah Lanphier, invited others to join him in a weekly noonday prayer meeting in Manhattan. In response to his advertisement, only six people showed up. However, by late winter, those attending were filling the churches. In February and March of 1858, every church and public hall in downtown New York was full. Within six months, ten thousand businessmen were gathering for prayer in New York. Within two years, a million converts were added to the American churches.¹ At the very least, history indicates evangelistic prayer is vital in awakening the lost to their need of salvation in Christ.

Adding a vote of approval to the premise, Arthur Tappan Pierson (1837-1911), an American Presbyterian pastor, wrote, “There has never been a spiritual awakening in any country or locality that did not begin in united prayer.” The apostle Paul underlines the importance of prayer in awakening the lost:

First of all, then, I urge that entreaties and prayers, petitions and thanksgivings, be made on behalf of all men, for kings and all who are in authority, so that we may lead a tranquil and quiet life in all godliness and dignity. This is good and acceptable in the² sight of God our Savior, who desires all men to be saved and to come to the knowledge of the truth. For there is one God, and one mediator also between God and men, the man Christ Jesus, who gave Himself as a ransom for all, the testimony given at the proper time. For this I was appointed a preacher and an apostle (I am telling the truth, I am not lying) as a teacher of the Gentiles in faith and truth). (1 Timothy 2:1-7)

Paul conveyed the purpose of this letter: “I write so that you will know how one ought to conduct himself in the household of God, which is the church of the living God, the pillar and support of the truth” (3:15). He wrote to instruct the church, of every era, on how believers ought to conduct themselves if they are to establish and support the truth of the gospel.

The occasion for this motif involved false teachers who were causing some Christians to make shipwreck of the faith (1 Timothy 1:3-4, 6-7, 20). Therefore, in 2:1-7, he gave instructions to believers on how to conduct themselves regarding effectively evangelizing the lost, namely, through a prayer of awakening!

Key words throughout this passage make it clear that Paul’s call to prayer is not generic, but focuses mainly on bringing about an awakening among the lost. Phrases like “who desires all men to be saved” (*ὃς πάντας ἀνθρώπους θέλει σωθῆναι*), “God our Savior” (*σωτήρος ἡμῶν θεοῦ*), and “to come to the knowledge of the truth” (*εἰς ἐπίγνωσιν ἀληθείας ἐλθεῖν*), make it clear that the focus is on salvation.

Thomas D. Lea and Hayne P. Griffin wrote, “To come to the knowledge of the truth is a synonym for conversion. In the Pastorals, Paul frequently used ‘truth’ as a reference to the gospel message (1 Timothy 3:15; 4:3; 6:5; 2 Tim 2:15; 3:7–8; Titus 1:1).”² In addition, the surrounding context in the preceding chapter contains language that clearly emphasizes that the subject matter is gospel focused (1:11, 15-16).

What questions are important to consider, then, regarding this prayer of awakening? Paul points to two questions, how are believers to pray for the lost (2:1-2) and why are believers to pray for the lost? (2:3-7).

How Should Believers Pray For All?

“First of all, then, I urge that entreaties and prayers, petitions and thanksgivings, be made on behalf of all men, for kings and all who are in authority, so that we may lead a tranquil and quiet life in all godliness and dignity.” (2:1-2)

Paul gives detailed instructions on how believers are to pray for the salvation of all people. He does not leave it to generalities, but gives specifics. Details are important when it comes to the Word of God. Observe carefully, then, the seven details Paul describes regarding praying for the lost.

1. Pray *Primarily* for the Salvation of All. “First of all . . .” (2:1a)

Two main views exist regarding the meaning of the expression, *first of all* (*πρῶτον*). Some scholars hold that *first of all* refers to items in a list of which prayer happens to be first. Richard Charles Henderson Lenski advocated the list view. He wrote, “‘*First of all*’ means that he has a number of other things that are likewise to be urged; we have them in the rest of this letter.”³ In the *New American Commentary* on 1 & 2 Timothy and Titus, Lea and Griffin hold the primacy view. Lea wrote, “The words ‘*first of all*’ are not so much the introduction of the initial item on a list as a reference to the primary importance of what Paul was about to discuss.”⁴

Was Paul saying that praying for the lost is one among many things that believers need to do or was he advocating that praying for the lost should be of primary importance to every Christian? The answer is yes; it is not an either/or answer, but a both/and answer. Praying for the lost is one among the list of many things to do in the church, but it is also a primary matter in the list.

