

INTRODUCTION

We were previously without Christ; we were aliens from the commonwealth of Israel; we were strangers from the covenants of promise; we had no hope; our sins had separated us from God; we were in the world without God; we were dead even as we lived; we were headed for hell when the day of judgment would come.

But God sent His Son into the world, who lived the righteous life that we had not lived, and who died as a substitute for us, taking the penalty we deserved for our sins upon Himself! He died, and was buried, but on the third day He rose again from the dead. He then ascended to heaven, but sent His servants to proclaim eternal life to all who would trust in Him.

Now we who were once far off have been brought near by the blood of Christ! For He Himself is our peace, who has reconciled us to God through the cross! And He came here, by the preaching of His servants, and by the work of the Holy Spirit, so far from Jerusalem, and proclaimed repentance and forgiveness of sins, peace with God, just as had been preached first in Jerusalem. Through Jesus Christ we now have access by one Spirit to God the Father. Therefore we are no longer strangers and foreigners, but members of the very household of God!

How, then, are we to glorify God, the Father, the Son, and the Holy Spirit? We are to learn how we ought to conduct ourselves in this glorious household. And that is what this letter, 1 Timothy is all about: it is written that we may know how we ought to conduct ourselves in the house of God, which is the church of the living God.

Chapter one taught us that in the household of God we are to concern ourselves that both the right teaching of the law of God and the doctrine of the gospel of Jesus Christ are to be maintained pure and whole, over against all attempts by the devil to distract us away with man-made false doctrines.

Chapter two teaches us that as a matter of first importance in the household of God, we are to pray for all men. It teaches us why we are to pray for all men. And now, as we have been learning, it teaches us how we are to pray in the household of God. And that blessed instruction is broader than just how we are to conduct ourselves when we pray, teaching us also how we are to conduct ourselves generally in the worship of God through Jesus Christ in this household.

Last time, we considered how men are to pray lifting up not guilty, bloody hands, but, being forgiven our sins through repentance and faith in Jesus Christ, lifting up holy hands.

Today we see that we are to pray without wrath and doubting, without anger and quarreling.

TEXT: 1 Timothy 2:8

BODY

I. Without Wrath or Anger

A. Something true here, but not what is meant in this place

1. it is a temptation, when we go to pray, to be angry at God for His providence
 - a) when God, in His providence, provides something we did not want
 - b) when God, in His providence, does not provide something we pray for
 - c) Job struggled with this, when God ordained that Job be stricken by the devil with many very distressing losses, then did not seem to answer Job's prayers
2. when tempted to be dissatisfied with God, even angry at Him, for how we perceive He has responded to our prayers, we must resist such temptation with thoughts of how much higher God is than we are, and how unfitting it is for us creatures to be angry with God; this is how God helped Job resist this temptation
 - a) Job 40:1-9
3. this verse, however, 1 Timothy 2:8, is not addressing the temptation to be angry with God when you pray; instead

B. What this does mean

1. it is a temptation, when we go to pray, to be angry at our fellow worshipers
2. you might be tempted to wrath, to anger over something that happened
 - a) at home
 - b) in business
 - c) in society
 - d) in the church

C. How do we go about praying without wrath, without anger toward the other worshipers?

1. consider how our Lord Jesus lived here on earth
 - a) 1 Peter 2:20-20-24
 - b) think how He prayed Luke 23:34a Then said Jesus, Father, forgive them; for they know not what they do.
2. put wrath away from you; and instead be forgiving Ephesians 4:31-32
3. put wrath off; seeing how you have put off the old man and put on the new Colossians 3:8-10
4. be slow to wrath, slow to get angry; realizing that your wrath does not bring about the righteousness of God James 1:19-20
 - a) if you get disciplined to be slow to wrath
 - (1) you will have time to bring scripture to bear to stop wrath from flaring up
 - (2) the provocation may well stop before you flare up in anger

II. Without Doubting or Quarreling

A. Something true here, but not what is meant in this place

1. it is a temptation, when we pray, to doubt that God will do what He has promised to do
2. certainly the bible teaches us to pray believing that God will do all the good He has promised, in answer to our prayers James 1:5-8
3. our verse for today, though, 1 Timothy 1:8, is not talking about praying without doubting God; this is not the word for that kind of doubting; instead

B. What this does mean

1. it is a temptation to us, when we come to pray, to be in a state of doubting with our fellow worshipers, to be quarreling with them over one thing or another; especially to be disputing with them over who is greater in some way
2. Luke 9:46
 - a) the word “disputation” or “dispute” or “argument” is the same Greek word as in our verse is rendered “doubting” or “quarreling”

C. How do we go about praying without doubting or quarreling?

1. Luke 9:47-48
2. when you find yourself doubting and quarreling with your fellow worshipers, suspect yourself of pride
3. think how those who consider themselves very important will receive others who seem worthy, but will not associate with those they deem unimportant
4. ponder how our Lord Jesus, the most important man of all, stooped to receive even small children; He Himself recommended that to us, His disciples; he who is humble regarding himself, as shown in his willingness to receive even those who are very low, shows himself to be great in the sight of our Lord Jesus
5. certainly when important points of morality and doctrine are in question in the church, Godly men can legitimately engage in the defense of the truth in righteousness, as when men came to Antioch trying to convince the Gentiles to be circumcised, there was no small dispute between them and Paul and Barnabas
6. but often, doubting or quarreling among the men of the church, which interferes with prayer, rises up from pride; the way to pray without such doubting and quarreling is to humble yourself before the Lord, turning away from pride

CONCLUSION

You Christian men, you disciples of Jesus Christ, reflect on what a blessed position you find yourself in by the grace of God poured out on you in His great love for you.

