

Pray for all People

Reid A Ferguson / 1 Timothy 2:1-7

[1 Timothy 2:1-7](#)

When Pastor Matt sent me the sermon schedule for this series he titled this section “Pray for all People.”

The title couldn't be more spot on. As with the text - “pray for all people” is a command or injunction, a 7 verse exhortation to prayer.

And given the flow of Paul's thought thus far, if you remove the artificial chapter break, you see it **must** be read in connection with what came before as much as for what follows.

If we miss that, we can easily miss what the Holy Spirit is after.

As our Pastor has preached these past weeks, Paul has urged his young protege to remain in this large, cosmopolitan and thoroughly pagan city - to continue a vital work within its Church.

Some had risen up within the Church veering from the foundational simplicity of salvation by grace alone through faith alone in Christ alone.

They are diagnosed in 1:7 as...

1 Timothy 1:7 ESV / desiring to be teachers of the law, without understanding either what they are saying or the things about which they make confident assertions.

In the process, they were bringing in three things:

- a. Myths - most probably Jewish myths, of which there were plenty.
- b. Genealogies, the use of which Matt already unpacked.
- c. What Paul styles “different doctrine”.

All these combined steered people off into speculations and curiosities rather than being stewards of the Gospel and the doctrinal foundation Paul had laid there in his previous years of ministry.

This remains a perennial problem in the Church.

Now this is why we do not want to take the beginning of ch. 2 as though Paul is switching gears or taking up an entirely new subject.

Timothy has been charged to confront certain persons about errant doctrines, and to get the Church back on track.

The question is - how is this to be done? By mere confrontation and church discipline alone?

No.

Timothy's first and primary means of doing this according to the text, is PRAYER.

Prayer.

“First of all, then” Timothy, pray. In fact, get the whole Church praying.

Indeed, all of you - pray.

Which brings us then to our first consideration in unpacking these dense, instructive, encouraging and powerful verses.

1. 1-2a / The PRIORITY of Prayer

[1 Timothy 2:1](#) “First of all, then, I urge that supplications, prayers, intercessions, and thanksgivings be made for all people, for kings and all who are in high positions.”

In addressing issues like those facing Timothy and the Church at Ephesus, prayer is to take first place.

We are to be a praying people.

J. C. Ryle opens an essay on prayer with these words: “PRAYER is the most important subject in practical religion. All other subjects are second to it. Reading the Bible, keeping the Sabbath, hearing sermons, attending public worship, going to the Lord’s Table,—all these are very weighty matters. But none of them are so important as private prayer.

I do not deny that a man may pray without heart, and without sincerity. I do not for a moment pretend to say that the mere fact of a person praying proves everything about his soul. As in every other part of religion, so also in this, there is plenty of deception and hypocrisy.

But this I do say,—that not praying is a clear proof that a man is not yet a true Christian. He cannot really feel his sins. He cannot love God. He cannot feel himself a debtor to Christ. He cannot long after holiness. He cannot desire heaven. He has yet to be born again. He has yet to be made a new creature. He may boast confidently of election, grace, faith, hope, and knowledge, and deceive ignorant people. But you may rest assured it is all vain talk if he does not pray.” Ryle, J. C. *Practical Religion: Being Plain Papers on the Daily Duties, Experience, Dangers, and Privileges of Professing Christians*. Charles Murray, 1900, pp. 66–67.

I’ll come back to Ryle on this before we close. But it certainly jars us to hear it put this way.

I don’t know if you have ever faced times of monumental importance in life - and have said something like “all we can do now is pray”? I know I have.

But how backward to make prayer our LAST resort, rather than the first and most important response to issues great and small, both IN the Church, and outside of it.

In that regard, note how Paul enjoins that supplications, prayers, intercessions and thanksgivings are to be made **FOR** all people - not just ABOUT all people.

So if we do not disconnect the chapters, we are being drawn to do something powerfully important in regard to those Timothy is to engage WITHIN the Church - veering from the sacred trust of the Gospel - and then in regard to those OUTSIDE the Church, even to those in secular political power.

What are you to do Timothy in response to those engaging in false doctrine, errantly teaching the law and bringing in myths and speculative genealogies?

Supplicate God on their behalf.

While some have made much of the four terms Paul uses here, in fact, they quite overlap - and I don't want get lost there and lose the central thrust.

Pray FOR them!