Two arguments tip the scales in favor of the primacy view. First, the word *πρῶτός* is found seven times in 1 Timothy (1:15, 1:16, 2:1, 2:12, 3:10, 5:4, 5:12). The two closest in proximity to the text are found in 1:15 and 1:16. In both cases, the word is translated *foremost*, indicating that in 2:1 the meaning is most likely heralding the primacy of prayer. Second, the qualification of *πρῶτον* by the inclusive genitive plural *παντῶν* (the only occurrence of this combination in the NT and the LXX) indicates that what is “*first*” is “*first of all*.”⁵ This use makes it clear that *foremost* should be the translation here.

This emphasis on the primacy of prayer for the lost echoes throughout the pages of Scripture:

- Luke 23:34-43— Consider the seven sayings on the cross recorded in Scripture: 1) *Father forgive them*; 2) *Today, you will be with Me in paradise*;

3) *Behold your son/ behold your mother*; 4) *My God, My God, why hast Thou forsaken Me?*; 5) *I thirst*; 6) *Father, into Thy hands I commit My spirit*; 7) *It is finished!* Notice that the first saying was a prayer for the lost and the second the answer to that prayer. Jesus understood the primacy of prayer in reaching the lost:

- Acts 6:4—“*But we will devote ourselves to prayer and to the ministry of the word.*” Notice here the ordering: pray first and then minister the Word!

Thus, according to Paul, prayer for the lost is to be a priority in the church.

2. Pray *Rightly* for the Salvation of All. “. . . *then* . . .” (2:1b)

Again, scholars disagree regarding the significance of the inferential coordinating conjunction, *then* (*oŷv*). Lenski wrote, “*Oŷv* merely makes the transition to something else; it is our ‘then.’ Since the subject of foolish teachers has been concluded, ‘then’ takes us to the next subject. The efforts that regard this connective as basing what is now said on something special in the preceding are rather strained.”⁶

Other scholars, like Lea, believe a vital connection exists between what precedes and our present text. Lea wrote, “If we accept that the purpose of the book is stated in 1:3, it seems best to see Paul providing instructions for Timothy to use in carrying out the purposes he had already mentioned.”⁷

What is the correct understanding? Clearly, a vital connection exists with what precedes. With the conjunction, Paul is pointing to the whole of chapter one and specifically to what he says in 1:3,18-20,

As I urged you upon my departure for Macedonia, remain on at Ephesus so that you may **instruct certain men not to teach strange doctrines** . . . This command I entrust to you, Timothy, my son, **in accordance with the prophecies previously made concerning you, that by them you fight the good fight, keeping faith and a good conscience**, which some have rejected and suffered shipwreck in regard to their faith. Among these are Hymenaeus and Alexander, whom I have handed over to Satan, so that they will be taught not to blaspheme.

From these verses, it is apparent Paul is instructing Timothy to address false teachers and false doctrine in the church. Why so? Because heterodoxy affects orthopraxy in the church—namely, the orthopraxy that Paul is instructing Timothy to teach in chapter 2.

Keeping the faith (not works-based/1:3-11) and a good conscience, Timothy is to pray for the salvation of all and teach others to do likewise. Hence, praying rightly, according to the will of God, and living, according to the will of God, are vital in having our prayers avail with God for the lost!

Scripture stresses repeatedly that praying rightly is vital if prayers are to avail with God for the lost:

- 1 John 5:14—“This is the confidence which we have before Him, that if we ask anything **according to His will**, He hears us.”

- James 5:16—“Therefore, **confess your sins** to one another, and pray for one another so that you may be healed. The effective prayer **of a righteous man** can accomplish much.”
- 1 John 3:21-22—“Beloved, if our heart does not condemn us, we have confidence before God; and whatever we ask we receive from Him, **because we keep His commandments and do the things that are pleasing in His sight.**”

Believers can have confidence that God hears a prayer for the awakening of the lost when the prayer is according to God’s will, while seeking to put His will into practice.

