"To the whole world you may be just one person, but to one person, you may just be the whole world."
Operation Holiday Hope

Prayer Study #492
1ST TIMOTHY 2
First Love Ministries, Inc., of Perry, Georgia USA

1 Timothy 2Amplified Bible (AMP)
A Call to Prayer

2 *First of all, then, I urge that petitions (specific requests), prayers, intercessions (prayers for others) and thanksgivings be offered on behalf of all people, **2** for kings and all who are in [positions of] high authority, so that we may live a peaceful and quiet life in all godliness and dignity. **3** This [kind of praying] is good and acceptable and pleasing in the sight of God our Savior, **4** who wishes all people to be saved and to come to the knowledge and recognition of the [divine] truth. **5** For there is [only] one God, and [only] one Mediator between God and mankind, the Man Christ Jesus, **6** who gave Himself as a ransom [a substitutionary sacrifice to atone] for all, the testimony given at the right and proper time. **7** And for this matter I was appointed a preacher and an apostle—I am telling the truth, I am not lying [when I say this]—a teacher of the Gentiles in faith and truth.*

Paul begins this section by telling Timothy that prayer is to be made for ALL men. The

Christian religion is a universal religion welcoming everyone regardless of social position, economic status, or gender. As the scripture says, *"Whosoever will may come!"* (Acts 2:21) And we know that God the Father sent Jesus because He loved the WHOLE world.

Four words for prayer are used in this section:

a. *deesis:* It means *requests out of a sense of need* and *a conviction that we cannot deal with life ourselves but must have His help to make it.* So we pray or request His help.
b. *proseuch:* While *deesis* can be directed to God or others, *proseuch* can only be address to God. Barclay comments on this term: "There are certain needs which only God can satisfy. There is strength which He alone can give; a forgiveness which He alone can grant; a certainty which only He can bestow. It may be that our weakness remains with us because we so often take our needs to the wrong place."
c. *enteuxis:* It means *to hold intimate conversation with a person* or *to enter into a king's presence and to submit a petition to him.* John Newton, the author of the well-loved hymn, Amazing Grace, wrote other hymns, including "Come My Soul

Thy Suit Prepare." A verse from this song goes right along with *enteuxis:*

"Thou art coming to a King
Large petitions will thee bring
For His grace and power are such
None can ever ask too much."

d. *eucharistia:* Prayer does not mean just bringing our requests to God. It should also include *thanking God.* One of the biggest lacks in our society is gratitude.

This passage contains a spiritual principle that most of the Church neglects to practice, and a principle that many Christians find almost offensive. The command is to "*pray for kings and for all who are in authority."* During this time period, this command included praying for the evil emperors of Rome, who were persecuting the Christians, and for the authorities, who were trying to stamp out the Church.

Tertullian, an early Christian theologian gives a prayer for the Emperor: [I pray]…long life, secure dominion, a safe home, a faithful senate, a righteous people, and a world at peace." Tertullian goes on to say, "The Christian is the enemy of no man, least of all the Emperor, for we know that, since he has been appointed by God, it is necessary that we should love him and reverence him and honor him and desire his safety together with that of

the whole Roman Empire."

Paul ends this section with tenants of the Christian faith:

a. There is only one god. His name is Father and His nature is love.
b. There is only one mediator between God and mankind, and He is Jesus through whom we have direct access to the Father. It costs God the life and death of His Son to bring men and women, boys and girls, back to Himself.

Paul sees himself in four roles in the Body of Christ:

a. He is the herald of the story of Jesus Christ.
b. He is a witness to the story.
c. He is an envoy communicating the story of Jesus Christ to others.
d. He is a teacher.

It is not enough to know that Christ lived and died; we must think out what that means. We must not only feel the wonder of the story of Christ; we must think out its meaning for ourselves and for the world.

Prayer and Instruction to Women

8 *Therefore I want the men in every place to pray, lifting up holy hands, without anger and disputing or quarreling or doubt [in their mind].*
9 *Likewise, I want women to adorn themselves*

modestly and appropriately and discreetly in proper clothing, not with [elaborately] braided hair and gold or pearls or expensive clothes, ***10*** *but instead adorned by good deeds [helping others], as is proper for women who profess to worship God.* ***11*** *A woman must quietly receive instruction with all submissiveness.* ***12*** *I do not allow a woman to teach or exercise authority over a man, but to remain quiet [in the congregation].* ***13*** *For Adam was formed first [by God from the earth], then Eve;* ***14*** *and it was not Adam who was deceived, but the woman who was led astray and fell into sin.* ***15*** *But women will be preserved (saved) through [the pain and dangers of] the bearing of children if they continue in faith and love and holiness with self-control and discretion.*

The Jews prayed standing up with hands outstretched and palms facing upward. Tertullian said that this was a prophetic posture depicting the Jesus on the cross.