And in what way? Merely regarding their actions? No!

Don't forget they are living souls who will have to stand before God to give an account.

Don Carson cites an experience I think teases this out - i.e. praying for things more than people's souls.

A woman in a church the Carsons were attending had been diagnosed with cancer. By all accounts a wonderful and vigorous servant of Christ.

She appeared to have beaten cancer once, but when it returned more severely, the Church organized a special day of prayer for her. Nearly 300 attended along with Joy, Don's wife, herself having survived a terrible bout with cancer.

Carson writes: "The prayers became more and more enthusiastic as the day...rolled on. "Lord, you know what things that Paula has done, how important her services is to the church of God worldwide. Lord, isn't Jesus himself the Great Physician? Will you not have mercy upon her? Lord, we name your grace. We agree together, two or three of us together, that this is what must be done. We claim it in Jesus' name. Is not healing ...?" It went on and on and got more and more enthusiastic.

When it came Joy's time to pray, she prayed...: "Heavenly Father, we really would love it if you would heal dear Paula, and maybe in your mercy, you will. But if not, then teach her to die well. Give her a legacy of faith for her husband and children. Give her an anticipation of glory, so that she's hungry to see the Master's face. Free her up from the links that tie her here so that she's homesick for heaven. Give her the kind of testimony that exalts Christ. Teach her to die well." Well, you could have cut the air with a knife." Carson, D. A. "On Being Prepared for Suffering and Evil—Part 1." *D. A. Carson Sermon Library*, Faithlife, 2016.

It isn't that we don't pray for Aunt Wilma's ingrown toenail, but what about the state of her soul?

We need to intercede for Church troublemakers not just in terms of what they are doing, but as morally responsible people before God and how their actions impact the Church of the living God.

And give thanks for them rather than just writing them off.

How so regarding the troublemakers? We get at least one example in [1 Corinthians 11:18-19](#) "For, in the first place, when you come together as a church, I hear that there are divisions among you. And I believe it in part, for there must be factions among you in order that those who are genuine among you may be recognized."

Amazing! Even these circumstances should incite thanks to God.

On top of that Timothy - supplicate God on behalf of the souls of those who are in secular authority - in Timothy's case - Nero and his wretchedly pagan and persecuting Roman government!

Pray for them too.

Intercede for them as those who will have to stand before God and give an account as morally responsible people for how their actions will impact not only the Church, but society as a whole.

And give thanks for them!

Human government is a gift from God.

Don't just write them off.

How instructive in regard to us and how we pray both for errant Churchmen and our own political leaders.

Close to home, New York has become what is termed an "abortion destination" state and one catering to what is most gruesomely called - "abortion tourism."

The blood of those babies especially stains the head of Governor Hochul and our State Legislators.

So let me ask, have you ever shed a tear in prayer for them by name - as those who will have to stand before our God and King in judgement?

No matter what side of the political aisle you may stand on - have you ever wept in prayer for the souls of President Biden or VP Harris? Or the former President and his staff?

We are more than adept at calling out the failings of our public servants - and, we should never be shy at calling sin sin no matter who the person is.

But what of their souls?

And if we did take up the habit of such supplications, prayers, intercessions and thanksgivings - how might that shape our own attitudes and our public discourse?

Wouldn't that be a strange spectacle to the world?

I have to think it would be.

And even if not - would it not be most pleasing to our God who breathed out these words by His Spirit as instruction for us?

Irrespective of how we interpret "for all people" here - whether as simply all classes of people or as literally all people - the text certainly leaves no one out.

Who does not stand in need of grace?

Who are those we should we bar from our prayers?

Oh that we might learn this first lesson of the great priority prayer is to be in the life of the Believer, and that, prayer FOR people and not just about them.

It is not just a religious response, it is immensely practical.

In that regard, note the second thought which naturally follows -

2. 2b / The POWER of Prayer

[1 Timothy 2:2](#) “for kings and all who are in high positions, that we may lead a peaceful and quiet life, godly and dignified in every way.”

Now I am going to make a statement here, but first I want every hand removed from any hard object you may feel compelled to fling at me after I make it.

Ready?

Despite my heading here, I DO NOT believe in the power of prayer. Nor should you.

Now let me explain.

Prayer has been looked at by some as a sort of generic cosmic force that you and I can just tap into to get the universe (or God) to see things our way and act according to our desires.