3. Pray *Urgently* for the Salvation of All. “. . . *I urge . . .*” (2:1c)

The verb *urge* (*παρακαλέω*) consists of the preposition *παρα*, meaning *beside*, and *καλέω*, meaning *to call*. In other words, the idea expressed by the verb is akin to the pleading of a close friend. The verb is used 109 times in the New Testament with at least nine different translations. All nine translations are ripe and oozing with passion! The verb is the antithesis of cold indifference, formalism and apathy.

Repeatedly, the Bible refers to prayers for the lost as a prayer of heartfelt grief:

- Nehemiah 1:3-4—“They said to me, “The remnant there in the province who survived the captivity are in great distress and reproach, and the wall of Jerusalem is broken down and its gates are burned with fire.” When I heard these words, **I sat down and wept and mourned for days; and I was fasting and praying before the God of heaven.**”
- Romans 9:1-3—“I am telling the truth in Christ, I am not lying, my conscience testifies with me in the Holy Spirit, that **I have great sorrow and unceasing grief in my heart. For I could wish that I myself were accursed, separated from Christ for the sake of my brethren**, my kinsmen according to the flesh.”
- Hebrews 5:7—“**In the days of His flesh, He offered up both prayers and supplications with loud crying and tears** to the One able to save Him from death, and He was heard because of His piety.”

Thomas Brooks (1608-1680), a Puritan pastor, wrote,

God looks not at the elegancy of your prayers, to see how neat they are; nor yet at the geometry of your prayers, to see how long they are; nor yet at the arithmetic of your prayers, to see how many they are; nor yet at the music of your prayers, nor yet at the sweetness of your voice, nor yet at the logic of your prayers; but at the sincerity of your prayers, how hearty they are.⁸

Why are so few people responding to the call of the gospel today? Look no further than a dry-eyed church negligent in prayer for the answer.

4. Pray *Fully* for the Salvation of All. “. . . *that entreaties and prayers, petitions and thanksgivings . . .*” (2:1c)

Here in the latter part of verse 1, Paul does not merely state that believers are to pray, but that *entreaties, prayers, petitions and thanksgivings*, be made. James Sidlow Baxter (1903-1999), pastor, theologian, and author, wrote, “Men may spurn our appeals, reject our message, oppose our arguments, despise our persons, but they are helpless against our prayers.”⁹

- Fully Praying for the Lost Involves *Entreaties*. “. . . *that entreaties . . .*” (2:1b-1)

The word translated *entreaties* is the Greek term, *δέησις*, meaning divine entreaty that “is asked [of God] with urgency based on . . . need.”¹⁰ Stellhorn asserted that [it]” implies the humble feeling of our great need of the gifts and the blessings of God Who alone is able to bestow what is good and wholesome.”¹¹ MacArthur pointed out that “the root meaning of [entreaties] is ‘to lack,’ ‘to be deprived,’ or ‘to be without something.’ This kind of prayer arises from the sense of need. Knowing what is lacking, we plead with God to supply it.”¹²

Constantly the Bible stresses our total dependence on God regarding the salvation of the lost:

- John 1:12-13—“But as many as received Him, to them He gave the right to become children of God, even to those who believe in His name, who were born, not of blood nor of the will of the flesh nor of the will of man, **but of God.**”
- 1 Corinthians 3:6—“I planted, Apollos watered, **but God was causing the growth.**”
- Ephesians 2:8-9—“For by grace you have been saved through faith; and that not of yourselves, **it is the gift of God; not as a result of works, so that no one may boast.**”

In a prayer of awakening, the believer should remember both his/her inability to save and the inability of the lost to do anything to save themselves apart from God’s moving.

- Fully Praying for the Lost Involves *Prayers*. “. . . *and prayers . . .*” (2:1b-2)

Entreaties place the focus on the need, whereas *prayers* place the focus on God. The Greek term used here by Paul, *προσευχὰς*, is the most general term for prayer and carries with it the idea of worship or adoration.

When believers fail to adore the Lord and focus on Him, they are sure to be skeptical of God’s ability to handle their prayers for the lost. When that happens, the prayer is DOA. Hebrews 11:6 make this clear, “Without faith, it is impossible to please Him. For He who comes to God must believe that He is, and that He is a rewarder of those who seek Him.”

