**Finding Grace**

**Grace for the Family**

**A Gracious Citizen**

**Romans 13:4** - …*for it is a minister of God to you for good. But if you do what is evil, be afraid; for it does not bear the sword for nothing; for it is a minister of God, an avenger who brings wrath on the one who practices evil.*

**Hebrews 4:16** - *Therefore let us draw near with confidence to the throne of grace, so that we may receive mercy and find grace to help in time of need.*

3 desired freedoms for every follower of Jesus Christ

**I. The Freedom to Pray for Our Government**

A. In a variety of ways

Entreaties – deesis – “to be without something” – prayer that arises out of a sense of need

Prayers – proseuche – “carries with it a unique element of worship and reverence” (MacArthur, 1 Timothy, p. 62)

Petitions – enteuxis – “to fall in with someone” – advocacy, empathy, compassion, and involvement

Thanksgivings – eucharistias – “a spirit of gratitude”

B. The significant difference between praying “on behalf of all men” and “praying only for ourselves”

**1 Timothy 2:5** - *…one mediator also between God and men, the man Christ Jesus, who gave Himself as a ransom for all…*

C. The relationship between prayer and our being gracious citizens

1. It reminds us of the sovereignty of the Lord

**Matthew 6:9** - *Pray, then, in this way: “Our Father who is in heaven, Hallowed be Your name...”*

**Proverbs 21:1** - *The king’s heart is like channels of water in the hand of the Lord; He turns it wherever He wishes.*

2. It helps us submit our will to His

**Matthew 6:10** - …*Your kingdom come. Your will be done, on earth as it is in heaven.*

**II. The Freedom to Live Out Our Beliefs in Every Area of Life**

A. In a way that is not needlessly controversial

**1 Timothy 2:1-2** - *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 Timothy 2:24-25** - *The Lord’s bond-servant must not be quarrelsome, but be kind to all, able to teach, patient when wronged, with gentleness correcting those who are in opposition, if perhaps God may grant them repentance leading to the knowledge of the truth…*

B. In a way that is consistent with our understanding of Scripture

**2:2** - “…in all godliness and dignity”…

**1 Corinthians 5:9-13** - *I wrote you in my letter not to associate with immoral people; I did not at all mean with the immoral people of this world, or with the covetous and swindlers, or with idolaters, for then you would have to go out of the world. But actually, I wrote to you not to associate with any so-called brother if he is an immoral person, or covetous, or an idolater, or a reviler, or a drunkard, or a swindler—not even to eat with such a one. For what have I to do with judging outsiders? Do you not judge those who are within the church? But those who are outside, God judges. Remove the wicked man from among yourselves.*

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| People | | | |
| Activities | Similar People | Different People | Different People |
|  | Acceptable Activities | Acceptable Activities | Unacceptable Activities |
| Required? | Nothing | Tolerance | Freedom  The maturity to respect one another’s viewpoints and to understand that sometimes we can’t do everything the other person wants |

C. In a way that promotes this freedom for everyone.

**III. The Freedom to Joyfully Proclaim the Gospel**

**1 Timothy 2:3-8** - *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. Therefore I want the men in every place to pray, lifting up holy hands, without wrath and dissension.*

“One thing more, *the soul-winner must be a master of the art of prayer.* You cannot bring souls to God if you go not to God yourself. You must get your battle-ax, and your weapons of war, from the armoury of sacred communication with Christ. If you are much alone with Jesus, you will catch His Spirit; you will be fired with the flame that burned in His breast, and consumed His life. You will weep with the tears that fell upon Jerusalem when He saw it perishing; and if you cannot speak so eloquently as He did, yet shall there be about what you say somewhat of the same power which in Him thrilled the hearts and awoke the consciences of men. My dear hearers, especially you members of the church, I am always so anxious lest any of you should begin to lie upon your oars, and take things easy in the matters of God’s kingdom. There are some of you—I bless you, and I bless God at the remembrance of you—who are in season, and out of season, in earnest for winning souls, and you are the truly wise; but I fear there are others whose hands are slack, who are satisfied to let me preach, but do not themselves preach; who take these seats, and occupy these pews, and hope the cause goes well, but that is all they do.” (C.H. Spurgeon, *The Soul Winner* [Grand Rapids: Eerdmans, 1989], 246–47; italics in original)