

Introduction

Last week we started a new series on the book of Timothy. I titled the series, “Six Characteristics of a Healthy Church.” Paul tells us in 1 Timothy 3:15 why he wrote the letter. He wanted us to know how to conduct ourselves in the house of God, the pillar and support of the truth. Since the church is the pillar and support of the truth, it makes perfect sense that Paul would start out by talking about sound doctrine.

(1 Timothy 3:15) "but in case I am delayed, I write so that you may know how one ought to conduct himself in the household of God, which is the church of the living God, the pillar and support of the truth."

In chapter two Paul talks about prayer. In chapter three, he talks about elders and deacons, which is about having order in the church. When a church has a proper government and administration, there will be order. In chapters four, five, and six, Paul talks about godliness, honor, and having our focus on God.

Last week we looked at the introduction to the book of Timothy. The Apostle Paul wrote to his son in the faith, Timothy, who was at Ephesus. Paul urged Timothy to remain in Ephesus for a while so that he could instruct certain men not to teach strange doctrines. We saw that Timothy was an apostle, and part of an apostle’s work is to make sure sound doctrine is being taught.

(1 Timothy 1:3-4) "As I urged you upon my departure for Macedonia, remain on at Ephesus, in order that you may instruct certain men not to teach strange doctrines, {4} nor to pay attention to myths and endless genealogies, which give rise to mere speculation rather than furthering the administration of God which is by faith."

Paul reminded Timothy that the goal of their instruction is love from a pure heart, a good conscience, and a sincere faith. Some of these men who were teaching strange doctrine had not kept a sincere faith and a good conscience. Paul writes at the end of chapter one that they had suffered shipwreck in regard to their faith. These men had left the faith and had begun to blaspheme. Paul delivers them over to Satan so that they would be taught not to blaspheme.

(1 Timothy 1:19-20) "keeping faith and a good conscience, which some have rejected and suffered shipwreck in regard to their faith. {20} Among these are Hymenaeus and Alexander, whom I have delivered over to Satan, so that they may be taught not to blaspheme."

We saw last week that the purpose of the law was to make people accountable for their actions. It gave them knowledge of sin. He says that the law was not meant for the righteous, but for the unrighteous. Then, Paul talks about how he was the foremost of sinners and how he had found mercy. He says he was an example for those who would believe in Him for eternal life.

(1 Timothy 1:15-16) "It is a trustworthy statement, deserving full acceptance, that Christ Jesus came into the world to save sinners, among whom I am foremost of all. {16} And yet for this reason I found mercy, in order that in me as the foremost, Jesus Christ might demonstrate His perfect patience, as an example for those who would believe in Him for eternal life."

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After Paul shares how he had received mercy from God, he breaks out in praise. The recognition of the mercy given to us as sinners should cause a heart full of gratitude and thanksgiving towards God. Paul shares, “now to the King eternal, immortal, invisible, the only God, be honor and glory forever and ever. Amen.” We have much to be thankful for. We have much to praise God about. He is worthy of all our praise.

(1 Timothy 1:17) "Now to the King eternal, immortal, invisible, the only God, be honor and glory forever and ever. Amen."

As we turn to chapter two, Paul switches gears. He has dealt with the immediate problem of false doctrine. Now, he is going to turn his attention to a second characteristic of healthy churches, which is prayer.

When I was pastoring the first church that we planted, we took out an advertisement in the Marietta Journal, a local newspaper. One day, we received a letter from a man named Steve Hampton. He was in Cobb County Adult Detention Center. He had a little red-headed boy named Ringo. His wife needed some assistance, and Steve requested me to come visit him. Our church prayed for Steve the next two weeks, and then I went to visit him. He was in the L pod; I believe it was L-4.

As soon as I started sharing with Steve, the Holy Spirit moved on him mightily, and he broke down weeping. He received Christ that day. Now, I had a baby Christian, and he needed discipling. Therefore, I made an appointment to visit him the next week. He brought his bunk mate with him at the next appointment. His bunkmate was a man named John. John was in there for drugs, which is why 95% of the people incarcerated are there for. John’s eyesight was not very good. His drug habits had taken a toll on his eyesight. As I spoke with John, his heart was open to the gospel and he received Christ that day. Now, there were two baby Christians that needed mentoring. I began going weekly to visit them. Soon there were others that came to know the Lord. Steve was a king pin and many other men came to know the Lord because of his influence. Because I was there regularly, Doc Frady, the Senior Chaplain at the prison, asked me to come on staff. They had seen great fruit in my work there at CCADC.

