



The Reverend Dr. David V. Silvernail, Jr.  
Matthew 9:32-38

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English Standard Version

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## *“More Compassion of the King”*

The 30<sup>th</sup> Sermon in a series on the Gospel of Matthew entitled  
*“The King and His Kingdom!”*

### **Matthew 9:32-38**

*“As they were going away, behold, a demon-oppressed man who was mute was brought to Him. <sup>33</sup> And when the demon had been cast out, the mute man spoke. And the crowds marveled, saying, “Never was anything like this seen in Israel.” <sup>34</sup> But the Pharisees said, “He casts out demons by the prince of demons.”*

*<sup>35</sup> And Jesus went throughout all the cities and villages, teaching in their synagogues and proclaiming the gospel of the kingdom and healing every disease and every affliction. <sup>36</sup> When He saw the crowds, He had compassion for them, because they were harassed and helpless, like sheep without a shepherd. <sup>37</sup> Then He said to His disciples, “The harvest is plentiful, but the laborers are few; <sup>38</sup> therefore pray earnestly to the Lord of the harvest to send out laborers into His harvest.”*

*Heavenly Father, thank You for giving us the Scriptures and making us Your people. You have brought us to this amazing Gospel to learn more about your Son, Jesus. We ask You this morning to give us the grace to understand Your hard teaching here. It’s hard because our wills aren’t easily bent to obedience, and to be honest, telling people about Jesus, and demonstrating compassion to messy people, and praying for them is hard work. So help us to consider what it means to follow You and not ourselves. So by Your Spirit open this Gospel to us and help us to see Jesus, and, as always, for this we need Your grace. Give us the desire to learn from You this morning, in Jesus’ name we pray, Amen.*

## **INTRODUCTION: *Catching Without A Clue***<sup>1</sup>

Andre didn't have a clue what to do. Andre was from Bulgaria and had never seen the game of softball before. Before he knew what was happening, he was on the team and found himself playing catch-up and catcher at the same time.

The men's softball team needed a tenth player and Andre was a warm body nearby. So they put him at catcher thinking it would simplify things. "He won't have to move much. Just catch the ball and throw it back to the pitcher."

They stood him behind home plate and left him there. When they turned around, Andre was still standing where they left him. So they told him to bend down. He did — like he was touching his toes. A team member had to run back out and show him how to crouch down behind home plate.

Andre was listed tenth in the batting order. They thought he'd have time to get the idea of hitting the ball. He did. On the second pitch Andre hit the ball! It wasn't great, but it was worth a run to first. Andre just stood there watching the ball. The whole team yelled at him to run. So he did. To third.

So the coach had a little visit with Andre and showed him where first base was and explained to him how he needed to run like the wind to first base if he hit the ball. Next time up he connected again. This time he ran. As hard as he could. To first. But he kept running and didn't stop. Next thing you know, Andre was out in right field yelling, "**Touchdown!**"

You've been there too, haven't you? Maybe not "out in right field" but maybe you've found yourself in a strange world wondering what you were supposed to be doing? Remember the first day on the job? You interviewed well. Showed them how confident you were. Then suddenly there you were: new desk, new computer, and a new realization that you didn't have a clue where to start.

Life can be like that sometimes. We're put in strange situations and **don't know how to respond**. We run in wrong directions. We find ourselves out in right field. We need a job description to tell us what we're supposed to be doing.

Surprisingly, even followers of Jesus seem to need a job description. A large-scale survey conducted by the Barna Research group revealed some startling information. When Christian adults were asked to identify their most important goal for their lives, not a single person said it was to be a committed follower of Jesus. Less than one out of every five had any specific and measurable goals related to their personal spiritual development.

Jesus' invitation is "**Follow Me!**" That's the job description: to follow Him and learn from Him to do what He would do in your shoes. And Jesus basically did two things: He had **something to say** and **something to do**. And that brings us to our passage this morning, **Matthew 9:32-38**, where, as we learned last week from Rev. Lee, Jesus responds to people with compassion. And He does it in some pretty ordinary ways.