But prayer is neither magic, nor cosmic arm twisting.

And it isn't powerful because we do it just right: kneel, say just the right formulaic words, get enough people to pray with us, use Elizabethan English, or end it with magic words - it is powerful because the God we pray to is powerful, and hears us.

Prayer accomplishes much because the One we pray to - has all the power to do all things.

In our text, looking to God in prayer can change the very fabric of both a church and a nation.

It is not only acceptable, but pleasing to God when we pray for circumstances to be such that we may live peaceful, quiet and dignified lives.

Again, this has dual application.

In the first place, those Timothy was confronting, were disturbing the peace and quiet of the local assembly.

Confusing teaching which takes the focus off of Christ and sound Biblical doctrine upsets the souls of the saints and brings chaos into the Church.

In Paul's 2nd letter to Timothy, he'll cited - how some said that the resurrection had already happened - and how swerving from the faith in that way was upsetting the faith of some in the Church.

The word “upsetting” there meaning ruining, overturning, subverting or corrupting.

What a diabolical thing it is to turn people away from simply trusting Christ to other things that make their souls un-trusting and uneasy in resting in His person and finished work.

But gathering in earnest to pray we can see such sub-versions overthrown, so that Christ's people may live before Him peacefully, with quiet souls - promoting growth in godliness.

Whereas controversies bring agitation and trouble to the Church and rob her of her dignity.

And so it is with those in political power.

How miserably our own politicians often act, not being able to work together for the common good - and getting lost in endless bickering, infighting, indecision and public rancor.

These men and women need to be rescued from their sinful ways that bring nothing but upheaval, fear and uncertainty to the general populace - and by these endless distractions and distresses, fix men's minds on the things of this world and leave no room to contemplate the high spiritual realities of life, nor their own souls before God.

Brothers and sisters - we need to pray for them.

In doing so, we pray for the good of our nation as a whole.

And Paul ties such pleas for this peaceful and quiet life to the salvation of those who are in civil authority.

When Israel was in its Babylonian captivity, Jeremiah wrote a letter to the exiles.

The text is amazing: [Jeremiah 29:4-7](#) ““Thus says the Lord of hosts, the God of Israel, to all the exiles whom I have sent into exile from Jerusalem to Babylon: Build houses and live in them; plant gardens and eat their produce. Take wives and have sons and daughters; take wives for your sons, and give your daughters in marriage, that they may bear sons and daughters; multiply there, and do not decrease. But seek the welfare of the city where I have sent you into exile, and pray to the Lord on its behalf, for in its welfare you will find your welfare.”

Imagine - Pray for the welfare of your captors, for their pagan state - for your persecutors.

This the power of our God - that in answer to prayer, He can change the very fabric of our Churches, and our nation.

Prayer by itself isn't powerful, but our God is!

3.3 / The PLEASURE of Prayer

[1 Timothy 2:3](#) “This is good, and it is pleasing in the sight of God our Savior,”

And here is a most wonderful thing to consider. It was for Timothy, as it should be for us.

The pleasure being referred to in this case is God's not ours.

Our God delights to include us in His working in the World through prayer, and He delights in having us seek Him in everything.

Praying this way, with supplication, prayer, intercession and thanksgivings for all people, even for those in supreme authority outside the Church, so that we might lead peaceful and quiet lives in all godliness and dignity - is both good, and it is pleasing in the sight of God our Savior.

Have ever asked yourself, what can I do to please my God? You have a most pointed answer in this text - pray. And pray according to what He has prescribed here. It pleases Him.

In [Psalm 50](#), Asaph communicates God's displeasure with Israel's dependence upon rites and rituals when their hearts were far from Him.

And when God calls them to repentance He says: [Psalm 50:14-15](#) "Offer to God a sacrifice of thanksgiving, and perform your vows to the Most High, **and call upon me in the day of trouble**; I will deliver you, and you shall glorify me."

Did you catch that 3rd line? "Call upon me in the day of trouble."

He loves to have His people look to Him first and in all of their distresses.

To trust that He hears.

To trust that He loves.

To trust that He will answer in His perfect wisdom in His perfect time in His perfect way.

Many an earnest saint has lamented their lack of spiritual gifting, or money to support the ministry better, or talents and abilities they can put their hand to.