James also reminds us,

But if any of you lacks wisdom, let him ask of God, who gives to all generously and without reproach, and it will be given to him. But he must ask in faith without any doubting, for the one who doubts is like the surf of the sea, driven and tossed

by the wind. For that man ought not to expect that he will receive anything from the Lord, being a double-minded man, unstable in all his ways. (James 1:5-8)

God's hand is not too small, His arm is not too short, and His ear is not too dull to hear (Isaiah 59:1). Pray that He might save the lost!

- Fully Praying for the Lost Involves *Petitions*. “. . . *petitions* . . .” (2:1b-3)

Enteuxis (petitions) appears in the New Testament only here and in 4:5. However, the root word is found in Romans 8:26, 27, and 34. Another occurrence is also found in Hebrews 7:25. In each case, the word is translated *intercession*.

- Romans 8:26-27, 34—“In the same way the Spirit also helps our weakness; for we do not know how to pray as we should, but the Spirit Himself **intercedes** for us with groanings too deep for words; and He who searches the hearts knows what the mind of the Spirit is, because He **intercedes** for the saints according to the will of God. Who is the one who condemns? Christ Jesus is He who died, yes, rather who was raised, Who is at the right hand of God, Who also **intercedes** for us.”
- Hebrews 7:25—“Therefore He is able also to save forever those who draw near to God through Him, since He always lives to make **intercession** for them.”

Enteuxis, then, carries the idea of interceding on behalf of someone, to take up his or her case or cause. In prayers, believers must act as advocates for the lost before the Lord. Understanding the depths of their misery and pain, and their coming doom, believers are to cry to God for the salvation of the lost as Paul did for his countrymen in Romans 10:1: “Brethren, my heart's desire and my prayer to God for them is for their salvation.”

- Fully Praying for the Lost Involves *Thanksgiving*. “. . . *and thanksgivings*. . .” (2:1b-4)

The word translated *εὐχαριστία* is an interesting term. At the heart of the word is the Greek term for grace, *χαρις*. Paul's emphasis is to remind believers, as they pray, that God's unmerited favor accounts for their standing before God and their right to enter into the presence of God in prayer. When believers remember thankfully what God did for them, it helps to eliminate any self-righteous haughty notions they might have as they pray for others who are lost (Luke 18:11-12, 14). That is why thanksgiving is stressed in the Scriptures repeatedly in regard to prayer:

- Philippians 4:6—“Be anxious for nothing, but in everything by prayer and supplication **with thanksgiving** let your requests be made known to God.”
- Colossians 4:2-4—“Devote yourselves to prayer, keeping alert in it **with an attitude of thanksgiving**; praying at the same time for us as well, that God will open up to us a door for the word, so that we may speak forth the mystery of Christ, for which I have also been imprisoned; that I may make it clear in the way I ought to speak.”

5. Pray *Continually* for the Salvation of All “. . . *be made . . .*” (2:1c)

The verb *be made* is in the present tense emphasizing the need to pray continually. Paul E. Billheimer astutely wrote, “Satan does not care how many people read about prayer if only he can keep them from praying.” The Bible emphasizes that prayers should occur without ceasing:

- 1 Chronicles 16:11 – “Seek the LORD and His strength; seek His face **continually**.”
- Acts 2:42-47 – “They were **continually** devoting themselves to the apostles’ teaching and to fellowship, to the breaking of bread and to **prayer**. Everyone kept feeling a sense of awe; and many wonders and signs were taking place through the apostles. And all those who had believed were together and had all things in common; and they began selling their property and possessions and were sharing them with all, as anyone might have need. Day by day continuing with one mind in the temple, and breaking bread from house to house, they were taking their meals together with gladness and sincerity of heart, praising God and having favor with all the people. And the Lord was adding to their number day by day those who were being saved.”

Pray for the lost without ceasing! In Hebrews 7:25, consider what is written about Christ’s prayers for us: “Therefore, He is able also to save forever those who draw near to God through Him, since He always lives to make intercession for them.” Since Christ ever lives to make intercession for those who draw near to God, let believers do likewise.