## **BACKGROUND: *Why all the miracles?***<sup>2</sup>

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<sup>1</sup> The Introduction is adapted from the article "*Knowing Your Role in the Game of Life*" by Rev. Rick Brown, ChristBridge Fellowship, Tomball, TX, found in the email newsletter *Daily Heartlight*, 1/18/13, [www.heartlight.org](http://www.heartlight.org)

<sup>2</sup> **The Background and Exposition of the text is adapted from the books, *The Reformed Expository Commentary: Matthew, Volume 1* by Dr. Dan Doriani, pages 408-417; *The Gospel of Matthew, Volume 1* by Dr. James Montgomery Boice, pages 153-165; *The Message of Matthew: The Kingdom of Heaven* by**

In this study we come to the last set of miracles in Matthew 8 and 9.

The first set of three is in **Matthew 8:1–17**: (1) the healing of a leper, (2) the healing of the sick servant of a Roman centurion, and (3) the healing of Peter’s mother-in-law. The second set of miracles is in **Matthew 8:18–9:8** and includes: (4) the quieting of the wind and waves on Galilee, (5) the deliverance of two demon-possessed men from Gadara, and (6) the healing of a paralyzed man. In **Matthew 9:18–34**, the last set of miracles include: (7) a double miracle involving the raising of a dead girl to life coupled with the healing of a woman who suffered from a flow of blood, (8) the healing of two blind men, and finally, (9) the healing of a demon-possessed man who had been unable to speak. This is the miracle we’ll be briefly looking at today.

At the beginning we looked at these accounts largely as stories showing Jesus’ authority over sickness, just as the Sermon on the Mount in chapters 5–7 focused on His authority as a teacher. But as we have progressed through these accounts, we have begun to see that they concern much more than physical healing. For one thing, the calming of the wind and waves on the Sea of Galilee showed Jesus’ astonishing authority over nature. The next story showed his authority over demons, which is much more a spiritual than a physical matter. Most suggestive of all was the link between the forgiveness of sins and the healing of the paralyzed man at the beginning of chapter 9. Matthew selected these specific stories to show that Jesus came not so much to **heal us** of our physical diseases but to **cure us** of our sin, our far more serious malady, and to set us on the path of useful service for Him. What’s really disclosed in these healing stories is Jesus’ ability to take away our sin and restore us to spiritual health.

Understanding this underlying meaning also explains the other, non-healing stories, in these chapters and why they were placed where they were. The first had to do with discipleship, with those who said they wanted to follow Jesus but who were concerned about other things and therefore didn’t follow. They didn’t follow Jesus for healing, so they remained in their sins. The second passage concerned the calling of Matthew himself and Jesus’ statement that He had come not to call the righteous but sinners. Like the paralytic in the preceding story, Matthew was healed, but he was healed of sin. Moreover, when Matthew was healed, he showed it immediately by seeking to introduce his friends to the Savior. And that brings us to today’s passage, where we’re still looking at the Compassion of Jesus, and the first thing we see is that

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#### **v. 32-35: COMPASSION RESPONDS WITH WORDS**

*“As they were going away, behold, a demon-oppressed man who was mute was brought to Him.<sup>33</sup> And when the demon had been cast out, the mute man spoke. And the crowds marveled, saying, “Never was anything like this seen in Israel.”<sup>34</sup> But the Pharisees said, “He casts out demons by the prince of demons.”<sup>35</sup> And Jesus went throughout all the cities and villages, teaching in their synagogues and proclaiming the gospel of the kingdom and healing every disease and every affliction.”*

This last healing story is unique to Matthew’s Gospel. So why does Matthew include the healing of a demon-possessed man at this point, especially since he already told the story of two demon-possessed men earlier in chapter 8 and in much more detail? Matthew probably included this unique story because due to the man’s demon-possession he was mute — he couldn’t talk — but after the demon was driven out he could. In other words, Matthew included this healing

because **it fits his pattern** of explaining **what salvation is** and **where it leads**. In this case, it leads to **speaking for Jesus**, which is exactly what Jesus commissions His disciples to do in the next chapter, which we'll look at next week.