In our prison, the inmates were stripped of all their personal belongings, including their eye glasses. Because John had bad eyesight, he could not read the word. He got to hear me teach every week. Steve also read to him. But, John spent lots of time in prayer. Steve spent lots of time in the Word of God. Both Steve and John were growing a lot in their faith, but the way they went about it was very different.

Unfortunately, two days after John got out of prison, he went over to his elderly parents house and they asked him to fix their TV antenna. As John was getting down from the roof, he fell and hurt himself pretty badly. He died of internal injuries a day later. His parents called me and asked me to do his funeral. They had seen such a change in John’s life that they wanted me to meet me, and for me to do the funeral. It was an honor to do the funeral. The key to John’s change was not me; it was his intimacy and relationship with the Lord that he developed through prayer.

What I have found is that our vertical relationship with God is dependent on our communication with Him. God speaks to us through His Word and through prayer. His word reveals His character, nature, ways, and thoughts. If we want to grow in our faith, we need to spend time in both His word

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and in prayer. It should not be either this or that; it should be both. In chapter one, we have the Word of God – Sound Doctrine. In chapter two, we have prayer. Both are vital to our relationship with the Lord. Both are needed for a church to be healthy.

In this passage today, Paul tells Timothy several things. First, he exhorts the church to make prayer a priority. He says, “first of all, I urge that entreaties and prayers, petitions and thanksgivings, be made on behalf of all men.” The second thing that Paul shares is who the church should be lifting up in prayer. He says that everyone, including kings and those in authority should be prayed for. Third, Paul tells why we should pray for everyone. It is so that we can lead a tranquil and quiet life in all godliness and dignity. He goes on to add that this is God’s will for all men to come to Christ. Finally, Paul tells Timothy about the manner in which people should come to God in prayer. He tells men to come lifting holy hands, without wrath or dissension. He tells women to come modestly, unpretentious, in quietness and submissiveness. This morning we want to look at each of these areas as we look at the second characteristic of a healthy church – prayer.

1. Exhortation to Pray
2. Who to Pray for
3. Why we Should Pray for Everyone
4. In What Manner Should we Pray

1. **Exhortation to Pray**

Paul begins chapter two by exhorting or urging us to “first of all...” This means that before we do anything else, we pray. First of all means to prioritize. First of all means that prayer does not get left over of our time or energy. The Greek word used is *proton*, which means first in time, place, order, or importance; before; at the beginning; chiefly.

(1 Timothy 2:1) "First of all, then, I urge that entreaties and prayers, petitions and thanksgivings, be made on behalf of all men,"

(1 Timothy 2:1 KJV) "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men;"

G4412. *proton*, *pro'-ton*; neut. of G4413 as adv. (with or without G3588); firstly (in time, place, order, or importance):--before, at the beginning, chiefly, (at, at the) first (of all).

Some of you were not here for our first Sunday service. We had Jack Webb come and preach about being a house of prayer. As a church, we want to give a priority to prayer. We want to be a house of prayer. Let’s take a quick look at the early church so see what kind of commitment they had to prayer. In Acts 1:14, all the disciples, about 120 of them at that time, were with one mind continually devoting themselves to prayer.

(Acts 1:14) "These all with one mind were continually devoting themselves to prayer, along with the women, and Mary the mother of Jesus, and with His brothers."

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The Greek word is prokartereo, which means to be earnest towards, be constant, or diligent about a matter. In other words, the early church were very serious about prayer. They were committed to prayer. They made it a priority.

G4342. proskartereo, pros-kar-ter-eh'-o; from G4314 and G2594; to be earnest towards, i.e. (to a thing) to persevere, be constantly diligent, or (in a place) to attend assiduously all the exercises, or (to a person) to adhere closely to (as a servitor):--attend (give self) continually (upon), continue (in, instant in, with), wait on (continually).

In Acts 2:42, Luke writes that they were continually devoting themselves to four things. First, they were devoted to the apostles' teaching. We saw last week that one of the characteristics of a healthy church is sound doctrine. As a church, we must be committed to being good Bereans who devote ourselves to the word of God.

(Acts 2:42) "And they were continually devoting themselves to the apostles' teaching and to fellowship, to the breaking of bread and to prayer."

They also devoted themselves to fellowship. A church without strong relationships is a weak church. We must fellowship together. We are commanded not to forsake the assembling of ourselves together. We must make fellowship at small groups, on Sunday morning, at other non-official times, a priority.

The church also devoted themselves to the breaking of bread. We celebrate the sacrament of the Lord's supper on the first of every month. Historically, the early church broke bread every week. Most Vineyards that I have been part of celebrate the Lord's Supper weekly because that is what the early church did. I am open to that. I do not see a command to do it every week. I do see a devotion by the early church to the breaking of bread.

