

Faith Rooted in Need

by Ian Murray

This sermon emphasizes the importance of faith rooted in need, and how Jesus deals with sinners to deepen their sense of need and conviction, leading to stronger faith.

Duration: 50:24

Scripture: Isaiah 29:13, Matthew 15:1-9, Matthew 15:28, Romans 3:10-12

Topics: "True Faith", "Holy Spirit"

Description

In this sermon, the preacher emphasizes the importance of true faith and the need for a genuine sense of need in order to truly understand and appreciate the gospel. He uses the example of a woman who broke through to Christ despite knowing very little about him, highlighting the power of faith that grows from a deep sense of need. The preacher also emphasizes the role of the Holy Spirit in convicting hearts and leading individuals to behold the greatness of Jesus Christ. He warns against superficiality and self-reliance, urging listeners to look away from themselves and towards the Savior. The sermon also mentions the truth that offends every person by nature - the realization that we are lost and have no claim or right in the presence of God. The preacher encourages listeners to cry out to the Lord for help, just as the woman in the passage did. The sermon concludes with the story of Robert Haldane, a Scottish nobleman who sought to see if Calvin's gospel was still being preached in Geneva, highlighting the importance of the doctrines of grace.

Transcript

I tried yesterday morning to say a few words on behalf of my wife and myself and my family for our deep appreciation of this last week but I expect there are many more McElwain people here this evening so can I just repeat that in a very simple sentence. We are profoundly indebted to you for the hospitality that has been shown to us for every part of this week has been something that has given us a great deal of encouragement and we hope spiritual joy. The friendship of your pastor and Mrs. Dunkley has been something we've treasured through many years and this was an experience we were looking forward to of being in his pulpit.

Perhaps you don't realize what a good correspondent your pastor is but he has kept us through the years fairly well informed and then when he came down here to Pensacola we shared in the news and we see your church um I don't know what you call it we don't have them in Britain but these service sheets every Lord's Day if he writes near the weekend he sends me your service sheet and in these ways we keep in

touch but now that we have been here we feel so much more in a position where we can share more fully in what is being done here and the witness and as we go back we trust in Scotland this next week we certainly will seek to remember you and to pray God's continuing blessing upon you and as you are faithful to God's truth that he will bless your testimony and honor his own work in your midst. Let us hear then the word of God in the gospel of Matthew and the 15th chapter. The gospel of Matthew chapter 15.

Then came to Jesus scribes and Pharisees which were of Jerusalem saying why do thy disciples transgress the tradition of the elders for they wash not their hands when they eat bread but he answered and said unto them why do ye also transgress the commandment of God by your tradition for God commanded saying honor thy father and mother and he that curseth father or mother let him die the death but ye say whosoever shall say to his father or his mother it is a gift by whatsoever thou mightest be profited by me and honor not his father or his mother he shall be free thus have ye made the commandment of God of none effect by your tradition ye hypocrites well did Isaiah prophesy of you saying this people draweth nigh unto me with their mouth and honor of me with their lips but their heart is

far from me but in vain they do worship me teaching for doctrines the commandments of men he called the multitude and said unto them hear and understand not that which goeth into the mouth defileth a man but that which cometh out of the mouth this defileth a man then came his disciples and said unto him knowest thou that the pharisees were offended after they heard this saying but he answered and said every plant which my heavenly father hath not planted shall be rooted up let them alone they be blind leaders of the blind and if the blind lead the blind both shall fall into the ditch then answered Peter and said unto him declare unto us this parable and Jesus said are ye also yet without understanding do not ye yet understand that whatsoever entereth in at the mouth goeth into the belly

and is cast out into the drop but those things which proceed out of the mouth come forth from the heart and they defile the man for out of the heart proceed evil thoughts murders adulteries fornications thefts false witness blasphemies these are the things which defile a man but to eat with unwashed hands defileth not a man then Jesus went thence and departed into the coast of Tyre and Sidon to behold a woman of Canaan came out of the same coast and cried unto him saying have mercy on me oh lord thou son of David my daughter is grievously vexed with a devil but he answered her not a word and his disciples came and besought him saying send her away for she crieth after us but he answered and said i am not sent but unto the lost sheep of the house of Israel then came she and worshipped him