And speaking of speaking, we should note that there are three kinds of speaking in these verses. **First**, the crowds are amazed and speak **about** Jesus. They say, verse 33, *"Never was anything like this seen in Israel."* True, but not quite good enough. At the very least, the miracles should have led them to faith in Jesus as the Messiah. These miracles prepare for the defense of Jesus' messiahship to the disciples of John the Baptist in **Matthew 11:5**, *"the blind receive their sight and the lame walk, lepers are cleansed and the deaf hear, and the dead are raised up, and the poor have good news preached to them."*

**Second**, the Pharisees speak **against** Jesus. We saw the sad beginning of their opposition earlier when they called His claim to forgive sin *"blasphemy."* Then they criticized Him for eating with *"sinners."* In the story of the raising of Jairus's daughter, they **laughed** at Him. Here they do the worst thing of all. Being helpless to deny the miracle, they attribute it to Satan's power, verse 34, *"He casts out demons by the prince of demons."*

The **third** kind of speaking is speaking **for** Jesus, and it's illustrated by the testimonies of those who were healed. They had experienced a wonderful deliverance, and they were unable to keep silent about it. We see that in most of the healing stories in Matthew. All who have been saved by Jesus **want** to talk about it. Matthew's point is that people who have been saved from sin will see Jesus in new ways and will tell others about Him.

However, the power of Jesus is not displayed in the climate of **unbelief**. Earlier in Matthew 9 the crowd around the woman **didn't believe**, and they received nothing. The professional mourners around the girl **didn't believe**, and Jesus told them to *"go away."* The Pharisees **didn't believe** and, like the crowd they despised, they too received nothing. It's possible to jostle Jesus in the crowd and still remain utterly unchanged. It's possible to see miracle after miracle and ascribe them to the devil. It's not the case, as people sometimes say, that 'If only I'd been there I would have believed.' No, there were plenty of people there who **didn't believe** although unimpeachable evidence was spread before their eyes.

The human heart is capable of profound resistance and deep self-deception. It's only when we **trust** that we find salvation. And for you, that faith may be a last resort, it may be superstitious, it may be theologically deficient, but if it is placed **in Jesus**, it binds the sinner and the Savior together. We can respond and become disciples, like Matthew. Or we can ascribe His power to the devil, like the Pharisees. The issues are clear.

So the first thing we see is that real compassion, Christian compassion, begins with words. And those words should be **for** Jesus. Second, we see that ...

#### **v. 33-36: COMPASSION RESPONDS WITH ACTIONS**

*"And when the demon had been cast out, the mute man spoke. And the crowds marveled, saying, 'Never was anything like this seen in Israel.'"<sup>34</sup> But the Pharisees said, "He casts out demons by the prince of demons."<sup>35</sup> And Jesus went throughout all the cities and villages, teaching in their synagogues and proclaiming the gospel of the kingdom and healing every disease and every affliction.<sup>36</sup> When He saw the crowds, He had compassion for them, because they were harassed and helpless, like sheep without a shepherd."*

Matthew now tells us that followers of Jesus, having been lost sheep themselves, will have compassion on other sheep who belong to Jesus but **have not yet** been brought into His fold. They were, as verse 36 says, *"like sheep without a shepherd."* Why is this here? Why is

Matthew telling us how Jesus feels about all these people who, despite all kinds of evidence, simply **don't believe** in Him? Jesus saw the situation: people were tormented, exhausted and led astray. Jesus perceived their need, as Ezekiel had done before Him. All of **Ezekiel 34** is about the Lord seeing suffering, needy, messy people and promising to come to them as a Shepherd. For example, we read in **Ezekiel 34:11-12**, *“For thus says the Lord God: Behold, I, I myself will search for My sheep and will seek them out. <sup>12</sup> As a shepherd seeks out his flock when he is among his sheep that have been scattered, so will I seek out My sheep, and I will rescue them from all places where they have been scattered on a day of clouds and thick darkness.”*

This is the supreme motivation for ministry, to see the need of those who are perishing outside the kingdom. Motivation comes when you see people harassed by pressures, exhausted by the pace of life, going nowhere, and being led astray by false ideologies. It comes when we see the church weak, out to entertain, self-absorbed, untrained, unwilling to sacrifice, powerless to witness, short of conviction, and prayerless. That is where the church in Asia has so much to teach us. It has seen the needs of the people. It has seen the weakness of the church. And it has acted. The results are celebrated throughout the world.

The PCA, our denomination, has the largest Presbyterian missions force in the Western World. But we're dwarfed by the Presbyterian Church in South Korea, which has sent out thousands of people throughout Asia, Africa, and Latin America, and is now moving powerfully into the Middle East. We have much to learn from our Korean brothers.