But Beloved, each and everyone one of us can be committed to and engaged in the very front line of spiritual service through our supplications, prayers, intercessions and thanksgivings.

You can pray on your sick bed, home, car, plane, in the park - anywhere, any time!

Prayer requires no special education, no money, no natural ability and no overt opportunity of ministry. We can not only please our Lord but join in His work in the world through our prayers.

Never forget one of the most eloquent, effective prayers ever heard and answered, was Peter's cry when walking to Christ on the water and beginning to sink: It is but 2 words in the original: "Lord! Save!"

Do not discount prayer as though it is little more than wishful thinking. It is service of the highest order.

I would love to linger here and press you for some extra time, this is so vitally important - but we need to press on.

4. 4 / The grand PURPOSE of Prayer

[1 Timothy 2:4](#) "who desires all people to be saved and to come to the knowledge of the truth."

The salvation of men's souls.

How are the Church and the Nation most impacted for the common good so that we may lead peaceful, quiet, godly, dignified lives and so that the Gospel has freest opportunity? When the most people are brought to true saving faith in Christ and are transformed by His Spirit.

Note again how this is directly tied first to those who were troubling the Church, and then appended with kings... etc.

I am well aware of the controversy which has surrounded this passage. And sometimes, even we who consider ourselves champions of the doctrines of grace have pressed our case in such a way as to rob this passage of its plain reading.

What Paul writes here is no counter to the doctrine of election nor is it concerning the extent of the atonement - but transparently to keep us from writing anyone off in engaging souls for the Gospel.

No one is to be excluded from the Gospel call nor from our prayers to that end.

And some might ask - How does this fit with God's sovereign choice in election?

And I tell you plainly, I do not know. That is above my pay grade. It rests in the mystery of God.

Our responsibility, our commission is to include all without exception in terms of prayer and efforts in evangelism. His, is to save as He sees fit through the means and efforts He has assigned us.

If you are not familiar with it, a useful word to learn in a place like this is the word ANTINOMY.

One dictionary says: "The word "antinomy" denotes the rationally irreconcilable contradiction between two equally well-grounded laws or statements."

J. I. Packer uses antinomy when addressing divine sovereignty and human responsibility: "Modern physics faces an antinomy...in its study of light. There is cogent evidence to show that light consists of waves, and equally cogent evidence to show that it consists of particles. It is not apparent how light can be both waves and particles, but the evidence is there, and so neither view can be ruled out in favor of the other. Neither, however, can be reduced to the other or explained in terms of the other; the two seemingly incompatible positions must be held together, and both must be treated as true. Such a necessity scandalizes our tidy minds, no doubt, but there is no help for it if we are to be loyal to the facts" (J. I. Packer, *Evangelism and the Sovereignty of God* [Downers Grove, Ill.: Inter-Varsity, 1961] p. 19).

Following, John Stott writes on this passage:

The Message of 1 Timothy and Titus b. God's Desire Concerns All People (2:3-4)

"Wherever we look in Scripture we see this antinomy: divine sovereignty and human responsibility, universal offer and electing purpose, the all and the some, the cannot and the will not. The right response to this phenomenon is neither to seek a superficial harmonization (by manipulating some part of the evidence), nor to declare that Jesus and Paul contradicted themselves, but to affirm both parts of the antinomy as true, while humbly confessing that at present our little minds are unable to resolve it."

We have many such antinomies to wrestle with.

We might ask: Is God one, or three? And the answer is - Yes.

Is Jesus God or is He man? - Yes.

Is the Scripture God-breathed or penned by men? Yes.

Is God sovereign or are people morally responsible agents? Yes.

Does God desire all men to be saved, or does He sovereignly elect only some to salvation? YES!

Whatever the secret will of God in who He will save in His sovereignty, transparently ours is to consider no one outside the power of His grace, and to give ourselves to pleading for their souls.

For Timothy, this would have included the Emperor Nero; The pagan, polytheistic Roman Senate; The pagan, Christ-opposing local politicians and culture. **And** those who had sprung up in the Church causing such trouble.

People need Christ! And as God addresses Israel far gone in its idolatry:

Ezekiel 33:11 “Say to them, As I live, declares the Lord GOD, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live; turn back, turn back from your evil ways, for why will you die, O house of Israel?”

How does that square with election and divine sovereignty?

That’s up to Him.

The passage simply says He desires all people to be saved and come to the knowledge of the truth - and that principle is to vitally inform our prayers.