saying lord help me but he answered and said it is not neat to take the children's bread and to cast it to dogs and she said truth lord yet the dogs eat of the crumbs which fall from their master's table then Jesus answered and said unto her oh woman great is thy faith be it unto thee even as thou wilt and her daughter was made whole from that very hour thus far in our reading of the holy scripture let us look this evening at these familiar words of the record of our lord's meeting with this woman of Canaan as we find it from verse 21 onwards behold a woman of Canaan came and cried unto him now in the earlier part of the chapter you will note how our lord was engaged not only in ministry in Galilee but was engaged in fierce controversy with the scribes and the pharisees some of them had

come up from Jerusalem not in order to learn from him not in order to uh be instructed but to oppose him and to hinder him and that came to that point of collision when our lord not only offended them by his words but spoke as we heard to the disciples concerning these blind leaders of the blind we are not to suppose to suppose that this was without strain and weariness on the part of our lord we know indeed that he knew what weariness was and it is certainly clear that from this period of ministry in Galilee he retired

temporarily as we read here across the borders of Israel down into the area of Tyre and Sidon and he did that not to extend his preaching ministry or his works of power but he did it in order to rest Mark who gives us the same account with slightly different detail which

elaborates the story he tells us that Jesus coming into this area of Tyre and Sidon he entered into a house and he would have no man know it clearly then he gave instructions to the apostles concerning the nature of his stay in this area and he required of them that his presence should not be disclosed he would have no man know it this area of Tyre and Sidon was of course the part of Palestine which was inhabited by the remnants of the old heathen tribes some of them at least which had once peopled the whole land in the days of Joshua when at last the time of their iniquities had come to its full and when they were struck with the judgment and the wrath of God that people as we know were dispossessed of the great portion of the land but a few were left to linger on for the centuries and

these Canaanite people as we read of this woman here still inhabited this portion surrounding Tyre and Sidon now although our Lord came in order to rest Mark goes on to tell us as soon as we are informed that he had given this instruction that no man should know it Mark adds those significant words but he could not be hid that is to say word of our Lord's ministry had penetrated even into this dark area of Tyre and Sidon we read indeed in the Gospels of those who had crossed the hills and down into Galilee from Tyre and Sidon some had seen his marvelous works some had heard the preaching of the gospel from his lips and therefore it was that when he came into Tyre and Sidon he could not be hid and the word spread of his coming and here is an instance of one who apparently had not met him

before but had heard enough of him to be persuaded that if only she could get access to Christ he would be able to relieve her of the burden which pressed upon her heart he would be able to assuage the grief that had so long stricken her on account of the demon possession of her daughter and thus with this conviction this woman of Canaan finds the Savior and at once presents her petition to him indeed it is more than a petition we read in verse 22 that she cried unto him she cried unto him saying have mercy on me O Lord thou son of David my daughter is grievously beckoned with the devil and yet despite the urgency of her plea despite the importunity with which she addresses Christ we go on to read that he answered her not a word she is met with complete silence it is it is as though our

Lord has not even observed her presence not only does he not speak to her but there is no response given to her and she evidently has to retire from his presence without her longing being even acknowledged it might well have been surely at that point that she could have been tempted to question the truth of the information that had come to her was it possible that she was a victim of some false report that she was believing in error but if that temptation did come to her she speedily resisted it and rejected it because far from believing or entertaining such a doubt she proceeds to insist with the disciples that they should find a way for her to have her petition presented again to Christ and she speaks to them as we find here in verse 23 she speaks to them evidently not once or twice but

on so many occasions that they are wearied with her insistence and then they come to Jesus and they besought him saying send her away for she crieth after us not it appears so much even on account of the woman's need but because she was so insistent with them they thus present her case to the Savior but he answered and said I am not sent but unto the lost sheep of the house of Israel and this you may recall is in harmony with what he himself required of the disciples when they were sent forth to preach as we have it in Matthew chapter 10 and verse 5 and following that when the 12 were sent forth they were given that command to go not into the way of the Gentiles and into any city of the Samaritans enter ye not but go

rather to the lost sheep of the house of Israel and here our Lord says

that this was what he also was doing that his answer one would expect would be a clear negative to the request of the woman it would seem from the conversation that developed later that this word to the disciples was probably heard passed on to the woman but certainly the meaning of our Lord's words are these I being sent to the lost sheep of the house of Israel we are not now in the house of Israel and therefore the conclusion seemed to be inescapable my business is not here my business is not with this woman I am not sent but to the lost sheep of the house of Israel but the wonder of the story develops as it goes on for having thus been received by our Lord and rebuffed by him and then the hearer of such news as this she comes yet again and prostrating herself before the Savior we read