When Jesus *saw the crowds, He had compassion for them, because they were harassed and helpless, like sheep without a shepherd.*” The Greek word for **“compassion,”** which I can't pronounce, means *‘he was moved in his guts’*. He was stirred way down deep inside. And yet, the church today is very unlike Jesus. For the most part, we don't care. **Maybe** we're too empty. **Maybe** we're too respectable. **Maybe** we're too similar to those who **don't believe** in Christ: it would be embarrassing to approach them. **Maybe** we're too ignorant of the Gospel to share it naturally. **Maybe** we don't really know what's good about the Good News. **Maybe** we're too terrified of what people might think. **Maybe** we're too insulated; we don't have any non-Christian friends. **Maybe** we're too apathetic. Whatever the reason, by and large, we don't share the compassion of Jesus. The Gospels repeatedly tell us that when Jesus saw people, He had compassion on them. **Maybe** we don't talk to them because we simply don't see them. And **maybe** we don't act on their behalf, and move into relationship with them, because we just don't care all that much about them.

And that just doesn't describe Jesus. And it shouldn't describe those who follow Him. Right before the Sermon on the Mount, **His Authoritative Teaching**, we read, **Matthew 4:24**, *“So His fame spread throughout all Syria, and they brought Him all the sick, those afflicted with various diseases and pains, those oppressed by demons, epileptics, and paralytics, and He healed them.”*

And now at the end of this series of healing miracles, **His Authoritative Actions**, we read, verse 35, *“And Jesus went throughout all the cities and villages, teaching in their synagogues and proclaiming the gospel of the kingdom and healing every disease and every affliction.”*

So we see is that real compassion, Christian compassion, begins with words and actions. And those words and actions should be words and actions demonstrating the compassion of Jesus. Third, we see that ...

**v. 36-38: COMPASSION RESPONDS WITH PRAYER**

*“When He saw the crowds, He had compassion for them, because they were harassed and helpless, like sheep without a shepherd.”<sup>37</sup> Then He said to His disciples, “The harvest is plentiful, but the laborers are few; <sup>38</sup> therefore pray earnestly to the Lord of the harvest to send out laborers into His harvest.”*

When He saw the crowds, He taught them and preached to them and healed them. The primary problem that hindered Jesus’ ministry as He taught, preached, and healed in Israel is the primary problem that hinders it today: **the workers are few**. In His own day Christ’s workers were few, and they’re still few today. The first need in His ministry is for workers ... and one of the most important things those workers must understand is that their numbers are few and that they can be increased only by God’s provision and power.

I think it’s important to note two things here. One, it doesn’t make that much of a difference to show compassion with words and actions if you don’t pray. You’re essentially telling God, “That’s okay. I’ve got this one.” Just like everything else in the Christian life, we’re not to do this in our own strength. If we’re to show compassion **like Jesus**, then we need to do it **in Jesus’ name**.

Second, it’s His harvest, not ours. It’s His harvest, and that’s a relief. It doesn’t all depend on us. We’re not lords of the harvest. We’re called on to pray. The harvest is great. Opportunity knocks. **But there’s a Lord of the harvest**; and what an encouragement that is. We’re not responsible for the growth of the kingdom. **He is**. I’m not going to spend a lot of time on the details of the Harvest here because that’s next week’s sermon.

But I do want to spend a little time on one important aspect of the Harvest, and that’s realizing that the next step in Jesus’ method is prayer. His disciples are to **ask** the Lord of the harvest to send out workers into His harvest. Christ’s workers are to **pray** for **more workers**. The Christian’s first responsibility is not to go out and start working as soon as he sees a need but to **come to the Lord in prayer**. **Waiting** on the Lord is a crucial part of **serving** Him.

Before the disciples had received the Holy Spirit at Pentecost they weren’t prepared to witness for Christ, and therefore He instructed them, **Acts 1:4**, “*And while staying with them He ordered them not to depart from Jerusalem, but to wait for the promise of the Father, which, He said, “you heard from Me.”*”

Before they embarked on their ministry they were told, **Acts 1:8**, “*But you will receive power when the Holy Spirit has come upon you, and you will be My witnesses in Jerusalem and in all Judea and Samaria, and to the end of the earth.”*”

But before they were to go, they were to stay where they were for a while. And in the upper room where they were staying, we read, **Acts 1:14**, “*All these with one accord were devoting themselves to prayer, together with the women and Mary the mother of Jesus, and His brothers.”*”

It’s interesting and significant that Jesus didn’t command the disciples to pray for the lost, although that’s certainly appropriate. **Their first prayer** was to be for the Lord of the Harvest to **send out workers** into His harvest. It’s possible to pray regularly for the salvation of a loved one, a neighbor, a friend, or a fellow employee and to let our concern stop with our prayer. But when we earnestly pray for the Lord to **send** someone to those unsaved people, we cannot help becoming open to **that someone being ourselves**. It’s possible to pray for someone’s salvation while keeping them at arm’s length. But when we sincerely **ask** the Lord to send someone to them to talk about Jesus, we place ourselves at His disposal to become one of His workers in that ministry.

