

EVERYONE NEEDS PRAYER

Paul emphasizes PRAYER for the lost. It's not enough to just stand for the gospel; we need to be praying for people to accept it. Paul charged Timothy with defending the faith, but then he widens the scope to address the entire church in how it ought to conduct itself (1 Tim. 3:15), and then the first point of emphasis is prayer for the lost.

1 Timothy 2:1–4 (NKJV)

1 Therefore I exhort first of all that supplications, prayers, intercessions, and giving of thanks be made for all men,
2 for kings and all who are in authority, that we may lead a quiet and peaceable life in all godliness and reverence.
3 For this is good and acceptable in the sight of God our Savior,
4 who desires all men to be saved and to come to the knowledge of the truth.

A church that God uses powerfully is a praying church. Prayers for ALL people are to continually be offered up. Everyone needs prayer! The lost all need praying for, and Christians are the only ones who can do this. Only true Christians have a prayer!

We are to pray for everyone, but special mention is made “for kings and all who are in authority”. Kings represent the top leadership, while “all who are in authority” represent different levels of governing authority, right down to the local government officials. Governing officials need our prayers. Again, this is what we as Christians alone can do!

Certainly, in context, we pray for the salvation of our leaders, but Paul is thinking more broadly than merely the salvation of those in authority. Paul is thinking in terms of our prayers for those in authority influencing conditions of a peaceable life, but he is not thinking merely in terms of our personal enjoyment and comfort. Rather, Paul is thinking in terms of conditions that are favorable to the spread of the gospel. So, he is thinking about government leaders, but beyond that, about the spread of the gospel.

Prayer to this end is pleasing to God, Who wants to save people. He is God the Savior, and prayers that are for a favorable evangelistic context are pleasing to Him. This is His great interest and should be ours as well (cf. Acts 9:15).

The phrase “**God our Savior**” is found 5 times in the Pastoral Epistles and emphasizes the saving character of God (cf. 1:1; 4:10; Titus 1:3; 2:10; 3:4).

It literally reads, “Our Savior God.” He is a God Who loves, Who cares, Who seeks to rescue. He is a God Who saves! He is “Our Savior God!”

The title here principally has God the Father in view; but elsewhere Paul often also refers to Christ as Savior (cf. Eph. 5:23; Phil. 3:20; 2 Tim. 1:10; Titus 1:4; 2:13; 3:6). So, depending on the context, the title Savior may interchangeably refer to either the Father or the Son which is indicative of the fact that both are God. The Triune God is a saving God and His saving character is manifest chiefly in the Person of the Lord Jesus Christ.

The fact that God desires all people to be saved is consistent with Who He is as the Savior God. He created all and He desires to save all!

That is the heart of God reflected in “**God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life.**” (Jn. 3:16; cf. Isa. 45:22; 55:1; Ezek. 18:32; 2 Pet. 3:9).

“There is nothing in this text or in any other that would limit the truly universal interpretation of “all men.” God wants everyone to experience eternal salvation. People perish because they do not hear the gospel, or, hearing it, they choose to reject it. God has given people freedom to choose to accept or reject the gospel.” -**Thomas Constable**

Note it carefully, while God desires all people to be saved, only those who come to the knowledge of the truth will be saved. God desires that all come to the knowledge of the truth and thereby be saved. “**The knowledge of the truth**” is Paul’s way of referring to knowing and accepting the truth of the gospel (cf. 2 Tim. 2:25; 3:7).

The word “knowledge” (Gk. epignosis) means “full knowledge”. In the NT it consistently is ascribed to the real appropriation of gospel truth. In the Pastoral Epistles it consistently refers to “the true knowledge that brings about salvation”.

“While the atoning death of Jesus is provisional, potential, and sufficient to save every person, it is experiential, actual, and efficient only for believers.”
– **The Moody Bible Commentary**

Prayer is to be made for all people because God desires for all people to be saved. But in order to be saved, they must come to the knowledge of the truth (cf. Rom. 3:19-20; 10:1-4; 2 Cor. 4:3-6; 1 Tim. 2:4-6; Heb. 10:26-27). We must share, but our sharing must be grounded in PRAYER!