in verse 25 she worshiped him saying Lord help me and Jesus now speaks to her for the first time he answered and said it is not neat it is not fitting it is not right it is not neat to take the children's bread and to cast it to dogs you have already heard he said that the bread I have is for the house of Israel I am sent to them this is not the house of Israel it is not neat to take that which belongs to children and to cast it to dogs and she said truth Lord yet the dogs eat of the crumbs which fall from their master's table it is true I am not of Israel and yet I may still partake of your bounty because surely there is no need to deprive the children of bread though I be not a child of Israel is it not also true that the dogs eat of the crumbs which fall from their master's table and

therefore why may I not be treated as one of them if not as a child and Jesus answered and said unto her oh woman great is thy faith be it unto thee even as thou wilt and her daughter was made whole from that same hour now here is one of the great passages in the history of our Lord's earthly ministry familiar surely to many of us and it is here in the gospel because it reveals to us so fully the way in which we also are to meet with Christ and the way in which we are to obtain from him the blessing that we need here is a woman she has no natural advantages she has not been brought up under the word of God she has not had the blessing of the light which was to be found in Israel even though portions of that light may have reached her she has none of these natural benefits but as we find

here she has one thing and by that one thing she obtains everything from Christ and the one thing that she has is faith and the message of this portion of scripture as of so much indeed the whole of the gospel the message is that if thou believest all things are possible to him that believeth will we obtain anything from Christ then we must come to him believing fear not said Jesus believe only and she shall be made whole speaking to the ruler of the synagogue whose daughter was so grievously ill believe he said on another occasion to those two dumb men believe ye that i am able to do this but to all those who pressed upon him with grief of conscience in need of cleansing who came to him as the disciples came and who were received as his disciples this is the word which he gives ever to

them and to us believe ye believe in God believe also in me now if that is true that all the blessings of the gospel are suspended upon faith that we receive them from Jesus as we come in faith if that is true as surely it is then the supreme question for us is what is faith what is believing and how do i possess that faith which receives such blessings from Christ now i believe that this passage answers that question it not only tells us that faith is the way to Christ but it brings out before us certain great lessons concerning what faith is in the first place then let us understand from this passage that faith is born of need here is a woman who comes to Jesus she has a real burden the need lies behind her coming that was true in the case of those great multitudes who came to Jesus who

were lame and blind and maimed and helpless there was need which made them come yes but behind physical need as we see it in this passage there is deep spiritual and moral need that is this woman's greatest burden how do we know that how do we know that it's spiritual need that is her primary concern well i think very clearly from these words when our lord speaks to her concerning her real condition as not belonging to the house of israel as belonging to those who were under the condemnation and the judgment of god not children he says but dogs when he speaks to her of that instead of being offended with her his word she says that is true lord we are unworthy i have no right i have no claim i do not come to you as one who takes her place as a child in your house that is not my position

what you say about me what you say about our condition that is all true we are fallen we are worthless we have nothing to plead in your presence i accept all that my friend we see here something glorious something that we do not see in the pharisees what was it that offended them about the preaching of jesus was it not the fact that he spoke to them as sinners that he spoke to them as men whose hearts were defiled and guilty and unworthy in the sight of god was that not the truth which offended them so deeply it was and that is the truth that offends every son of man by nature to be told that to be told that we are lost and outside that we have no claim and no deserving and no right in the presence of god that is a truth which we do not receive by nature and if when we hear those truths

we say yes and we go on to cry lord help me then my friends something is being done for us as was done for this woman you have heard perhaps the record of how scottish nobleman robert haldane went to geneva in the year 1817 he had been converted had given up the life of a scottish aristocrat and had become an evangelist and he was a very well educated man well able to speak the european languages and loving the doctrines of grace he went to geneva in that year to see if calvin's gospel was still being preached in geneva he found it wasn't not only wasn't being preached but he found in the theological school of geneva all kinds of error and apostasy so in his hotel bedroom he began a little bible class invited to it a number of the students and they went through verse by verse and chapter