And, the early church devoted themselves to prayer. It was not just before Pentecost; it was after Pentecost also. Prayer was a priority to the church.

The early church had an hour of prayer. At three o'clock every afternoon they had a prayer meeting. Some historians say there were two different prayer meetings every day, but I only find one in the Scriptures. In Acts 3, Peter and John were going up to the temple at the ninth hour, the hour of prayer. The Hebrew clock began at 6:00 a.m. Therefore, the ninth hour was 6:00 plus 9 hours, which is three o'clock in the afternoon. It was called the hour of prayer. It was a set time each day. People knew that this is when they prayed.

(Acts 3:1) "Now Peter and John were going up to the temple at the ninth hour, the hour of prayer."

We want the Lord to move in our generation. We want to see signs and wonders. However, do we devote ourselves to prayer like the early church? Do we prioritize prayer like the early church? Prayer is the fuel that the engine needs to move a church forward. We must prioritize prayer. We must individually and corporately be committed to prayer. We will be starting a weekly prayer time before each service starting in October. Let me urge you to be devoted to prayer and to make it a priority. As Paul tells Timothy, we must first of all, pray.

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As we continue looking at the early church and their devotion to prayer, we come to chapter four. Peter and John were arrested because of the lame man who was healed while they were on their way to the prayer meeting. Five thousand men came to Christ as a result of that healing, and the Pharisees and Saducees were not happy about that. After Peter and John were ordered not to speak in the name of Jesus anymore, they were released. When they rejoined the church, Luke records that they immediately went to prayer. Let's read Acts 4:24-31.

(Acts 4:24-31) "And when they heard this, they lifted their voices to God with one accord and said, "O Lord, it is Thou who DIDST MAKE THE HEAVEN AND THE EARTH AND THE SEA, AND ALL THAT IS IN THEM... {29} And now, Lord, take note of their threats, and grant that Thy bond-servants may speak Thy word with all confidence, {30} while Thou dost extend Thy hand to heal, and signs and wonders take place through the name of Thy holy servant Jesus." {31} And when they had prayed, the place where they had gathered together was shaken, and they were all filled with the Holy Spirit, and began to speak the word of God with boldness."

The church specifically prayed for God to heal, and for signs and wonders to take place through the name of Jesus. The church at large today does not pray. The church at large does not believe that God heals today. The church at large does not lift their voices in one accord. We need to pray. We need to pray in one accord. We need to ask God to heal, and for signs and wonders to take place. We need to be a church that prays first of all.

As we continue moving through the book of Acts we come to chapter six. The Hellenistic widows were being overlooked. There must have been a lot of widows because it required seven people to be assigned to the job. Anyway, the apostles made a decision that they could not meet these pastoral needs. They got deacons to do some of the pastoral work. Many people in the church today believe that the pastor needs to do all the caring for the flock. The truth is that we are all called to care for one another. The pastor is to be an example and is to care for the flock. But the pastor has other responsibilities also. Here we find that the apostles said, "but we will devote ourselves to prayer, and to the ministry of the word. Does this sound like something that Paul is telling Timothy in this letter. The first two characteristic of a healthy church are sound doctrine, i.e. the ministry of the word, and a devotion to prayer.

(Acts 6:4) ""But we will devote ourselves to prayer, and to the ministry of the word.""

In Paul's letters to the Romans and to the Corinthians, he tells saints to be devoted to prayer. Romans 12:12 says, "rejoicing in hope, persevering in tribulation, devoted to prayer."

(Romans 12:12) "rejoicing in hope, persevering in tribulation, devoted to prayer,"

And in 1 Corinthians 7:5, Paul addresses husbands and wives. He tells them to "stop depriving one another, except by agreement for a time that you may devote yourselves to prayer, and come together again lest Satan tempt you because of your lack of self-control." Prayer in a marriage is vitally important. Karen and I spend about a half an hour praying together at 4:30 every morning. We pray for each other. We pray for our children. We pray for our business. We pray for the church. We pray for people in the church. We pray for wisdom about decisions that need to be made. We pray for healing. We pray for salvation. We pray for blessing. We pray...

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(1 Corinthians 7:5) "Stop depriving one another, except by agreement for a time that you may devote yourselves to prayer, and come together again lest Satan tempt you because of your lack of self-control."

When Paul writes to the Colossians, he says, "devote yourselves to prayer, keeping alert in it with an attitude of thanksgiving." Notice that this is not a suggestion. He tells us to devote ourselves to prayer. We must be a church that is devoted to prayer.