Isaiah 1:15 says: *When you stretch out your hands, I will hide my eyes from you; even though you make many prayers, I will not listen; your hands are full of blood.* The point here is that our hands must be holy. This does not mean that sinners, broken hearted over their sins, are not heard. But we should come to God with clean hands that have not touched forbidden things or done evil. We cannot pray

as a mere formality when our hearts are not in it and our faith is dead.

Other requirements for genuine prayer and communication with God is a heart that is not harboring anger or unforgiveness. This is a much bigger and more important aspect of prayer than we sometimes realize. Matthew 5:23-24 says, *"So when you are offering your gift at the altar, if you remember that your brother or sister has something against you, leave your gift there before the altar and go; first, be reconciled to your brother or sister, and then come and offer your gift."* Matthew 6:15 addresses the issue of unforgiveness: *"If you do not forgive others, neither will your Father forgive your trespasses."* This is serious business!

We must also pray with faith and with no doubt in our minds. You must believe that God hears and will answer, whether the answer is "Yes!," "No!," or "Wait!"

The second part of this passage deals with the role of women. Unfortunately, the Jews considered women inferior to men. A woman had the same status as slaves and children. They could not teach, were not required to attend the Jewish festivals, were not allowed to have any part in the synagogue service, and had to sit in a separate section or in the balcony with the children in the Jewish service.

Barclay tells us about women, “She was forbiddened to learn the law; to instruct a woman in the law was to cast pearls before swine.” A strict Jewish Rabbi would never even greet a woman in public, even if the woman was the Rabbi’s wife, daughter or mother.

All of this reflected the Greek and Roman culture that the early Church found itself in. Greek women, for example, had quarters in the home, but no one could go in these quarters except the husband. She was not allowed to appear at meals, could never appear on the street alone, and could never go to any of the public assemblies. When Christ came to restore the equality of women with men, the Greeks considered those Christian women who took an active role in church as loose women on the level with prostitutes. In Greek society the only role besides sex for a woman was to look good. The women, therefore, dressed elaborately, wore much jewelry, and spent hours braiding the hair. This was carried to such extremes that some of the Greek religions felt they had to address the situation, and they added more restrictions to women: “A consecrated woman shall not have gold ornaments, nor rouge, nor face-whitening, nor a headband, nor braided hair, not shoes, except those made of felt or of the skins of

sacrificed animals."

Barclay believe that Paul is delicately trying to address these issue, giving temporary regulations, so that the women of the Church would not draw unwanted attention to themselves against the backdrop of Greek culture. He later makes it very clear that in Christ women are on an equal level with men and are eligible to follow Christ just as much as men are eligible. He repeats the truth of this equality in several places, but I will quote only Galatians 3:28: "*There is no longer Jew or Greek, there is no longer slave or free, there is no longer male or female; for all of you are one in Christ Jesus.*" One of the great things Christ did was to bring equality to male and female. Women owe Jesus a great debt of gratitude for this.

Living For Jesus

Living for Jesus, a life that is true,

Striving to please Him in all that I do;
Yielding allegiance, glad hearted and free,
This is the pathway of blessing for me.

Living for Jesus Who died in my place,
Bearing on Calvary my sin and disgrace;
Such love constrains me to answer His call,
Follow His leading and give Him my all.

Living for Jesus, wherever I am,
Doing each duty in His holy Name;
Willing to suffer affliction and loss,
Deeming each trial a part of my cross.

Living for Jesus through earth's little while,
My dearest treasure, the light of His smile;
Seeking the lost ones He died to redeem,
Bringing the weary to find rest in Him.

CHORUS
O Jesus, Lord and Savior, I give myself to Thee,
For Thou, in Thy atonement, didst give Thyself for me.
I own no other Master, my heart shall be Thy throne.
My life I give, henceforth to live, O Christ, for Thee alone.