5. 5-6 / The PERSON of Prayer

[1 Timothy 2:5-6](#) “For there is one God, and there is one mediator between God and men, the man Christ Jesus, who gave himself as a ransom for all, which is the testimony given at the proper time.”

This task is specially and specifically given to the Church - because we are Christ’s and He is ours.

Remember Beloved, it is Christ alone who has opened this door of prayer for us;

It is Christ who alone can save the lost;

And it is Christ’s mission we are drawn into in prayer, joining in His mediatorial work by praying for the souls of men.

Part and parcel of the New Covenant which Christ instituted is the wonder of prayer like the world had never known before.

The difference was apparently so profound, the Apostles - raised in Judaism which is steeped in prayers - approached Jesus and said “teach US to pray.”

As [Hebrews 4](#) reminds us, Jesus in His high priestly role has passed through the heavens for us, and as a sympathizing intercessor has made the way that we can draw near to the very throne of God with confidence that we will receive mercy and grace to help in our times of need.

Because of Christ and His great work, we “have confidence to enter the holy places by the blood of Jesus, by the new and living way that He opened for us through the curtain, that is, through His flesh.” ([Heb. 10:19-20](#))

The OT saints prayed, but not like we can, as adopted children directly to the Father.

And since Jesus alone is the single mediator between God and man, we know just how to pray.

Pray that the seed of the Gospel will find purchase in their hearts.

Pray that their eyes will be opened to see their sin and lost condition, and how it is met in Christ’s cross-work as the Lamb of God who takes away the sin of the world.

Pray that they will be delivered from their self-deception, the blinding tactics of the enemy and the self-righteousness that keeps them bound in their sin.

As we heard from our Pastor so forcefully just a few weeks ago - Jesus Christ came into the world to save sinners!

We can never be praying more in line with the will of God than when we pray for the salvation of people’s souls.

Oh what a glorious call this is.

No wonder Paul will say that when I came to the Corinthians, he determined to know nothing among them other than Jesus Christ and Him crucified.

Let me add some encouragement here from the life of George Muller the famous evangelist and founder of Ashley Down Orphanage in Bristol England.

He wrote: “In November, 1844, I began to pray for the conversion of five individuals. I prayed every day without a single intermission, whether sick or in health, on the land or on the sea, and whatever the pressure of my engagements might be. Eighteen months elapsed before the first of the five was converted.”

It would be five more years before the second came to Christ. So he continued praying for the other 3.

After 6 more years, the 3rd man was converted. And George persisted daily praying for the other two.

When he died, he had faithfully prayed for those two for 52 years. And then, several years after his death, these two also came to the saving knowledge of Christ.

The reason WE are supposed to be engaged in this is because we know the only Savior there is.

We know the Father’s heart to save men by the public testimony of Christ’s substitutionary death.

We know He is their only hope of reconciliation to the Father.

We pray in His name, for His purposes, in concert with His will, and to see Him glorified in the redemption of men's souls.

There is only one mediator, one answer for mankind. All is centered upon Christ Jesus.

6. 7 / The EMPOWERMENT of Prayer.

[1 Timothy 2:7](#) “For this I was appointed a preacher and an apostle (I am telling the truth, I am not lying), a teacher of the Gentiles in faith and truth.”

Prayer and PROCLAMATION go hand in hand.

Paul sees the sum of his own commission and ministry the conversion of men's souls, so he knows full well that even the most clear, reasonable, profound and skillful proclamation of the Gospel is powerless apart from the work of the Spirit, and so he pleads for his mission to be supported and empowered by prayer.

For him, it's not just some nice religious sentiment to be prayed for in his ministry - prayer is absolutely essential to him as a preacher, apostle and teacher.

So in [Eph. 6:19](#) he petitions prayer so that he might have the right words & boldness in proclaiming the Gospel;

In [Col. 4:3](#) for open doors of proclamation;

[1 Thess. 5:25](#); [2 Thess. 3:1](#) that the Word may spread rapidly and be received with the honor it is due.

The seed of the Gospel is planted in preaching, but watered and empowered by the Spirit and through prayer.

As Pastor Matt preaches the Gospel from this pulpit every week - pray beloved. Enter into the work with him. Enter into Christ's work. Plead for the souls of men - both in and outside of the Church.

