

A MINISTRY OF PRAYER

Paul declared that prayer is part of the [latreuo] priestly ministry: “I thank God, Whom **I serve (latreuo)** with a clear conscience the way my forefathers did, as (hos) [causal particle] I constantly (adialeptos) [without ceasing or uninterrupted or without omission of any occasion] have (echo / p.a.ind) remembrance (mneia) [mention] (Phil.1:3-6; 1Thess.1:2-3) of (peri+gen of reference) you (Timothy) in (en+loc of point of time) my prayer (tais deesis) [specific needs of Timothy] night and day. (24/7).” (2 Tim.1:3)

Our church, DSBC has been engaged in the ministry of prayer and now can't imagine a time without it. Yet we have not reached a place of maturity in our [latreuo] priestly ministry of prayer, as Paul is discussing in 2 Timothy 1:3.

**I am hopeful that the following four points of this lesson
will help us to take our prayer ministry to another stage of maturity.**

1. There is another stage of the [latreuo] prayer ministry that I believe could be developed in our church.

Luke opens the Book of Luke with two different categories of [latreuo] prayer ministries.

In Luke 1:8-13, Zachariah was engaged in Levitical priestly [latreuo] prayer ministry.
[We currently do this through our church prayer e-mail network.]

In Luke 2:36-37 we find Anna, a widow engaged in a [latreuo] prayer ministry. [I would like us to consider developing such a [latreuo] ministry among our widows, retired and home bound spiritually mature believers.] (1 Pet.3:12; Ps.34:15-20)].

We are reminded by Paul in 1 Tim.5:5 that this type of priestly [latreuo] prayer ministry was carried over into the church: “Now she who is a widow indeed, and who has been left alone has fixed her hope on God, and continues in entreaties and prayers night and day (24/7).”

2. Four Greek words are used to explain the dynamics of the [latreuo] prayer ministry.

Proseuche: This is used for prayer in general (Matt.6:9; Eph.6:18)
[Men's prayer breakfast every 2nd and 4th Saturdays.]

Deesis: This is prayer regarding supplications or specific needs (Rom.1:10; 1 Tim.2:1-2)
[Our DSBC prayer network.]

The next two Greek words involve another category of our prayer ministry for our church.
[Those spiritually mature believers who would make prayer a 24/7 ministry.]

Enteuxis: This is intercessory prayer for divine invention (Luke 11:1-13; 1Tim.4:4-5; Abraham in Gen.18)

Aitema: This is requesting help from the essence box of Godhead (Phil.4:6; James 1:5-8; Moses in Ex.14)

3. Let review the mechanics of an effective prayer ministry.

An effective prayer ministry is one that hits the bull's eye every time!

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

We will use the acrostic word **P R A Y E R** to study the mechanics of an effective prayer ministry in church age. Prayer is not getting our will to heaven but getting God's will to earth.

P riesthood	(1 Pet.2:5, 9; Rev.1:6; Heb.4:14-16; 6:20)	privilege
R ebound	(1 John 1:9; Ps.66:18) (confession of sin)	personal
A ddress	(Matt.6:9; John 14:13-14; Jude 20; Rom.8:26-27)	procedure
Y ield	(Rom.1:10; 4:21; 1 John 5:14-15; Col.1:9-12; 1 Pet.3:12)	promise
E ffective	(James 5:16; 1 John 3:22; Rom.8:8; James 2:21-24)	performance
R equests	(Phil.1:3-4; 4:6-8; 2 Cor.12:7-9; Col.4:2-4)	petition

Deesis (specific needs) is translated at least five different ways in the NT (NAS):

- prayer (2 Tim.1:3; 1 Pet.3:12)
- entreaty (1 Tim.2:1) [Nero was the emperor at the time]
- supplication (Phil.4:6)
- request (Rom.1:10)
- petition (Luke 1:13).

4. Paul instructs us in Phil.4:6-7 that an effective prayer life will eliminate anxiety (stress) in the CWL.

“Be anxious for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. And the **peace of God** which surpasses all comprehension shall guard your hearts and your minds in Christ Jesus.” (Phil.4:6-7)

The Peace of God or inner tranquility (Gal.5:22-23) [CWL] is possible if you already have the **peace with God** (Rom.5:1) [Salvation].

Anxiety (merimnao / p.a.impv./ meden) [anxious for nothing] **is the opposite of** peace with God. They are mutual exclusives.

Praying according to the will of God places the problem into the omnipotent hands of our Father (1 Pet.5:6-7).

For this prayer to be successful you must put it in the hands of God and leave it (James 1:6-8) [no more internal struggle with it]. You must become single-minded with God about it

- **Analogy:** The power of the sea (mind) is no match for the power of the wind (Mark 11:22-24) [doubt].

Put off OMCD and put on NMDV (Eph.4:22-24; Rom.12:2; James 4:8; Luke 22:31-34; Rom.4:21).

Supply side of grace evokes thanksgiving and praise to God in both the giver and receiver (2 Cor.9:6-15).