6. Pray *Universally* for the Salvation of All “. . . *on behalf of all men, for kings and all who are in authority . . .*” (2:2a)

Who is to be the subject of evangelistic praying? Paul writes that believers are to pray for the salvation *of all men*. Lenski wrote,

For all men, *ὑπέρ*, “in their behalf,” is world-wide and is not to be restricted in any way. No matter how far away men may be, the prayers of the church are able to reach them. Who can number all men? Yet these prayers omit none. “All men” transcends even national confines. “All men” means that, although millions do not pray or pray aright, the congregations of true believers who do know how to pray speak for them and leave none unprayed for.¹³

In addition, out of the universal group of all men, Paul specifically singles out some who might otherwise be neglected in evangelistic prayer, “kings and all who are in authority.” Who was in power when Paul wrote? Nero! So, Paul, in essence, tells Timothy and all believers to pray on behalf of all men, even the ungodly political leaders and authority figures of the world like Nero. Christian prayers are to have a universal reach, reaching to the ungodly and what some refer to as the undesirable.

7. Pray *Purposely* for the Salvation of All. “. . . so that we may lead a tranquil and quiet life in all godliness and dignity.” (2:2b)

Saints must not lose sight of the main thing in the church, namely, that Jesus came to seek and to save that which was lost! Praying for the lost, declares Paul, leads to inward tranquility (2:2b-1) and outward dignity (2:2b-2). How does praying for the lost bring inward tranquility and outward dignity? How does all this work? It does so because when believers align their hearts with the heart of Christ in evangelizing the lost, whatever comes, it is well with their soul – tranquility and dignity!

Why Are Believers to Pray for the Salvation of All?

“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. For there is one God, and one mediator also between God and men, the man Christ Jesus, who gave Himself as a ransom for all, the testimony given at the proper time. For this I was appointed a preacher and an apostle (I am telling the truth, I am not lying) as a teacher of the Gentiles in faith and truth.” (1 Timothy 2:3-7)

In verses 3-7, Paul gives three main reasons for praying for the salvation of all: *God’s aspiration* (2:3-4), *God’s atonement* (2:5-6), and *God’s appointment* (2:7).

1. Believers are to pray for the salvation of all because of God’s aspiration.

“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.” (2:3-4)

Most scholars agree that the antecedent of the word *this* is the reference to prayer for the salvation of all people in verse 1. Therefore, it could read like this, “Prayer for the lost 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.” The implication, then, is that God ordained that He would bring the lost to a *full knowledge* (*ἐπίγνωσιν*) of the truth through the prayers of the saints. Who needs more motivation than that to pray for the lost?

2. Believers are to pray for the salvation of all because of God’s atonement.

“For there is one God, and one mediator also between God and men, the man Christ Jesus, who gave Himself as a ransom for all, the testimony given at the proper time.” (2:5-6)

Charles Haddon Spurgeon (1834-1892), the prince of preachers, wrote regarding this verse:

What then? Shall we try to put another meaning into the text than that which it fairly bears? I trow not. You must, most of you, be acquainted with the general method in which our older Calvinistic friends deal with this text. “All men” say

they,—“that is some men:” as if the Lord could not have said “all sorts of men” if he had meant that. The Holy Ghost by the apostle has written “all men,” and unquestionably he means all men. . . . I was reading just now the exposition of a very able doctor who explains the text so as to explain it away: he applies grammatical gunpowder to it, and explodes it by way of expounding it. I thought when I read his exposition that it would have been a very capital comment upon the text if it had read, “Who *will not* have all men to be saved, nor come to a knowledge of the truth. . . .” My love of consistency with my own doctrinal views is not great enough to allow me knowingly to alter a single text of Scripture. I have great respect for orthodoxy, but my reverence for inspiration is far greater. I would sooner a hundred times over appear to be inconsistent with myself than to be inconsistent with the word of God. . . . So runs the text, and so we must read it, “God our Savior; who will have all men to be saved, and to come unto the knowledge of the truth.”¹⁴

The atonement of Christ, Paul emphasizes here, is sufficient for all. Hence, believers should pray for all in keeping with the sufficiency of Christ’s atonement (2:5) and should pray for all because the atonement of Christ has borne convincing witness to God’s desire for the salvation of all men (2:6).¹⁵

3. Believers are to pray for the salvation of all because of God’s appointment.

“For this I was appointed a preacher and an apostle (I am telling the truth, I am not lying) as a teacher of the Gentiles in faith and truth.” (2:7)

Matthew Poole wrote regarding Paul’s statement: “It is a phrase which hath, if not the form, yet the force of an oath, and was necessary in this case, for it was not easy to persuade the Jews that God had sent any to reveal the way of salvation to the Gentiles.”¹⁴ In short, Paul’s appointment was to spread the good news of the gospel to all people, Jews and Gentiles. Hence, a prayer of awakening for the lost is consistent with the appointment of God.