by chapter the epistle of paul to the romans and when they got to the first section of chapter three when haldane was commenting on those tremendous words there is none righteous no not one there none that understand us there is none that speaketh after god there is none that doeth good no not one when he came to those words one of these students cried out he said i see it now he saw the need of the doctrines of salvation by grace but haldane wasn't satisfied he turned to and said yes but do you see that in your heart is that what you see within no righteousness no goodness no worthiness this is what this woman saw there was need there was a deep sense of need and of helplessness so what does jesus do with her in this state of anxiety and concern well you might say he does nothing and in a

sense that's perfectly true what in fact he does is he works to deepen her sense of need he doesn't answer her he does not speak to her he gives her no response at all why is that well just so that that burden might be increased we might have supposed that woman so needy as this at once the savior would have rushed to her and said to her you have no need to be so concerned you've no need to be so disturbed yes i am able to deal with your case i can give you the help that you need but he doesn't say that at all and that is how christ deals with sinners when sinners come to jesus he doesn't say to them your case is not as bad as you suppose your sinfulness is not as great as you think not at all when the holy spirit deals with men in conviction of sin he deals to deepen that sense of

conviction and when jesus here is personally dealing with this woman instead of beginning at once to comfort her he does the very opposite meets her with silence rebuffs her doesn't give her any response

until her heart was near to breaking and then at last when he does speak to her he gives her these hardest truths tells her that he's not sent but under the lost sheep of the house of israel and only at this last point of extremity does he speak to her these words of peace my friends there's a great deal for us to learn from that if faith is born of need then need is a very precious thing a very precious thing nothing in this world can buy a sense of spiritual need you know how the apostle accounts for the fact that there are many who do not come to the feet of jesus who are they not many

wise men he says not many mighty not many noble are called very few who in this world are filled with good and peace and who have no sense of need when george buchanan one of the scottish reformation leaders of a second generation when he was dying he sent a message to king james the sixth of scotland who became james the first of england buchanan had been a tutor to the king when the king was a boy prince and therefore he knew him well and he sent him this farewell message intended if by god's blessing it could bring home an arrow of conviction for he had always failed hitherto to bring the king to submit to the gospel and buchanan's last word to the king was he said to his servant go and tell his majesty that i am going where few kings or great men ever come the sense of need which

leads to faith is a precious thing and god knowing its preciousness works to increase it in the hearts of those whom he saves and let it let us then not suppose that if we find when we are seeking christ and seeking him under real burden of heart and if he does not answer and it seems that our prayers are not even being heard let us not suppose that he is doing anything else than that which he did here in the gospels he knows best how to humble us he knows that our greatest need is to be humbled in ourselves and brought to that strength of faith which comes after such conviction and depth of helplessness we are living in a generation we are living in a day when unhappily a great deal even of evangelism has turned its eyes away from this very truth but if we are to see real and strong

faith that faith grows from the soil of need faith then is born of need secondly we see in this passage how a true sense of need leads on to great thoughts about the person of jesus christ as long as i have a superficial sense of my need i can go on looking to myself but when i really am convicted i must begin to look away from myself to another and i say must because the very person who creates that sense of need that is the holy spirit is the one who has come to glorify christ and where he smites the heart with conviction he will go on to lead the penitent to behold the greatness of the savior a true sense of need always leads on to great thoughts of christ and look at this woman's thoughts about jesus notice how she addresses him oh lord she says thou son of david that is to say she

takes hold of this title and she does not use it accidentally but she uses it deliberately it means something to her now we've already said that here was a woman who had little or no spiritual knowledge or information and yet this much she must have heard she had somehow heard that to the royal house of david an heir was to be born who would be king it could be even that she had heard something of those glorious promises written in the old testament concerning the son of david we sang that paraphrase of isaac watts of psalm 72 in that paraphrase we read of the son of david he will deliver he will deliver the needy when he crieth the poor also and him that hath no helper that same psalm tells us concerning the son of david that men shall be blessed in him and all nations shall call him

blessed his name will endure forever now you see what has happened in the mind of this woman hearing of the deeds which christ has wrought she has come to the persuasion that this is indeed the son of david and therefore when she comes to jesus she comes with this promise with this title oh lord thou son of david have mercy on me not thou son of adam thou son of abraham but a title which has a meaning which