It is God's appointed means. And it pleases Him to accomplish His will through it.

In closing, let me bring just 2 last things.

If you are not a Christian yet today - while it is obvious this passage was written to Believers, there is something in prayer for you too.

Once again, let me go back and cite J. C. Ryle: “Prayer is absolutely needful to a man's salvation...I say no man or woman can expect to be saved who does not pray.

I hold salvation by grace as strongly as any one. I would gladly offer a free and full pardon to the greatest sinner that ever lived. I would not hesitate to stand by his dying bed, and say, “Believe on the Lord Jesus Christ even now, and you shall be saved.” But that a man can have salvation without asking for it, I cannot see in the Bible. That a man will receive pardon of his sins, who will not so much as lift up his heart inwardly, and say, “Lord Jesus, give it to me,” this I cannot find...nobody will be saved by his prayers, but I cannot find that without prayer anybody will be saved...It is absolutely needful to salvation that a man should pray.” Ryle, J. C. Practical Religion: Being Plain Papers on the Daily Duties, Experience, Dangers, and Privileges of Professing Christians. Charles Murray, 1900, pp. 63–64.

I might add it is everyone who calls upon the name of the Lord who is saved according to [Romans 10:13](#).

If you would be forgiven of your sins, reconciled to God, be born again and granted eternal life - you must pray to the Christ who saves for it.

And we have His assurance that none who come to Him will He refuse.

None.

Lastly, given this entire passage is an exhortation to prayer, with a focus on intercession - I'd like to close with an example of such from an earlier age.

Even if you do not know the name Lancelot Andrewes, you and countless others have been impacted by him.

After the translators of the King James Bible had done their work - it was largely up to Andrewes to give the English in it its music, cadence and feel. He was an acknowledged master of the language.

Among the remaining works of Andrewes are several volumes of his private devotions. And it is one of his prayers titled "**An Act of Intercession**" I'd like to close with.

[Let us pray] for the...Church; for the Churches throughout the whole world; that is, for their verity, unity, and stability; that in all charity may flourish, and truth be a living principle.

For our Church; that what is wanting in it may be supplied; what is unsound, corrected; that all heresies, schisms, scandals, as well public as private, may be removed.

Correct the wandering, convert the unbelieving, increase the faith of the Church, destroy heresies, expose the crafty enemies, bruise the violent.

[We pray] for [our pastors]; that they may rightly divide, that they may rightly walk; that while they teach others, themselves may learn.

For the people; that they seek not to be wise above measure; but may be persuaded by reason, and yield to the authority of superiors.

For governments; their stability and peace; For our [nation], [state &], city; that they may fare well and prosperously, and be freed from all danger and inconvenience.

For the [president]: Help him now, O Lord, O Lord, send him now prosperity; crown him with the array of truth and glory: speak good things to his heart for Thy Church and people.

For the prudence of his counsellors [and congress]; the equity and integrity of the judges; the courage of the army; the temperance of the people, and their godly simplicity.

For the rising generation, whether in Universities, or in Schools; that as they increase in age, they may also increase in wisdom and in favour with God and man.

For them that shew themselves benevolent, whether to the Church, or to the poor and needy; reward Thou them sevenfold into their bosom; let their souls dwell at ease, and their seed inherit the earth. Blessed is he that considereth the needy.

That it may please Thee to reward all our benefactors with eternal blessings; for the benefits they have bestowed on us upon earth. Let them obtain everlasting rewards in Heaven.

That it may please Thee to behold and to relieve the miseries of the poor and the captives.

That it may please Thee of Thy merciful compassion to restore the frail lapses of the flesh, and to strengthen them that are falling;

That it may please Thee graciously to accept our reasonable service.

That it may please Thee to raise our minds to heavenly desires.

That it may please Thee to regard us with the eyes of Thy compassion.

That it may please Thee to preserve the souls of us and ours from everlasting damnation.

That it may please Thee to grant unto me, with those for whom I have prayed, or for whom I am in any way bound to pray, and with all the people of God, an entrance into Thy kingdom; there to behold Thy Presence in righteousness, and to be satisfied with glory.

We beseech Thee to hear us, good Lord!”

¹ Andrewes, Lancelot. *The Private Devotions of Dr. Lancelot Andrewes, Part II*. Translated by John Mason Neale, A New Edition, John Henry and James Parker, 1865, pp. 9–12.