

Lesson 6– GOOD AND ACCEPTABLE PRAYER

1 Timothy 2:1-7

(1 Tim. 2:1) – When the Church meets for prayer in the name of the Lord Jesus, we pray not only for ourselves, our brethren in Christ, our families, our friends, but for all sorts of people, even our enemies. We offer “**supplications**” which are petitions for material and spiritual needs; “**prayers**” representing the spirit of devotion and good wishes; “**intercession**” which is pleading on behalf of another, and “**giving of thanks**” which is an element that should characterize all prayer. True prayer that is accepted of God is a matter of worship and faith as we pray unto our heavenly Father through and on the ground of Christ’s merits as our Great High Priest Who has made the way to God for sinners saved by grace (Heb. 4:14-16). In prayer we are told to let our “request be made known unto God” (Php. 4:4-6), realizing that God knows what we desire and need before we ask (Matt. 6:8). So, we pray in submission to the Lord and His will in all things (Matt. 6:10; James 4:13-15).

“**Be made for all men**” – We should not only pray for ourselves but also for others. Selfish prayer is not the spirit of love and grace. We who believe in Christ should most certainly love and pray for our brethren in the faith as we are to love the brethren, but we should also pray for unbelievers, even our enemies as we are to love our neighbor as ourselves. Christ gave us this commandment (Matt. 5:43-45). But we are not to pray for and even love our enemies in the same way we pray for and love our brethren in Christ. We love and pray for our brethren because of our spiritual bond, but we have no spiritual bond with unbelievers. Therefore, we pray first for their salvation! We are to pray for all sorts of men, Jew and Gentile, rich and poor, believers and unbelievers, moral and immoral, and for those of every rank, station, calling or condition.

(1 Tim. 2:2) – We are to pray for all classes of men – ex. “**for kings, and for all that are in authority.**” It is God, by His sovereign providence, Who puts men in office (Rom. 13:1-7; cf. Dan. 2:20-21). He works within the heart of kings, even unbelievers, to do His will in providence (Gen. 20:1-7; 41; 2 Chron. 36:22-23; Ezra 1:1-2; Prov. 21:1). God’s people are not to be rebels against the state or insurrectionists. The only time we are to rebel against the state is when it is against the Word of God in its laws and activity. Then, we must obey God rather than men. But if the state does not defy the Word of God, then we are to be obedient citizens. Why – “**that we may lead a quiet and peaceable life in all godliness and honesty.**” The same idea is expressed in Hebrews 12:14 – “Follow peace with all men, and holiness, without which no man shall see the Lord.” Strive for peace with all men, but do not compromise the Gospel or that which separates us as the people of God.

(1 Tim. 2:3-4) – Praying for all sorts of men “**is good and acceptable in the sight of God our Saviour,**” because it is God’s command to His children, for His glory as fruit

unto God, and on the ground of our acceptance before God in Christ our Savior. Now, the phrase, **“Who will have all men to be saved, and to come unto the knowledge of the truth,”** is the subject of quite a bit of controversy and has caused some erroneously to conclude that God wills that all people without exception be saved. This has given rise to the false idea that God wants to and is trying to save all men if any will only let him. This kind of thinking misrepresents the Biblical truth both of God Who is sovereign in all things and man who by nature is totally depraved and spiritually dead. Is it God’s will that all men without exception be saved? We only have to read God’s own Word revealed in passages such as Romans 9 to see that it is not God’s will to save all without exception. The Bible teaches that it is God’s sovereign will to save only His elect, and that man by nature will not believe salvation by God’s grace in and by the Lord Jesus Christ. The Bible teaches that God must send the Holy Spirit to draw men to Himself through Christ and bring unto the knowledge of the Gospel truth, else no one would be saved (John 6:37-45).

So, the expression “all men” here (as in many other Bible verses, such as Titus 2:11; Rom. 5:18; Mark 1:37; 5:20, for ex.) must be defined by its context, and the context shows us that he is talking about all KINDS and CLASSES of men, not all men without exception, but all men without distinction. God has chosen to save a people out of every tribe, kindred, tongue, and nation. Ultimately this text has to do with God’s elect of whom God says that He is not willing that any of them should perish but that all of them come to repentance (2 Pet. 3:9).

(1 Tim. 2:5-6) – All whom God wills to be saved have been redeemed by Christ, the Surety, Substitute, and Redeemer of God’s elect. Based upon the merits of His propitiatory sacrifice, He stands before God as their Mediator to insure their eternal salvation unto glory (Rom. 8:34-35). And just as **“there is one God,”** there is **“one mediator between God and men, the man Christ Jesus; Who gave Himself a ransom for all, to be testified in due time.”** All other so-called gods are idols, and all other so-called saviors and/or mediators are false. There is no other savior or mediator but the Lord Jesus Christ. And in that He gave Himself a ransom for all, they all shall be saved. Their debt to God’s law and justice has been fully paid by Christ. Their sins are not charged to them; Christ’s righteousness is charged to them. So, the “all men” and “all” here refers to God’s elect, Christ’s sheep (John 10:11), and all whom the Spirit will give spiritual life in the new birth as evidenced by their faith in Christ and repentance of dead works and idolatry.

(1 Tim. 2:7) – This is what Paul as a preacher appointed by God and an apostle was called upon and equipped to do. He was a preacher of the Gospel to the Gentile as well as to the Jew, a teacher of the Gentiles in faith and truth!