is full of significance for her you know when john bunyan was under conviction of sin and he began to read the scriptures in a new way he says that he clutched at the promises of scripture as a drowning man would clutch at a piece of wood this is what this woman's doing she is clutching at a title of christ and that is what faith is to do faith is not to wait for some happy day when

perchance god will make our heart to glow or anything of that kind but faith is to take hold of god's promises and to come to christ pleading those promises but there is more to it she not only uses his title but think for a moment of how she esteems his person when treated by him as she was she nevertheless comes and in the greatness of her thoughts about him she worships him it's as though she says oh lord i own you i acknowledge you i worship you she came and she worshipped him saying lord help me and this again is always the characteristic of faith jesus christ is not only david's son but david lord he is the lord from heaven and when faith approaches christ it approaches in the of worship and of adoration that means that faith is prepared to trust where it does not understand when we

as poor sinners first seek the feet of christ there is so much that we have not even begun to understand we are face to face with the greatest of all mysteries when we approach the redeemer he is infinite he is eternal he is the god man and when this woman came to jesus certainly there was a vast amount which she did not begin to comprehend he said to her that he was not sent but unto the lost sheep of the house of israel but here he was in tyrant sidon why was he here if he was only sent to the house of israel that was only one question which he could not begin to answer but though she couldn't answer the questions which no doubt must have perplexed her she came and she worshipped him and she owned him because she knew who he was in the greatness of his person and that is something that

we must do if we are believers when there comes across our pathway as there must come many things which we cannot understand which solely try us and perplex us the one thing we have to do is to fall down and to know that we are dealing with god god is not man and his thoughts are not our thoughts and there is an immense profundity in the providence of god which we cannot begin to trace we must then not dispute but we must worship and in so doing we shall find our peace you know how job long ago confronted by providences which he could not begin to understand uttered those memorable words though he slay me yet will i trust in him that is the language of faith when it seems we are to be slain we are even then able by god's grace to believe in him who is god and who therefore will do with us

what is good she owns her unworthiness and she believes that the savior is great enough to do that which she is not able to understand but faith leads her to worship and one last thing respecting her thoughts of christ and this of course is the very heart of the passage she believes that jesus is a master who bountifully supplies the need of all his household it is this hardest thing of our lord which gives her the very light which he needs it is not neat to take the children's bread and to throw it to dogs how does she get comfort out of that in this way jesus is representing himself as a master he is one who has a table he has children to feed but are she thinks what kind of table has jesus what kind of master is he why he is a master who bountifully will supply the needs of his own he

is not one whose table will have some niggardly portion on it a few pieces of bread to feed the hands of the hungry no he will so abundantly fill his children that their hands will not be able to contain the blessing there will be enough for all the children around the table and for as many dogs as there may be to pick up the crumbs which fall from their children from the hands of the children this you see is her view of the table of christ it is a table laden with blessing the children's hands will be filled and even when they are filled there will be more than enough for the dogs which will gather also do not treat me she says as a child

there's no need to do that but i only ask for these crumbs because i know that they will fall from your table that is faith that is seeing in christ

what is in christ i am the bread of life to jesus he that cometh unto me shall never hunger and he that believeth on me shall never thirst we surely says the psalmist we surely shall be satisfied with thy abundant grace and this woman had a sort of prophetic insight into what god was doing he was then loading the table of israel from israel the bread of life was to be taken to the world there would be enough there was enough for her and for every other one who would come to gather of these crumbs oh woman said jesus great is thy faith be it unto thee even as thou wilt and that underscores our lord's pleasure in that faith which believes him to be all that he declares himself to be to us now then as we close in just a moment of application my friend i wonder if you understand that your

real problem if tonight you are not consciously rejoicing in the blessing of the gospel i wonder if you understand that your real problem is your absence of true need here is a woman who broke through to christ when she had heard so little about him but what she heard was enough to drive her to him but there are some of you here tonight who have heard more than she ever heard and at this moment you do not long after him and you are not seeking him with the opportunity that this woman sought him and why is that is because you do not yet see how deep that need is of yours and your faith is not yet taking hold upon the titles of christ and looking up to him and worshipping him i beseech you then to implore god to open your heart and to break down that self-sufficiency and to give you to see