(Colossians 4:2) "Devote yourselves to prayer, keeping alert in it with an attitude of thanksgiving;"

a. **Entreaties**

Paul does not just tell the church to pray; he tells the church to pray several different ways. First, he urges them to entreat God. It means to make known one's particular need. The word entreat comes from the Greek word deesis. The root word is deomai, which means to beg. The root word of deomai is deo, which means to beg. The sense is that you have a desperate need and are willing to bind yourself to get what you need.

(1 Timothy 2:1) "First of all, then, I urge that entreaties and prayers, petitions and thanksgivings, be made on behalf of all men,"

As I reflect on some of the prayers in my life, I can think of some times when my family was out of money. I entreated the Lord to supply my needs. I was not Tiger Woods or Rory McIlroy. I was not making millions playing professional golf. I remember at the Fort Meyers Open that I was in the parking lot at 5:00 in the morning crying out to the Lord for provision for my family. I shot a 63 that day and won the tournament. I won \$7,000.00 that day, which was a real answer to my needy family.

I think of Jonah in the belly of this fish or whale that had swallowed him. He was not just offering any prayers. He was entreating the Lord. He was binding himself to do the will of the Father and go to Nineveh, if only the Lord would rescue him from his desperate situation. Notice that he tells the Lord that he will pay what he has vowed. This is an entreaty.

(Jonah 2:1-10) "Then Jonah prayed to the LORD his God from the stomach of the fish, {2} and he said, "I called out of my distress to the LORD, And He answered me. I cried for help from the depth of Sheol; Thou didst hear my voice... {9} But I will sacrifice to Thee With the voice of thanksgiving. That which I have vowed I will pay. Salvation is from the LORD." {10} Then the LORD commanded the fish, and it vomited Jonah up onto the dry land."

b. **Prayers**

The second type of prayer that we are urged to pray is the word prayers. The Greek word is proseuche, which means to pray earnestly. It is a more general word for prayer, and it is also a more sacred word than deesis. The "Complete Word Study Dictionary of the New Testament" says this, "Proseuchomai embraces all that is included in the idea of prayer, i.e., thanks, requesting special things."

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(1 Timothy 2:1) "First of all, then, I urge that entreaties and prayers, petitions and thanksgivings, be made on behalf of all men,"

G4335. proseuche, pros-yoo-khay'; from G4336; prayer (worship); by impl. an oratory (chapel): pray earnestly, prayer.

c. Petitions (Intercessions)

The third type of prayer that Paul mentions is petitions. The King James Version says intercessions. The Greek word is enteuxis. Strong's says this is an interview, supplication, intercession, or prayer. The "Complete Word Study Dictionary of the New Testament" says this, "a petition to a superior; something asked for, request as if it were from an inferior to a superior."

G1783. enteuxis, ent'-yook-sis; from G1793; an interview, i.e. (spec.) supplication:--intercession, prayer.

The dictionary defines intercession as: 1) an act or instance of interceding. 2) an interposing or pleading on behalf of another person. 3) a prayer to God on behalf of another. The English word and definition suggests more of a selfless prayer made on behalf of other people, which is contrast to the entreaties, which is a praying for a personal need.

Although it is a different Greek word used in Hebrews, Jesus, our High Priest, is always making intercessions for us. He is not praying about His own needs. He is praying for the salvation of those who draw near to God through Himself, i.e. believers. Jesus is always interceding for us. We are also priests, and we should also be interceding for others.

(Hebrews 7:25) "Hence, also, He is able to save forever those who draw near to God through Him, since He always lives to make intercession for them."

The Vineyard has been known as a church that prays for people. Five words that became very popular in the Vineyard are: "Can I Pray For You?" Praying for others is interceding. It is not about praying for our own needs, but about the needs of others.

d. Thanksgivings

The fourth type of prayer that Paul urges us to have is thanksgivings. The Greek word that is used is eucharistia. The prefix eu means well and the charistia comes from charis, which means grace or graciousness. Our prayers need to be full of graciousness or thanksgiving.

(1 Timothy 2:1) "First of all, then, I urge that entreaties and prayers, petitions and thanksgivings, be made on behalf of all men,"

2169. eucharistia, yoo-khar-is-tee'-ah; from G2170; gratitude; act. grateful language (to God, as an act of worship):--thankfulness, (giving of) thanks (-giving).

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Some churches use the term eucharist to mean the taking of the Lord's Supper. When the Lord shared the Last Supper with the apostles, He took the bread and when He had given thanks, or eucharist, they ate it. And then He took the wine, and when He had given thanks, or eucharist, they drank the wine. This sacrament became known as the eucharist.

