

THE BENEFIT OF EVANGELISTIC PRAYER

The benefit to praying for the lost is actually quite profound: **“in order that we may lead a tranquil and quiet life in all godliness and dignity” (1 Timothy 2:2).**

1 Timothy 2:1-2 (NASB)

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

Prayer for those in authority will create societal conditions favorable for the church’s evangelistic efforts. First of all, when believers are committed to praying for all their leaders, it removes any thought of rebellion or resistance against them. Instead, the people of Christ are turned into peacemakers, not reactionaries. As Paul wrote to Titus,

Titus 3:1-3 (NASB)

**¹ Remind them to be subject to rulers, to authorities, to be obedient, to be ready for every good deed,
² to malign no one, to be peaceable, gentle, showing every consideration for all men.
³ For we also once were foolish ourselves, disobedient, deceived, enslaved to various lusts and pleasures, spending our life in malice and envy, hateful, hating one another.**

There Paul again calls the believers to tranquility and submissiveness to the pagan or apostate governments over them. We can do so because we understand that they are sinners like we used to be, incapable of righteousness.

When believers begin to pray unceasingly for the lost, especially their troublesome leaders, unbelievers begin to see Christians as virtuous, peace loving, compassionate, and transcendent, seeking after their welfare. Once unsaved people realize we pose no threat to society, it is easier for us to be treated as welcome friends. And as more come to saving faith through the prayers of Christians, the favorable conditions for the church could increase.

The Absence of Disturbance

The church that is obedient to this mandate will **“lead a tranquil and quiet life.”** The Greek words translated **“tranquil”** and **“quiet”** are rare adjectives. The former, appearing only here in the New Testament, refers to the absence of outside disturbances. The latter, appearing only here and in [1 Peter 3:4](#), refers to the absence of internal disturbances.

1 Peter 3:4 (NASB)

⁴ but *let it be* the hidden person of the heart, with the imperishable quality of a gentle and quiet spirit, which is precious in the sight of God.

When the church manifests its love and goodness toward all and pours itself into compassionate, concerned prayer for the lost, it will lessen the hostility that may exist toward it. As a result, the saints may enjoy freedom from both internal and external disturbances.

The church, while remaining uncompromising in its commitment to the truth, is not to be the agitator and disrupter of the national life. That is the clear teaching of Scripture. If we are persecuted, it must be for Christ's sake, for the sake of righteous living (cf. [1 Peter 2:13–23](#)).

In [1 Thessalonians 4:11](#), Paul commanded the Thessalonian believers **“to make it your ambition to lead a quiet life and attend to your own business and work with your hands.”** Christians are to be known for their quiet demeanor, not for making disturbances. Unbelievers should see us as quiet, loyal, diligent, virtuous people. Although we may hate the evil world system that is the enemy of God, we are not to see those in it as our personal enemies. They are captives of the real enemy, the devil (cf. [2 Timothy 2:24–26](#)). **They are not our enemies, they are our mission field.**

2 Timothy 2:24-26 (NASB)

²⁴The Lord's bond-servant must not be quarrelsome, but be kind to all, able to teach, patient when wronged,

²⁵with gentleness correcting those who are in opposition, if perhaps God may grant them repentance leading to the knowledge of the truth,

²⁶and they may come to their senses *and escape* from the snare of the devil, having been held captive by him to do his will.

The Presence of Holiness

To promote a **“tranquil and quiet life,”** believers must pursue **“godliness and dignity.”** **“Godliness”** translates *eusebeia*, a common word in the Pastoral Epistles. It carries the idea of reverence toward God. Believers should live for the majesty, holiness, love, and glory of God.

Semnotēs, translated **“dignity,”** could be translated **“moral earnestness.”** **“Godliness”** can refer to a proper attitude, **“dignity”** to proper behavior. Thus believers are to be marked by a commitment to morality; holy motives must result in holy behavior. Both contribute to the tranquility and quietness of our lives.

That is not to say, however, that the Christian life will be free of problems. **“Indeed,”** Paul writes in [2 Timothy 3:12](#), **“all who desire to live godly in Christ Jesus will be persecuted.”** The Christian life is a war against Satan and the forces of evil. Paul himself was beaten and imprisoned for his faith. His point in this passage, however, is that if we incur animosity and suffer persecution, it is to be for nothing other than our godly attitude and behavior. We must not provoke negative responses by being a disruptive force in society.