

“PRAY FOR YOUR PRESIDENT”

I Timothy 2:1-4

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INTRODUCTION

God wants us to put in order our prayer priority!

- We don't spend enough time praying.
- We don't put enough emphasis on prayer when we do pray.
- When we have special times of prayer not enough people come to pray.
- We don't pray for enough people; we are too limited in our prayer concerns.
- We don't pray enough and with the right attitudes toward our political leaders.

YOU MUST HELP YOUR CHURCH BECOME A PROPER PRAYING CHURCH!

Paul shows us two reasons why this is so important:

- 1) “That we may lead a tranquil and quiet life in all godliness and dignity.”
- 2) That we may see many people “saved and come to the knowledge of the truth.”

Far too often our priorities are upon plans and programs and not upon prayer.

I. URGENCY OF PRAYER (1)

- A. “First of All”
- B. “I Urge” (cf. 1:3)

II. KINDS OF PRAYER (1)

- A. Supplications—Expressions of our need
- B. Prayers—Always directed to God; expresses reverential approach; general term
- C. Intercessions—freedom of access and approach, especially for others
- D. Thanksgivings—not just tacked on, a meaningful part of prayer, sometimes we ought to just give thanks!

III. OBJECTS OF PRAYER (1b, 2)

- A. All men
 - Every category—Jew/Gentile, male/female, slave/free, rich/poor, high/low, near/far
 - Every individual person—regardless who and what circumstances
 - Not that we can possibly know and reach every person, but every person is a candidate for the Gospel!
- B. Kings and all who are in authority
 - Including the Roman Emperor [who at this time was Nero—the very one who would later kill Paul, and Peter!]
 - Also includes others who could be called “kings”, under Roman authority or outside it.
 - All others with government authority, including proconsuls, procurators, etc.
 - This special exhortation was likely necessary since Christians were not always favorably treated by such officials, and their moral values and injustices were likely troublesome to believers. Is it any different today?

IV. QUALITY OF PRAYER (3)

- A. Good—morally upright and worthy behavior

- B. Acceptable to God—“in His sight”/His evaluation
Our opinions do not matter; His evaluation makes all the difference!
- C. God is our Savior—through His Son Jesus Christ. But, this quality of God alludes to one of the key reasons we need to pray for all men, including kings and rulers.
 - He is our Savior, and He can be theirs also!
 - God the Father is spoken of here; the Trinity works together in all divine works, including salvation.

V. THE OUTCOMES OF SUCH PRAYER (2b, 4)

A. In the Lives of Believers (2)

1. That we may lead—conduct ourselves, live out—a tranquil and quiet life.
 - This implies the cooperation, or at least the non-resistance of government authorities.
 - This may allude to the non-violent and peaceful attitudes and actions of believers in relation with society and government.
 - Believers ought not be agitators and trouble-makers.
 - These qualities can also cover internal peacefulness and calm.
 - Believers calmly carry out the Gospel ministry without strong interference.
 - But, even if government and other elements of society oppose the activity of Christianity, the next two qualities show how believers ought to behave.
2. That our lives may be characterized by godliness and dignity—seriousness of life and purpose. Reverence and purity toward God; dignity and seriousness in the view of men.
 - We must not be shallow and careless.
 - We must not be profane and impure
3. Enjoying our “salvation”—God our Savior.

B. In the Lives of Others (4)

1. God is “willing” for all men—same group mentioned in v. 1 for whom we must pray!—to be saved!
 - Delivered from sin, and its condemnation and misery.
 - Come to experience eternal life through Jesus Christ and justification by faith.
2. At the same time men come to “the knowledge of the **truth**.”
 - This is genuine, deep, experiential knowledge.
 - It includes faith and trust in Him.
 - It involves the understanding of truth and the recognition and acceptance of truth.
 - “The Truth” in the Pastoral Epistles practically refers to the system of Christian Doctrine taught by the apostles and accepted and set forth by the churches.
 - It involves **the person and work of Jesus Christ** as its central focus.
3. Are we willing for “all men to be saved and to come to the knowledge of the Truth?”

CONCLUSION

We must: 1) Pray for all men. 2) Reach out to these “all men” with the Gospel of Truth and Salvation!

God is willing. Are we?

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