(Luke 22:17-19) "And when He had taken a cup and given thanks (**eucharisteo**), He said, "Take this and share it among yourselves; {18} for I say to you, I will not drink of the fruit of the vine from now on until the kingdom of God comes." {19} And when He had taken some bread and given thanks (**eucharisteo**), He broke it, and gave it to them, saying, "This is My body which is given for you; do this in remembrance of Me.""

Thanksgivings should be part of our prayer life. Psalms 100:4 tells us that we should enter His gates with thanksgiving, and His courts with praise. It is the proper way to come into His presence.

(Psalms 100:4) "Enter His gates with thanksgiving, And His courts with praise. Give thanks to Him; bless His name."

In Psalms 50 the Lord tells us that when we offer a sacrifice of thanksgiving, we honor the Lord. We want to honor the Lord throughout the day, so we should be continually offering prayers of thanksgiving.

(Psalms 50:23) ""He who offers a sacrifice of thanksgiving honors Me; And to him who orders his way aright I shall show the salvation of God.""

Paul tells us in 1 Thessalonians 5:16-18 that we are to rejoice always, pray without ceasing, and in everything give thanks, for this is God's will for us in Christ Jesus. It is God's will for us to give thanks at all times. We should learn to develop the habit of giving thanks. We should thank people for doing things. We should thank our wives for cooking meals. We should thank employees for doing things. We should thank people for gifts. We should develop a heart full of thanksgiving towards God and towards others. It is God's will for us to give thanks in everything. This is the fourth type of prayer that Paul encourages the church to have.

(1 Thessalonians 5:16-18) "Rejoice always; {17} pray without ceasing; {18} in everything give thanks; for this is God's will for you in Christ Jesus."

2. Who To Pray For

After urging the church to pray, Paul tells us who to pray for. He says to pray for all men, for kings and all who are in authority. I believe that all men is not a sexist term. I believe that he is saying to pray for everyone. I believe this includes men, women, and children. The Greek word used in verse one for men is anthropos, which means man-faced, human being, mankind, or man. In verse 8, Paul uses the Greek word aner, which refers to an individual man, fellow, husband, or sir.

(1 Timothy 2:1-2) "First of all, then, I urge that entreaties and prayers, petitions and thanksgivings, be made on behalf of all men, {2} for kings and all who are in authority, in order that we may lead a tranquil and quiet life in all godliness and dignity."

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G444. anthropos, anth'-ro-pos; from G435 and ops (the countenance; from G3700); man-faced, i.e. a human being:--certain, man.

G435. aner, an'-ayr; a prim. word [comp. G444]; a man (prop. as an individual male):--fellow, husband, man, sir.

Paul tells us to pray for our king and for those in authority. Many people constantly criticize our President and our government. Scripture tells us to honor the king. They say they will honor the king when he begins to act honorably. Well, as Christians, we must honor the king whether he acts honorably or not. We are to honor the position. Peter tells us to honor all men, love the brotherhood, fear God, and honor the king. This is not an option. Last week we talked about receiving the word for what it really is; it is the word of God which performs its work in those who believe. Honoring the king is not an option for us. It is what the word of God tells us to do.

(1 Peter 2:17) "Honor all men; love the brotherhood, fear God, honor the king."

In this passage, we are told to pray the king and all those in authority. That means we need to pray for President Obama. That means we need to pray for Joe Biden. That means that we need to pray for our Senators. That means we need to pray for our Congressmen. That means that we need to pray for the Governor of New Mexico. That means we need to pray for the Mayor of Albuquerque. We need to pray for all those in authority. Again, this is not a suggestion, but this is what God wants us to do. We should not dishonor the king, but honor and pray for him.

President – Barak Obama

Vice President – Joe Biden

Senators from New Mexico – Tom Udall and Jeff Bingaman

Congressmen from New Mexico – Martin Heinrich, Steve Pearce, Ben Lujan, Harry Teague

Governor of New Mexico – Susan Martinez

Mayor of Albuquerque – Richard Berry

Mayor of Edgewood – Brad Hill

We are going into our national election. We should be praying about the coming election. We should be praying about who is going to be representing you and I the next few years. I think who we elect as the President of the United States is very important. I personally believe that we need to vote for the person who will honor God, walk in integrity, stand up for righteousness, stand up for godly values, who will fear the Lord, and who will lead wisely. I believe we should stand up for the sanctity of marriage. I believe we should stand up for the sanctity of human life. I

