

“The Priority and Practice of Prayer”

I Timothy 2:1-8

When ordering and arranging our conduct in the church . . . first of all . . . we ought to pray . . . as we ought.

- _____: *Turning prayer into a public performance.*
- _____: *Limiting prayer to a specific time and place.*
- _____: *Using prayer as a substitute for action.*
- _____: *Making prayer a last resort.*

I Timothy 2:1-8

- I. The _____ of prayer (2:1)
- II. The _____ of prayer (2:1b-2a)
- III. The _____ of prayer (2:2b-4)
 - A. _____ (2b)
 - B. _____ (3-4)
- IV. The _____ for prayer (2:5-7)
 - A. An acceptable _____ (6)
 - B. An acceptable _____ (5)
- V. The _____ for prayer (2:8)

Without ceasing, for all our emperors we offer prayer. We pray for life prolonged; for security to the empire; for protection to the imperial house; for brave armies, a faithful senate, a virtuous people, the world at rest, whatever, as man or Caesar, an emperor would wish. These things I cannot ask from any but the God from whom I know I shall obtain them, both because He alone bestows them and because I have claims upon Him for their gift, as being a servant of His, rendering homage to Him alone . . .
(Tertullian)

I will rather honor the king, not, indeed, worshipping him, but praying for him. But God, the living and true God, I worship, knowing that the king is made by Him . . . Honour the king, be subject to him, and pray for him with loyal mind; for if you do this you do the will of God. *(Theophilus)*

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. I Timothy. p. 64)*

The early church understood such purity to be a condition of acceptable prayer (James 4:8). When we pray, our communication is with a holy God. He requires of us that we deal with our sins before making our approach. *(Phillip H. Towner. 1-2 Timothy and Titus. p. 70)*