But it's easy to talk about using the right words, and doing the right actions, and we need to be backing it all up with prayer. But what does it look like in real life? I mean, after all, most of the people in my life are pretty messy. **But ...**

**APPLICATION: *Messy People Need Messy People!***<sup>3</sup>

It is my conviction that gospel awareness erupts from the intersection of beholding **the glory of God** in Christ in the midst of **profound brokenness**. We see that in this passage, beholding the glory of God in Christ, and at the same time, we see Christ respond to profound brokenness. The Apostle Paul tells us that's part and parcel of the regular, normal, ordinary Christian life, **1 Thessalonians 1:6**, "*And you became imitators of us and of the Lord, for you received the word in much affliction, with the joy of the Holy Spirit.*"

And so it's my conviction that ***the joy of the Holy Spirit*** excludes the modern focus on living in total comfort as a Christian's chief virtue. I'm not saying comfort is bad. I'm saying comfort as **our chief goal** is bad. Rest is good and Sabbath is commanded. But a life of pursuing comfort **at all costs** is dangerous to our souls. We have **not** been called to **avoid** difficulty and conflict, but to **trust** Jesus within them. Here are two key areas we can stay in the thick of the messy Christian life that is fertile soil for the Gospel working powerfully in our life. And the first area of being involved with messy people is in the ...

### **1. CHURCH**

The temptation for ministry leaders is often to keep "graduating" or moving on to easier ministry. This usually means interacting only with the "easy" personalities in the church, but not so much with the "harder" personalities in the church, which in most cases means further insulating yourself from most people altogether. Indeed, it is a great temptation for us to remove ourselves from street level ministry to focus on studying, writing, blogging, facebooking, arguing, etc. This enables us to interact with all these messy church people, **but at a distance**.

And again, those things aren't bad in and of themselves, and surely some of those things are actually important, but if you spend all your time by yourself or only spend time with those who aren't messy, you will remove yourself further and further from that **visceral compassion** Jesus felt when He looked upon the helpless crowd here in Matthew 9.

The Apostle Peter tells the elders, **1 Peter 5:1-2**, "*So I exhort the elders among you, as a fellow elder and a witness of the sufferings of Christ, as well as a partaker in the glory that is going to be revealed:*<sup>2</sup> **shepherd the flock of God that is among you, exercising oversight, not under compulsion, but willingly, as God would have you; not for shameful gain, but eagerly.**"

**Notice that.** Elders are to shepherd the flock of God that is **among** them, assuming they are actually, you know, **AMONG** the people, not away from them or over them. You're either blind, foolish, or incredibly naïve if you think the church isn't full of messy people with messy lives. Every single church on the **planet** is full of messy people, **including** and **especially** this one. And you can't outsource all the messy people in your life. At some point, you have to love them **personally**, counsel them **directly**, disciple them **regularly**. Of course you can't give yourself to each and every one here, but you can give yourself to some one or two or three persons here. Churches need the compassionate response of Jesus.

Second, if the church family is messy, it's nothing compared to your own ...

### **2. FAMILY**<sup>4</sup>

<sup>3</sup> The Application is adapted from the blog article "Stay Messy, My Friends" by Jared Wilson, 9/11/12, The Gospel Driven Church, found at The Gospel Coalition, <http://thegospelcoalition.org>

<sup>4</sup> Dr. George Eldon Ladd quote comes from his book *The Presence of the Future*, page 166

Dealing with messy people in the church family is hard and emotionally taxing. So the temptation becomes to withhold that same level of involvement from our spouse and kids. When church life is difficult, we typically want to retreat into a well-ordered, problem-free home ... **like yours**. Because your kids are perfect, brothers never fight, sisters never scream, Mom is always beautiful, and Dad always has time to talk! ... Why are you laughing?