Seven Ways To Pray For The President

1. Ask God to hide Obama and his family from satanic attack.
2. Ask God to fill Obama with the spirit of wisdom and revelation (Eph 1:17-18).
3. Pray that Obama will raise the standard of morality in our nation such that people will want to emulate.
4. Pray that Obama will endeavor to restore the sanctity of life, of families, and of divine order (Eph 5:22-6:4).
5. Ask God to give Obama strategic insight and godly wisdom in foreign affairs, specifically in regard to Israel and the Arab-Israeli conflict.
6. Pray that Obama will be a God-fearing man and recognize his accountability to the Lord for every decision and action he takes (Pr 9:10).
7. Pray that Obama will have courage to resist manipulation, pressure, and the fear of man (Pr 29:25; 2 Tim 1:7).

believe the church is the pillar and support of the truth. The church is the people of God. The church needs to stand up for truth in the elections. I do not preach politics. I preach the kingdom of God. I preach righteousness.

(1 Timothy 3:15) "but in case I am delayed, I write so that you may know how one ought to conduct himself in the household of God, which is the church of the living God, the pillar and support of the truth."

3. Why We Should Pray For People

Next, Paul tells us why we should be praying for all men, for kings, and all those in authority. He gives us several reasons. The first reason given is that we may lead a tranquil and quiet life in all godliness and dignity. The quality of our life partially depends on the prayers that we offer up for people in our lives, and for the authorities that we live under.

(1 Timothy 2:2-4) "for kings and all who are in authority, in order that we may lead a tranquil and quiet life in all godliness and dignity. {3} This is good and acceptable in the sight of God our Savior, {4} who desires all men to be saved and to come to the knowledge of the truth."

One intercessory ministry published a quick guide on some things to pray for leaders. I have substituted our current president into their outline.

The next reason that Paul gives for praying for other people is for salvation. He says that God desires all men to be saved and to come to the knowledge of the truth. There is a sense here that we share a part of the responsibility in bringing people to the Lord. We need to be praying for the salvation of our family, friends, and neighbors. We also should be praying for opportunities and open doors to share with them.

Who are the people that God has put in your life? Who are you praying for right now? Are you praying for open doors? Are you praying for opportunities to share with them? Are you praying for God to remove the veil from their eyes? Are you praying for the Lord to soften their heart? Are you praying for God to send other godly people into their lives to also share the gospel message with them?

Paul is exhorting us to pray for all men, not just for our quality of life, but that people will be saved. God does not want any to perish, but for all to come to a saving knowledge of Christ. These are selfless prayers. These are kingdom prayers.

Paul goes on to say that "there is one God and one mediator between God and men, the man Christ Jesus." Mohammad will not get you to heaven. Joseph Smith will not get you to heaven. Jesus is the way, the life and the truth. There is only one way to get to heaven and that is through Jesus Christ. Paul goes on to say that this is why he was appointed to be a preacher and an apostle. He was called to preach the gospel to the Gentiles.

(1 Timothy 2:5-7) "For there is one God, and one mediator also between God and men, the man Christ Jesus, {6} who gave Himself as a ransom for all, the testimony borne at the proper time. {7} And for this I was appointed a preacher and an apostle (I am telling the truth, I am not lying)

as a teacher of the Gentiles in faith and truth."

Why does Paul spend some time about praying for the salvation of others? The mission of the church is to make disciples of all the earth. Sometimes we can get caught up in church politics, and many other issues. The real mission of the church is to share the gospel with people, and then to make disciples of them. All of this starts with prayer. We must be praying for the salvation of people that God has brought into our lives, or will bring into our lives.

4. How We Should Conduct Ourselves in Prayer

The fourth question that Paul answers about prayer is how we should conduct ourselves in prayer. Paul is not just dealing with our actual prayer time, but he deals with our life at large. He tells "men in every place to pray, lifting up holy hands, without wrath or dissension."

(1 Timothy 2:8) "Therefore I want the men in every place to pray, lifting up holy hands, without wrath and dissension."

On the back of the bulletin I put an article that I wrote last year about the meaning and significance of lifting holy hands. The lifting of holy hands signifies a holy lifestyle. If you are not walking uprightly, you cannot lift holy hands. If you are not walking in the light, you cannot lift up holy hands. Therefore, lifting up holy hands is not just talking about your conduct in the prayer time, it is talking about the conduct of your life in general.

Holy hands does not mean that we have never sinned. Paul wrote in chapter one, this is a trustworthy statement, deserving full acceptance, that Christ Jesus came to save sinners, among whom I am foremost of all." Paul understood that he was a sinner. But, Paul also understood that he had been made righteous by the blood of Christ. He understood that he had found mercy, and now God was using him to preach the gospel to others so that they would also believe in Christ. Holy hands means that we have been forgiven, and are walking in the light.

