

We Need An Intervention By God

Johannes Facius

Taking responsibility for our nation according to the prayer mandate of 1 Timothy 2 is no secondary matter. Actually, the apostle Paul puts it in the first priority when he calls upon the church and explains the functioning of the church in corporate prayer. He exhorts that “first of all” assemblies of believers express all kinds of biblical prayers—intercessions, supplications, petitions, and giving of thanks. He instructs that these be prayed first for all men, because this is where God’s heart really lies. God loves all people. Next, prayers are to be offered for kings, presidents, heads of state, and all others who are in authority.

You have a nation when you have a people and a king or, as in the United States, a president, and thirdly you have a government. These are the three things that constitute a nation. So, what the apostle is speaking about is that we have to pray in this three-fold way for our nation—for the people, the president, and all in authority.

I want to focus on God’s purpose behind this because this is often missing when we talk about praying for governments and praying for politics. It’s not that God is all that much interested in politics as such, especially not in party politics. God is not a member of any political party. He’s above political factions and parties. I’m glad.

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We must pray because the people are greatly impacted by those who are ruling over them. Whether we are Christians or non-Christians, all suffer under whatever government is up to.

The heart of the Lord is for the people, the well-being of the people we could say. This is why we need to pray for the rulers and for the government. But we do not pray for the government for the sake of politics. We don’t pray for party politics. We pray for the institutions of government no matter who is in power. Some will be a better blessing than others and some will be very bad, even a curse. We know this from experience in many nations over many years. It’s not immaterial what system of government a nation has. Some systems are certainly better than others, but

God’s heart is firstly toward the people.

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

It is important to understand that we are still in an age where the world, the order and present arrangement, is under the sway of the evil one. This truth is not just something Jesus was referencing when He stated that “the prince of this world is coming.” (John 14:30) The “prince of this world” had the capacity to offer even the Lord Jesus all the kingdoms of the earth, if Jesus would just fall down and worship him. That was Satan’s temptation to Jesus in the desert. Some say that this condition was fixed a little later when Jesus died on the cross. That cannot be true because the last of the twelve apostles, the apostle John, still writes in his letter that “we know that this world lies under the sway of the evil one.”

(1 John 5:19) John’s experience and testimony is much later in time than the cross. God has allowed Satan’s sway for a period of time in history.

We need to realize that when we pray for the government we are not just praying for human beings and politicians, but we are praying for them because they can only be either under the influence of the power of darkness or the power of the Holy Spirit. There’s nothing in between. Normally they are under the power of darkness but the Church can make a difference. Through prayer and intercession we can be an overruling power in the spiritual realm. We can oppose the unseen powers who are actually the real powers attempting to rule the nations. If we do a good job, we can cut their ties and cause something wonderful to happen—revival and reformation. It has happened in history and it can happen again.

We are not just praying for presidents and governments so that they may do a good job, but we are praying in order to oppose the strategy of the powers of darkness trying to influence and get hold of all who govern and rule.

There are two purposes for this prayer. The first is that through prayer we help release a spirit of righteousness so that the fear of God is present. An atmosphere of righteousness is impacting our nation, our institutions, our kindergartens, our schools, our universities.

Don’t you think that God wants children to grow up in a pure and decent atmosphere? Don’t you think that God desires that pornography and corruption and the false ideologies being taught be restrained and removed? Of course He does. He loves people. He loves all who are not yet saved, and even those who would never turn to Him.

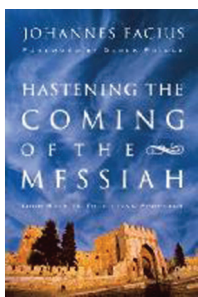
God desires to change the climate of a nation, and that’s what we need. But then comes the primary focus of this prayer. God our Savior desires all men to be saved and to come to the knowledge of the truth because there is one God and one me-

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diator between men, the man Christ Jesus. It’s clear that this references the gospel. This means that God wants everyone in America to know who Jesus is and what Jesus has done to redeem fallen man. He doesn’t say that everyone will be saved, scripture says He desires that everyone should be saved.

And so as we pray for the government, we pray at one level for righteousness, but the real focus is the gospel. We are praying that the gospel may be preached and penetrate our nation, and that every interest opposing the gospel of Jesus Christ would be taken away.

If you put these two together, righteousness and the gospel, you’ve got what we term revival. These are the two elements of revival. Revival is more than evangelism. Revival is when an entire nation and society is impacted. As in the Welsh and other revivals, an extraordinary number of people get saved. Not the ordinary number that come through normal evangelization, but something extraordinary—a great harvest from a divine intervention!



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