Well, leaving that **alternate** reality, and returning to **actual** reality, we truly wish our families weren't messy. But they are. I saw a great quote recently ... "Grandchildren are God's reward for not strangling your teenagers" ... that will discourage some of you and encourage others. But **you** have to realize ... **your** family isn't any messier than everyone else's ... it's just **yours**, so it's more **personal**, more **difficult**, more **frustrating** ... **for you**. The one's you love the most bring the most hurt. That's true. We want our homes to be respites from messy people, not more of the same. But that's not how it goes, and therefore, our families should be our first ministries!

Now I'm going to speak to the guys, because I'm a guy and that's what I know. So, guys, don't avoid the hard conversations and the deep questions with your wife. She wants to be known, and she wants to feel like you want to **know** her, not just have her, and so you do both of you a disservice if you keep her at emotional arm's length for your own emotional convenience. Your kids need you too, and not just in the **quality** time kind of way but in the **quantity** time kind of way; and not just in the **fun** kind of way but in the **faith** kind of way. Are there difficult issues or questions you're not addressing with your kids because you feel helpless or ignorant or scared? Those circumstances are designed for the God-reliance that helps us — and our families — treasure Jesus more.

Don't hold back the hard stuff from your kids. Conflict, Change, Challenges, Disappointment, Discouragement, Uncertainty, Messiness ... use it to **teach them**, use it to **disciple them**, use it to **love them**. And you won't do it perfectly. I sure didn't. You will fail. And I have a long list of personal family failures. **But if all that Biblical stuff** about His grace is greater than my sin and His strength is present in my weakness **is true**, then it's true in your family too. The greatest lesson I've learned since I've been at Potomac Hills (now over 16 years) is to trust God for my kids. And that's hard. **And my kids are grown!** And I'm still learning how to do that!

My friend Tom Cannon, Pastor of Red Mountain Church in Birmingham, Alabama, is big into music and plays in a classic rock cover band. Tom recently posted the following quote from Rick Rubin, a classic rock musician and now a prominent music producer. Rick Rubin was asked about his best memory of working with Johnny Cash and he replied, "On our first album, there was a song he wrote, I can't remember which one it was, but I listened to it and said, "Do you think you could take some of the 'I's and 'me's out of it?" And he thought about it and he was like, "Yeah, I think I can do that." And he did. So 10 years later, I'm visiting him in Nashville. He's in a wheelchair. He's blind, pretty much. It felt so awkward. So I said, "What have you been working on lately?" And he said, "I've been working on using 'I' and 'me' less." And I said, "Really?" And he said, "Yeah. Remember? You gave me that comment on the song? That's what I've been working on." Incredible. He didn't mean it in the context of songs. He meant it in the context of life."

Jesus proclaimed good news. He told people that God had done something for them they couldn't do for themselves, that through Jesus He made it possible to have a right relationship with Him. Although God in the flesh, He didn't come to be served, but to serve. He listened,

healed, encouraged, taught, and loved those He encountered. Dr. George Eldon Ladd has a delightful summary of Matthew 9, “The scribes taught and nothing happened. Jesus spoke and demons fled, storms were stilled, dead were raised, sins forgiven ... His authority in deeds and words was nothing less than the presence of the kingdom of God.”

And when Jesus shows up, then we’re able to work on using ‘I’ and ‘me’ less. Pray about that ... Start praying now, and then I’ll close.

*Our Lord and our God, thank You that You have given us a King. We often act like we don’t have one. But we do. And He asks us to pray. And He asks us to pray for more workers for His harvest. And so we ask this morning that You would raise up workers among us. We ask that You would raise up workers for Children’s Ministry and Youth Ministry and Mercy Ministry and for Missions and for any ministry among us that tells other people the Good News of God’s Grace as it’s found in Jesus Christ.*

*And so, O Lord, if there is anyone among us this day, who comes here not trusting in Christ, we would ask that by Your Spirit that You would draw that person to Yourself that they might believe in Christ. And finally, continue to work in us to know and believe that the kingdom of the world has become the kingdom of our Lord and of His Christ, and He shall reign forever and ever. Amen.*

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### **1 Timothy 2:1, 3, 4**

*“First of all, then, I urge that supplications, prayers, intercessions, and thanksgivings be made for all people ... This is good, and it is pleasing in the sight of God our Savior, who desires all people to be saved and to come to the knowledge of the truth.”*