INTRODUCTION
We’re moving into 1 Timothy 2, and we’ll pick up the pace a bit more now. That’s where we’ll be the next couple weeks. Throughout this chapter, Paul is focusing Timothy on how to teach the church at Ephesus how to live “Life in God’s Family.”

I. THE PRIORITY OF PRAYER (1 Timothy 2:1)
This is the apostle’s first priority to address with the church. As Paul urged Timothy to combat false doctrine with the Christ-centered use of the Word, so here he exhorts Timothy to give priority to public worship. “First of all…” should not be missed, and Paul highlights the priority of public worship generally, and public prayer specifically.
Is it yours? Is public worship your first priority in your Christian life? To make something your first priority in your Christian life means that you relegate other priorities below it. Is joining your heart with others in corporate prayer in the worship service your priority?

II. THE VARIETIES OF PRAYER (1 Timothy 2:1)
A. Supplications
Supplications are those things that only God can take care of, and so we go to Him because of urgent circumstances: a severe illness, a distressing situation, etc. are the causes of supplication.

B. Prayers
This is the general word for prayer. However, since it appears in this list of words for prayer, it must have a more specific sense, and if it does, maybe it means requests for the fulfillment of needs under normal circumstances: the need for more wisdom, greater love for God and others, growth in grace, etc.

C. Intercessions
The basic idea is that “of meeting with in order to converse freely on behalf of another.” Believers have access to the throne of grace in Christ! Too, we know that the Spirit intercedes for us (Romans 8:27), and that in Romans 8:34, Christ does the same. So intercession is pleading in the interest of others.

D. Thanksgivings
This term states that the blessings that come from God return to Him again in the form of gratitude. As we’ve commented before, thanksgiving is a lost art in our world today, and as such is becoming more and more uniquely Christian.

III. THE OBJECTS OF PRAYER (1 Timothy 2:1-2a)
A. For all people
Does this use of “all” refer to:
• Comprehensive “all”: every single person on earth for all time
• Representative “all”: every kind or class of person on earth
Cf. other examples of “all people” in the Pastoral Epistles (1 Timothy 4:10; Titus 2:11; 3:2) for clarification on the representative use of “all.”
It’s like when we say, “Ok, everyone’s here…let’s eat!” We don’t mean everyone on the planet, we mean every person in the room is here. It’s representative, not comprehensive. So then, it’s abundantly clear that “all” does not always mean “every single person on earth for all time.” Indeed, in our passage this morning, the context tells us that all clearly is categorical, not comprehensive, in intent. Paul mentions prayer for all
people (1 Timothy 2:1), all who are in authority (1 Timothy 2:2), God desires all people to be saved (1 Timothy 2:4), Jesus gave Himself as a ransom for all (1 Timothy 2:6). In each case, all means all kinds or categories. This is important, because praying for all categories of people is not just a theological concern, it is a practical concern.

Friends, you and I have the privilege to offer our urgent supplications for ourselves, our general on-going prayers, our urgent intercessions for others, and our heart-felt thanksgiving together with one heart and one voice to God! Don’t go on auto-pilot during corporate prayer! It’s a matter for God of first priority! Stay engaged…stay alert…actively amen your way through it, echoing your own prayer to God. Notice that the prayer is not just for all people, but specifically:

B. For kings and all in authority
“King” referred ultimately to the emperor, who at the time was Nero, as well as to other lower-ranking rulers. Again, notice the use of the key term all, referring to categories or classes of governing officials. While we can’t know every governing official in Ephesus in Paul’s time, we do know those officials for whom we should be praying. In fact, Lois Gonzenbach helped me put together this list of officials who exercise authority over us, and for whom we should be praying.