Conclusion

Spurgeon (1834-1892) wrote, “The condition of the church may be accurately gauged by its prayer meetings. So is the prayer meeting a grace-ometer, and from it we may judge of the amount of divine working among a people. If God be near a church, it must pray. And if He be not there, one of the first tokens of His absence will be slothfulness in prayer.”¹⁵

So then, church, do not neglect praying for an awakening of the lost. Make prayer for the lost a priority, with great urgency and tears, in accord with the will of God, recognizing the inability to save, but trusting His ability to save, advocate in prayer for lost individuals, not giving up, with an attitude of thanksgiving always remembering His grace to us. Our God is mighty to save!

¹James Edwin Orr, *The Fervent Prayer: The Worldwide Impact of the Great Awakening of 1858* (Chicago, IL: Moody Press, 1974), 3-6.

²Thomas D. Lea and Hayne P. Griffin, *1, 2 Timothy, Titus*, vol. 34, *The New American Commentary* (Nashville: Broadman & Holman Publishers, 1992), 89–90.

³R. C. H. Lenski, *The Interpretation of St. Paul's Epistles to the Colossians, to the Thessalonians, to Timothy, to Titus and to Philemon* (Columbus, OH: Lutheran Book Concern, 1937),

⁴Thomas D. Lea and Hayne P. Griffin, *1, 2 Timothy, Titus*, vol. 34, *The New American Commentary* (Nashville: Broadman & Holman Publishers, 1992), 87.

⁵George W. Knight, *The Pastoral Epistles: a Commentary on the Greek Text*, *New International Greek Testament Commentary* (Grand Rapids, MI; Carlisle, England: W.B. Eerdmans; Paternoster Press, 1992), 114.

⁶R. C. H. Lenski, *The Interpretation of St. Paul's Epistles to the Colossians, to the Thessalonians, to Timothy, to Titus and to Philemon* (Columbus, OH: Lutheran Book Concern, 1937), 537.

⁷Thomas D. Lea and Hayne P. Griffin, *1, 2 Timothy, Titus*, vol. 34, *The New American Commentary* (Nashville: Broadman & Holman Publishers, 1992), 84–86.

⁸Thomas Brooks, *The Works of Thomas Brooks*, Vol. 2 (Carlisle, PA: Banner of Truth, 1980), 256.

⁹James Sidlow Baxter, *Explore the Book: A Survey and Study of Each Book from Genesis through Revelation* (Grand Rapids: Zondervan, 1987), 308.

¹⁰Johannes P. Louw and Eugene Albert Nida, *Greek-English Lexicon of the New Testament: Based on Semantic Domains* (New York: United Bible Societies, 1996), 407.

¹¹R. C. H. Lenski, *The Interpretation of St. Paul's Epistles to the Colossians, to the Thessalonians, to Timothy, to Titus and to Philemon* (Columbus, OH: Lutheran Book Concern, 1937), 538.

¹²John F. MacArthur Jr., *1 Timothy*, *MacArthur New Testament Commentary* (Chicago: Moody Press, 1995), 60.

¹³R. C. H. Lenski, *The Interpretation of St. Paul's Epistles to the Colossians, to the Thessalonians, to Timothy, to Titus and to Philemon* (Columbus, OH: Lutheran Book Concern, 1937), 539.

¹⁴Charles Haddon Spurgeon, *Metropolitan Tabernacle Pulpit, Volume 26* (Pasadena, TX: Pilgrim Publications, 1980), 49-50.

¹⁵Thomas D. Lea and Hayne P. Griffin, *1, 2 Timothy, Titus*, vol. 34, *The New American Commentary* (Nashville: Broadman & Holman Publishers, 1992), 88.

¹⁶Matthew Poole, *Annotations upon the Holy Bible*, Vol. 3 (New York: Robert Carter and Brothers, 1853), 778.

¹⁷Charles Haddon Spurgeon, *Metropolitan Tabernacle Pulpit: A Call to Worship*, Vol. 19 (Pasadena, TX: Pilgrim Publications, 1981), 218.