(1 Timothy 1:15-16) "It is a trustworthy statement, deserving full acceptance, that Christ Jesus came into the world to save sinners, among whom I am foremost of all. {16} And yet for this reason I found mercy, in order that in me as the foremost, Jesus Christ might demonstrate His perfect patience, as an example for those who would believe in Him for eternal life."

Paul also says for men to pray without wrath or dissension. I do not believe he is talking about wrath and dissension in the prayer meeting, although it could be that. I believe that our lives need to be free of wrath and dissension. We need to be walking in forgiveness. We need to be peacemakers. We need to be committed to working out our differences, rather than causing dissension and division. Personally, I am committed to living a life free of offenses. I am committed to forgiving people and also asking for forgiveness. I want to be able to lift up holy hands, without wrath and dissension, and pray effectively. James says that the effective fervent prayer of a righteous man can accomplish much. I want my prayers to be highly effective and to accomplish much.

(James 5:16b) "The effective prayer of a righteous man can accomplish much."

Six Characteristics of a Healthy Church – 02 Exhortation To Pray

Paul then moves on to how women should conduct themselves in prayer. This is a very misunderstood and misinterpreted passage of Scripture. I spent some time teaching about this passage in my message last year entitled “The Women’s Hundred Meter Hurdle.” The first point that I want to make about this passage is the context. The context of the passage is prayer. Paul begins by saying, “Likewise.” Likewise means in the same way that men are to pray with holy hands, without wrath or dissension, women are to come to prayer in holy conduct. The things that Paul is going to share about women are general guidelines that demonstrate a pure and holy lifestyle.

(1 Timothy 2:9-15) "Likewise, I want women to adorn themselves with proper clothing, modestly and discreetly, not with braided hair and gold or pearls or costly garments; {10} but rather by means of good works, as befits women making a claim to godliness. {11} Let a woman quietly receive instruction with entire submissiveness. {12} But I do not allow a woman to teach or exercise authority over a man, but to remain quiet. {13} For it was Adam who was first created, and then Eve. {14} And it was not Adam who was deceived, but the woman being quite deceived, fell into transgression. {15} But women shall be preserved through the bearing of children if they continue in faith and love and sanctity with self-restraint."

Paul says that women should adorn themselves with proper clothing. What is proper clothing? He says that proper clothing is modest and discreet. Someone asked me last week about a dress code for the worship team. My response was that I have never had to have a dress code at any church that I have pastored. Karen and I have had to address how some women dress. We have encouraged women to dress modestly. I answered the question about the worship team in this way. I want the worship team to dress modestly, and not to distract people from worshipping by the way that they present themselves. Our goal for the worship team is to worship, and to lead others into worship. If clothing distracts from that purpose, a person should dress differently.

Paul continues by saying that a woman should not be fixed on the external dress, like braided hair, gold, pearls, or costly garments. Instead, a woman should look at the inward dress, like good works, which befits a woman making a claim to godliness. The inward dress would include a submissive heart. A submissive heart does not usurp authority. The Greek word for exercise authority or usurp authority is *authenteo*, which means to take authority on your own.

I want men to understand authority also. I do not want men taking authority on their own. Men in the church also need to be submitted to authority. Paul is talking about the inward beauty of a submissive heart. Paul gives some historical background to the reason that women need to be submitted. It was because they had first been deceived by Satan. Guess what, men can also be deceived. If my understanding is correct, Adam also ate the forbidden fruit. One of the preventions of deception is submission to authority, which is why Paul tells women to remain quiet, and to receive instruction with submissiveness. Again, the context is a lifestyle of submission, so that we enter into prayer with a holy life.

This concept of inward beauty is also echoed by Peter. He talks about being submissive, and having chaste and respectful behavior. He says that the adornment should not be merely external, but with the hidden person of the heart, with the imperishable quality of a gently and quiet spirit, which is precious to God.

(1 Peter 3:1-4) "In the same way, you wives, be submissive to your own husbands so that even

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if any of them are disobedient to the word, they may be won without a word by the behavior of their wives, {2} as they observe your chaste and respectful behavior. {3} And let not your adornment be merely external-- braiding the hair, and wearing gold jewelry, or putting on dresses; {4} but let it be the hidden person of the heart, with the imperishable quality of a gentle and quiet spirit, which is precious in the sight of God."