1. **President:** Donald Trump
2. **Vice President:** Mike Pence
3. **U.S. Senators:** Diane Feinstein, Kamala Harris
4. **U.S. House of Representatives:**
   - **District 11 (Diablo Valley):** Mark DeSaulnier; **District 9 (Antioch, Oakley, Brentwood):** Jerry McNerney; **District 15 (San Ramon, Dublin, Livermore):** Eric Swalwell
5. **Supreme Court:** John Roberts (Chief Justice), Anthony Kennedy, Clarence Thomas, Ruth Bader Ginsburg, Stephen Breyer, Samuel Alito, Sonia Sotomayor, Elena Kagan, Neil Gorsuch
6. **California State Governor:** Jerry Brown
7. **California State Senator:** Steve Glazer
8. **California Assembly:**
   - **District 16 (Walnut Creek, Lafayette, Moraga, Orinda, Alamo, Danville, San Ramon, Dublin):** Catharine Baker
   - **District 14 (Diablo Valley, Pittsburg):** Tim Grayson
   - **District 11 (Antioch, Oakley, Brentwood):** Jim Frazier
9. **Walnut Creek Mayor:** Rich Carlston
10. **Walnut Creek City Council:** Loella Haskew, Justin Wedel, Cindy Silva, and Kevin Wilk
11. **Contra Costa County Board of Supervisors and various officials**

IV. The Reasons for Prayer (1 Timothy 2:2b-4)
A. To live a peaceful and quiet life (1 Timothy 2:2b)
   1. **Peace:** absence of internal unrest

   2. **Quiet:** absence of external unrest
   This prayer for a quiet and peaceful life can have far-reaching effects. Prayer is powerful, and can affect great things in God’s economy!

B. To live a godly and reverent life (1 Timothy 2:2c)
   1. **Godliness:** reverence for God (attitude)

   2. **Holiness:** moral earnestness (behavior)
   This is a necessary pursuit in prayer that keeps us from seeking peace and quiet for self-serving purposes. We desire peace and quiet so that we can live for God.

C. To live a pleasing and acceptable life (1 Timothy 2:3a)
   1. **Good:** right, proper, fitting

   2. **Acceptable:** pleasing, pleasurable
Hence the sermon title this morning! But by now it’s becoming increasingly clear that there is a deeper grounding for the call to corporate prayer than just that we pray for peace and quiet, as we live godly and dignified lives. We pray this way because God our Savior is pleased when we do, and God, as our Savior, is about more than just granting us peace and quiet. The reasons for prayer—to live a peaceful and quiet life, to live a godly and reverent life, to live a pleasing and acceptable life to Him, are grounded upon a deep foundation—upon Who He is and what He’s done in Christ!

V. THE FOUNDATION FOR PRAYER (1 Timothy 2:5-7)
This may seem like an awkward move in the text, but it’s quite natural for Paul, who moves from the priority of prayer, to the varieties of prayer, to the reasons for us to pray, to now the foundation for all prayer—God Himself!

A. Look at the truth about God
1. With the wide-angle lens: one God
   a. This drives our edification (Deuteronomy 6:4ff)

   b. This drives our evangelism (Isaiah 45:5-6, 22)
      As God wants to save people from every tribe, nation, language, and tongue, so we too pray for peace for the church such that she can lead all people to the Savior.

2. With the zoom lens: one mediator
   There is only one mediator. How is He unique?
   a. His person is unique—the God-man
      i. Deity
         • 1 Timothy 1:2: co-source of grace, mercy, peace
         • 1 Timothy 1:2, 12, 14: designated “Lord”
         • 1 Timothy 1:17: pre-existed before birth
      ii. Humanity
         • Job 9:33: “If only there was someone to arbitrate between us, to lay his hand upon us both!”
         • Job’s prayer is answered in Christ!

   b. His work is unique—the ransom
      Note the leap from birth/life to death. Literally, “a substitute on behalf of all” (cf. Christ’s words in Mark 10:45: “to give his life a ransom for many”). Cf. also the sermon two weeks ago on the gospel.

B. Look at the truth about God’s messenger
1. A proclaimer
   1 Timothy 1:1: he was an apostle by God’s command; 1 Timothy 1:11: he was entrusted with the gospel. Paul was a herald of the gospel. Herald: someone with important news to bring such as an announcer at an athletic event, religious festival, or even a political messenger in a royal court.

2. A messenger
   Though Paul was an Apostle (capital A), the term simply means messenger. And a messenger is supposed to simply relay the message of the one who sent him.

3. A teacher
   Paul was a teacher, appointed by God and desiring to: talk about God’s Word, and emphasize Jesus Christ, the God-man, the ransom, and the mediator—and everything in the gospel that is wrapped up in those truths (1 Timothy 1:12-17).
CONCLUSION
The ultimate object of our prayers for governing authorities, then, is that in the context of the peace they preserve, the church can flourish, and evangelism can go forward without interruption.