

## THE REASONS FOR EVANGELISTIC PRAYER-Part 1

### Reflects the Uniqueness of God

One of the most fundamental teachings of Scripture is that **“there is one God”** (cf. [Deuteronomy 4:35, 39](#); [Isaiah 43:10](#); [1 Corinthians 8:4, 6](#)). That runs counter to the pluralistic religiosity of our world, which rejects the concept of any exclusive religious truth. We are taught by the over-tolerant spirit of our age that the gods of the Christians, Jews, Moslems, Buddhists, and Hindus are to be considered equally valid. If that were true, there would be many ways of salvation, and hence no need for evangelism. But since there is only one true God, then He is the One in whom all must believe to be saved ([1 Timothy 2:5](#)). There is no other name under heaven by which sinners may be saved ([Acts 4:12](#)). Evangelistic prayer recognizes that all must come to the one true God.

### Consistent with the Person of Christ

Not only is there only one God, but **“one mediator also between God and men, the man Christ Jesus.”** **“Mediator”** refers to one who intervenes between two individuals to restore peace or ratify a covenant. The concept of a mediator is seen in Job’s lament, **“There is no umpire between us, who may lay his hand upon us both”** ([Job 9:33](#)). Because Christ is the only mediator, all must come to God through Him ([Acts 4:12](#)). There isn’t an endless series of aeons, or subgods, as the Gnostics taught. We do not approach God through the intercession of angels, saints, or Mary. Only through **“the man Christ Jesus”** can men draw near to God. [Hebrews 8:6](#) calls Him **“the mediator of a better covenant,”** while [Hebrews 9:15](#) and [Hebrews 12:24](#) describe Him as the mediator of the New Covenant. All men who come to God must come through Him.

### Reflects the Fullness of Christ’s Atonement

Our Lord freely gave His life when He died for our sins. In [John 10:17–18](#) He said, **“For this reason the Father loves Me, because I lay down My life that I may take it again. No one has taken it away from Me, but I lay it down on My own initiative. I have authority to lay it down, and I have authority to take it up again. This commandment I received from My Father.”** He voluntarily went to the cross and gave all of Himself, not merely something He possessed.

**“Ransom”** is a rich theological term, describing Christ’s substitutionary death for us. It is not the simple word for **“ransom,”** *lutron*, but *antilutron*, with the added preposition intensifying the meaning. Christ did not merely pay a ransom to free us; He became the victim in our place. He died our death and bore our sin. He gave Himself.

The phrase **“gave Himself as a ransom for all”** is a comment on the *sufficiency* of the atonement, not its *design*. To apply a well-known epigram, the ransom paid by Christ to God for the satisfaction of His justice is sufficient for all, but efficacious for the elect only. Christ’s atonement is therefore unlimited as to its sufficiency, but limited as to its application.