If God had left you to yourselves in your sinful flesh, you would have suppressed the knowledge of the truth and made prayers to idols, imagining that there were many gods. You would have mindlessly repeated many prayers to those idols, and to the trees and the sun and the moon and the stars, thinking you would be heard because of your many words.

But God is gracious, full of mercy. God so loved the world that He gave His only-begotten Son, that whosoever believes in Him would not perish, but have everlasting life. You have heard the gospel of Jesus Christ in an outward call. You have also experienced inside your spirit the inward, effectual call of the Holy Spirit, who worked in your true saving faith in Christ, and repentance unto life.

You have learned that there is only one God, and that it is the duty of all men to pray to God their Creator. And, by the work of the Holy Spirit in you, who has regenerated you, has given you a new birth, made you a new creation, a new creature, you do not hate that duty, but love it. From the deepest part of you, you love to pray and want to pray. The Holy Spirit in you helps you to cry out to God as his Father.

Now, in these days, together as the body of Christ, reading your own copies of the precious bible, with the pastor the Lord Jesus has given you teaching you, you have received Paul's exhortation to pray, in every place, all kinds of prayers for all sorts of men. You have also learned why you are to pray for all men, because God our Savior will have all men saved by Jesus Christ the one Mediator, who has given Himself a ransom for all, which is to be testified all over the world to all men.

Finally, last week and this week, you have been warned not to pray as would come naturally to your flesh, with bloody hands, and with wrath and doubting; and have heard that it is the will of our Lord, expressed through His apostle, that you pray, lifting up holy hands, without wrath or anger, and without doubting or disputing.

You are in a greatly blessed condition. You are in a condition of tremendous happiness. You are members of the very household of God, adopted through faith in God's Son, our Lord Jesus Christ. And you know how to conduct yourself in this household as to prayer. So, men of the church of Jesus Christ, pray.

Call to Worship and Opening Prayer - Jeremiah 29:11-13 - Jeremiah

Scripture Reading: Luke 9:46-48 - Willie

Congregational Prayer - Dillon (sore throat)

Benediction: Romans 12:10-12

Prelude: Trinity 13 "O Worship the King" - Allison

Trinity 87 "Holy, Holy, Holy" - Rita

Trinity 1 Psalm 100 - Allison

Celebration 308 "There Is a Redeemer" - Anna

Trinity 727 "When the Roll Is Called Up Yonder" - Rita

1689.3.7 2020-02-23

Hymn

Trinity 442 "Behold the Amazing Gift of Love"

Scripture Proofs

Ephesians 1:5-6

Romans 11:33

Romans 11:5-6, 20

Luke 10:20

1689 Confession

1689.3.7 The doctrine of this high mystery of predestination is to be handled with special prudence and care, that men attending the will of God revealed in his Word, and yielding obedience thereunto, may, from the certainty of their effectual vocation, be assured of their eternal election; so shall this doctrine afford matter of praise, reverence, and admiration of God, and of humility, diligence, and abundant consolation to all that sincerely obey the gospel.

Luke 9:46-48

JRY: We know this is our Lord's way to have His disciples' prayers be without doubting or disputing, because he addressed doubting or disputing this way when He was here.

for 2020-03-01 442 "Behold Th'Amazing Gift of Love"

Roel to play Trinity 286 for prelude March 15, for congregational singing March 22

Trinity Hymnal 506

Why Should Cross and Trial Grieve Me?

Paul Gerhardt, 1653 Translated by John Kellyk, 1867

1 Why should cross and trial grieve me?
Christ is near with his cheer; never will he leave me.
Who can rob me of the heaven
that God's Son for my own to my faith hath given?

2 God oft gives me days of gladness;
shall I grieve if he give seasons, too, of sadness?
God is good and tempers ever
all my ill, and he will wholly leave me never.

3 Death cannot destroy forever;
from our fears, cares, and tears it will us deliver.
It will close life's mournful story;
make a way that we may enter heav'nly glory.

4 Lord, my Shepherd, take me to thee.
Thou art mine; I was thine, even ere I knew thee.
I am thine, for thou hast bought me;
lost I stood, but thy blood free salvation brought me.

5 Thou art mine; I love and own thee.
Light of joy, ne'er shall I from my heart dethrone thee.
Savior, let me soon behold thee
face to face; may thy grace evermore enfold me.