Paul goes on to say that women will be preserved through the bearing of children, if they continue in faith and love and sanctity with self restraint. This is not a formula for salvation. We are saved through faith, not bearing children or any other works of the law. Paul is talking about the conduct or lifestyle of a woman making a claim to godliness. Their hearts need to be at home. I believe that this is a reference to what Solomon says about the boisterous and rebellious woman. He said that her feet do not remain at home. Paul is saying that a godly woman's feet remain at home. She is concerned with taking care of her children. She is committed to faith and love, and walking in self restraint. This is a direct contrast to the rebellious woman described by Solomon. I do not believe that a woman has to have children. There are godly women in Scripture that did not have children. There are godly women today that do not have children. This is a contrast of the rebellious woman. A holy woman making a claim to godliness is going to dress modestly, have a submissive heart, and is going to have feet that remain at home. This is the ideal conduct of a woman praying in a prayer meeting.

(Proverbs 7:10-12) "And behold, a woman comes to meet him, Dressed as a harlot and cunning of heart. {11} She is boisterous and rebellious; Her feet do not remain at home; {12} She is now in the streets, now in the squares, And lurks by every corner."

Both men and women are to come to God in prayer in right standing with God. We are to walk and live holy lives before a holy God, and are to lift holy hands when we go to God to pray.

Conclusion

This morning, as we come to a close, let me ask you some questions. Are there things in your life that need to be confessed? Are there things in your life that you need to repent of and ask God for forgiveness? If you were to lift up your hands in prayer this morning, would God say that you are lifting holy hands? Are there things in your life like wrath and dissension? Are there unresolved issues between you and others that you need to ask forgiveness from someone, or give forgiveness to someone?

We want to be a church that prays first of all. We want to be a church that prays with entreaties, general prayers, intercessions, and thanksgivings. We want to be a church that prays for people. We want to pray for our neighbors and friends. We want to pray for our coworkers. We want to pray for our government leaders. We want to pray for our spiritual leaders. We want to be a church that prays for salvation. We want to be a church that prays for healings, and signs and wonders. We want to be a church that prays with holy hands.

This morning, if you need to seek forgiveness from someone, make it a point to seek out that person and make that relationship right. If you need to forgive someone, forgive them right now. If you need to ask forgiveness from the Lord, confess it to the Lord right now. He promises to forgive you and to cleanse you from all unrighteousness. He promises to wash you whiter than the snow. He

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promises to remove your sins as far as the east is from the west. Let's purify ourselves before the Lord and one another so that we can be a church that prays with holy hands.

Amen.

Introduction (1 Tim 3:15, 1:3-4, 1:19-20)

- After acknowledging his sinful past, and God's mercy, Paul breaks out in _____ . (1 Tim 1:15-17)

1. **Exhortation to Pray**

- First of all means to _____. (1 Tim 2:1)
- The early church was continually _____ themselves to prayer. (Acts 1:14, 4:24-31, Rom 12:12, 1 Cor 7:5, Col 4:2)
- The early church was _____ to the apostle's teaching, fellowship, breaking of bread, and to prayer. (Acts 2:42)
- The church leaders were also _____ to prayer. (Acts 3:1, 6:4)

a. **Entreaties**

- We entreat God about _____ particular needs. (1 Tim 2:1, Jonah 2:1-10)
- The root word (Strong's G1189) deomai means to _____.

b. **Prayers**

- Prayer (Proseuche, G4335) is a more _____ word for all types of prayer. (1 Tim 2:1)

c. **Petitions (Intercessions)**

- We petition or intercede about _____ needs.
- Jesus is always _____ for us. (Heb 7:25)

d. **Thanksgivings**

- Thanksgivings (G2169, Eucharistia) means to give thanks or be _____. (1 Tim 2:1, Luke 22:17-19)
- We should come to the Lord with _____. (Ps 100:4)
- We _____ God with our sacrifices of thanksgiving. (Ps 50:23)
- It is _____ for us to give thanks in everything. (1 Thess 5:16-18)

2. **Who To Pray For**

- We are to pray for _____ people (G444, anthropos). (1 Tim 2:1-2)
- We are to pray for _____ and those in _____.
- We are to _____ all men and the _____. (1 Pet 2:17)

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1. Ask God to hide Obama and his family from satanic attack.
2. Ask God to fill Obama with the spirit of wisdom and revelation (Eph 1:17-18).
3. Pray that Obama will raise the standard of morality in our nation such that people will want to emulate.
4. Pray that Obama will endeavor to restore the sanctity of life, of families, and of divine order (Eph 5:22-6:4).
5. Ask God to give Obama strategic insight and godly wisdom in foreign affairs, specifically in regard to Israel and the Arab-Israeli conflict.
6. Pray that Obama will be a God-fearing man and recognize his accountability to the Lord for every decision and action he takes (Pr 9:10).
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