

“Paul is not instructing Timothy to initiate never-ending prayer meetings where the Ephesian phone book would be opened and every single person listed therein would become the object of prayer.” James White, *The Potters Freedom*, 140.

### ALL PEOPLE WITHOUT *DISTINCTION*

**Galatians 3:28:** “There is neither Jew nor Gentile, neither slave nor free, nor is there male and female, for you are all one in Christ Jesus.”

- We should pray for \_\_\_\_\_ rulers (Ezra 6:10; Jeremiah 29:7).

“The injunction here calls for the Ephesian assembly to pray for the emperor, who at that time was the cruel and vicious blasphemer, Nero. Although he was a vile, debauched persecutor of the faith, they were still to pray for his redemption. The request for kings and all who are in authority is not limited to just a petition that they would be wise and just, but that they would repent of their sins and believe the gospel for the sake of their eternal souls. Paul does not command us to pray for the removal from office of evil rulers, or those with whom we disagree politically. “Believers are to be loyal and submissive to their government (Rom. 13:1-5; 1 Peter 2:17). If the church today took the time and energy it spends on political maneuvering and lobbying and poured them into intercessory prayer we might see a profound impact on our nation.” John MacArthur, *1 Timothy*, 63-64.

### CIVIL DISOBEDIENCE OR SUBMISSION?

- The Midwives in Egypt (Exodus 1).
- The Friends of Daniel (Daniel 3).
- The Disciples (Acts 4).

### 4. The \_\_\_\_\_ of Prayer (2:2-7).

**1 Timothy 2:1-2:** “I urge, then, first of all, that petitions, prayers, intercession and thanksgiving be made for all people—**2** for kings and all those in authority, that we may live peaceful and quiet lives in all godliness and holiness.”

**Jeremiah 29:7:** “Also, seek the peace and prosperity of the city to which I have carried you into exile. Pray to the Lord for it, because if it prospers, you too will prosper.”

*Prayer for political leaders can create:*

- Freedom from \_\_\_\_\_ & \_\_\_\_\_ strife.

**1 Timothy 2:1:** “that we may live peaceful and quiet lives.”

- Freedom of \_\_\_\_\_ devotion.

**1 Timothy 2:2:** “...in all godliness and holiness.”

- Freedom to spread the \_\_\_\_\_ to all people without distinction.

**1 Timothy 2:3-7:** “This is good, and pleases God our Savior, 4 who wants all people to be saved and to come to a knowledge of the truth. **5** For there is one God and one mediator between God and mankind, the man Christ Jesus, **6 who gave himself as a ransom for all people**. This has now been witnessed to at the proper time. **7** And for this purpose I was appointed a herald and an apostle—I am telling the truth, I am not lying—and a true and faithful teacher of the Gentiles.”

“An evaluation of Paul’s own life leads one to realize that this ‘quiet’ does not mean a sheltered life but rather freedom from the turmoil that threatened to thwart his ministry. A good example is the disquiet of the riot in the very city that he was writing to, Ephesus (Acts 19:23-41), which the rulers finally quieted. After this quiet came, Paul was able to gather and exhort the disciples (20:1; cf. also the case at Corinth, 18:12-18). But often the disquietude of riot and persecution would mean that Paul and his companions had to leave both church and city (Acts 13:50, 51; 14:5, 6, 19; 16:19-21, 39,40; 17:8-10, 13, 14), and it was only the intervention of the Roman government that provided a measure of peace and “tranquility for him to ministry in Jerusalem and Rome (cf. 21:27-40 and the subsequent chapters, e.g., 28:16, 23ff., 30, 31, and the evidence of the Prison and Pastoral Epistles, e.g., Phil. 1:12, 13).” George W. Knight III, *The Pastoral Epistles*, 117.

## FINAL THOUGHTS

“The logic of this seems to be that peaceful conditions facilitate the propagation of the gospel. Certainly the *pax romana* was a major factor in its early rapid spread. The ultimate object of our prayers for national leaders, then, is that in the context of the peace they preserve, religion and morality can flourish, and evangelism go forward without interruption. Here is important apostolic teaching about church and state, and about the proper relations between them, even when the state is not Christian. It is the duty of the state to keep the peace, to protect its citizens from whatever would disturb it, “to preserve the law and order...and to punish evil and promote good (as Paul teaches in Rom. 13:4), so that within such a stable society the church may be free to worship God, obey his laws and spread his gospel. Conversely, it is the duty of the church to pray for the state, so that its leaders may administer justice and pursue peace, and to add to its intercession thanksgiving, especially for the blessings of good government as a gift of God’s common grace. Thus the church and state have reciprocal duties, the church to pray for the state (and be its conscience), the state to protect the church (so that it may be free to perform its duties). Each should acknowledge that the other also has a divine origin and purpose. Each should help the other fulfill its God-given role.”  
**John R. W. Stott, *The Message of 1 Timothy & Titus*, 63.**

## SMALL GROUP STUDY QUESTIONS

1. What did you learn from Sunday’s message? What new insights or understanding did you receive?
2. How can you tell if prayer is a priority to you? How can you tell if prayer is a priority for SMC? Is a prayer meeting essential in order to be a church devoted to prayer (Romans 12:12; Acts 2:42)?
3. How often do you pray for political leaders and issues? How often do you pray for countries where people do not have peace and quiet? How often do you pray for the persecuted church? How often do you pray for the salvation of political leaders?
4. Which is easier, to pray for a leader or criticize and complain about them? Do you criticize and complain about the president? If you disagree with our political leaders, what should you do?
5. How does an understanding of the background of the church of Ephesus (Acts 19-20) help us to understand Paul’s call for them to pray (1 Tim. 2:1-7)?
6. 1 Timothy 2:1-7 uses the phrase ‘*all people*’ several times. Does this phrase refer to every single person, or to all classes of people?

**SERIES: GOD’S BLUEPRINT FOR THE CHURCH**  
**TODAY’S MESSAGE: “*The Power of a Praying Church*”**  
Pastor Cory Anderson / SMC / 10.30.11

## INTRODUCTION:

### 1. The \_\_\_\_\_ of Prayer (2:1).

**1 Timothy 2:1:** “I urge, then, ***first of all***, that petitions, prayers, intercession and thanksgiving be made for all people”

### 2. The \_\_\_\_\_ of Prayer (2:1).

**1 Timothy 2:1:** “I urge, then, first of all, that ***petitions, prayers, intercession*** and ***thanksgiving*** be made for all people”

- Petitions \_\_\_\_\_.
- Prayers \_\_\_\_\_.
- Intercession \_\_\_\_\_.
- Thanksgiving \_\_\_\_\_.

### 3. The \_\_\_\_\_ of Prayer (2:1-2).

**1 Timothy 2:1-2:** “I urge, then, first of all, that petitions, prayers, intercession and thanksgiving be made ***for all people—2 for kings and all those in authority....***”

- We should pray for \_\_\_\_\_.

**QUESTION:** Does the phrase ‘*all people*’ mean ‘*every individual*’?