what it means to be disturbed disturbed so as to seek jesus until we truly find him and then what is faith faith is but turning one's eye to christ alone faith is but believing that i have nothing to bring i have nothing to do i have to look to him they looked unto him says the psalmist they looked unto him and they were lightened and their faces were not ashamed salvation does not depend upon myself in the least degree faith is acknowledging that fact and looking to jesus alone i like the stories about c.h spurgeon after he had begun his ministry in london for a few years one sunday night he was preaching to an immense congregation in the surrey music hall holding about 10 000 people and at the beginning of that service certain ruffians who had come into the meeting began in the opening

prayer to call out fire it was a huge building as you will understand and the word only circulated in part of the congregation but in the area where people heard this cry of fire repeated by several people simultaneously seven people were killed and about 25 or 26 were seriously injured and spurgeon went on preaching not understanding what was going on in the far distant corner of the building until a man came up to the pulpit and explained to him the terrible tragedy and spurgeon collapsed under the shock he was carried out of the building as though he was dead but the worst thing was that the next morning he had not only not recovered but it seemed that he might never preach again his mind seemed to be unhinged by it he was overtaken with terrible darkness there was no question of him

doing any work so he was taken to the home of one of his deacons a little way out of london and there he was to stay for a few days and there was apparently no improvement and then one afternoon that same week spurgeon says how he was walking in the garden of this deacon's home in the yard as you would say he was walking there and there came to him a verse of scripture and the verse was in Philippians chapter two god hath given him a name which is above every name that at the name of jesus every knee should bow of things in heaven and things in earth and things under the earth and that passage that goes on now the thought which came to spurgeon was this it did not matter what became of him supposing he never preached again supposing his condition did not change this glorious truth was

certain that christ was the king of all god had exalted him all power was his if spurgeon never opened his mouth again in london that same gospel would be preached to the ends of the earth and for all ages and as he began to look again to the savior in that same act of looking he was restored to peace and to faith and to quietness of mind and that is how god deals with us we look to ourselves and as we look our hearts are darkened but then god by his grace and spirit causes us to stop looking at ourselves and look to christ and as we look we live and i close with one other story which is a true story as the other one was there was a quaint preacher in britain in the 18th century called john ryland his son baptized william carey before he went to india john ryland was minister in

northampton on one occasion he was in london and before he left the home he was visiting he was asked if he would conduct family worship and he did and he chose for his reading the passage which we have had this evening matthew chapter 15 and when he came to the story of the father the syrophenician woman it was too much for him not to comment so he broke into the text of the passage and he began a kind of dialogue between christ and the woman jesus said to her when he read the words a woman great is thy faith be it unto thee even as thou wilt she said what is that you say be it unto thee said jesus even as you will that is to say i will go the whole length of what you will why said the woman i will have my daughter to be healed these unto thee said jesus even according as thou wilt why

she went on i will have my soul to be saved be it unto thee even as thou wilt i will be fed she said with all my riches and glory be it unto thee even as thou wilt now he was expounding what's there in the verse though the words are actually there jesus is saying everything will be given to faith everything needful everything that is for our good and for god's glory that will be given do you my friend believe tonight in christ then jesus says be it unto thee even as thou wilt he will give us the desires of our heart he will answer the cry of the believing sinner and he will do it for his own glory because it magnifies him let us pray oh lord our gracious god we come to thee in the evening of this thy day we thank thee for the knowledge that thy word endureth forever our days upon earth

are but as but as a shadow we are as the grass which groweth up in the morning and is cut down in the evening but oh lord we thank thee that this word of thine has endured through all time we thank you for the knowledge that by thy spirit thou art blessing thy word in the earth this day we pray oh god that thy word that has been preached this night here and throughout the united states of america we pray that that word may be mightily used oh god send down upon us the power of thy holy spirit through thou cause us to be filled with him and make us bold in thy service make us to know what it is to follow thee wholly and as we pray for this land we pray for the preaching of thy word in all nations we thank thee for the church of thy dear son this night which is to be found in every corner

of the earth do thou lord hasten thy kingdom may the fullness of the gentiles be brought in hasten that day when all israel's will be saved when the veil shall be taken from their face when they will own him to be their lord and to be their savior and oh lord do thou hasten the coming of that glorious kingdom when there shall be no more death and when there shall be no more night and when thou will be the light and the glory of that city oh lord bring us we pray in thy grace to worship thee there and keep us now by thy power unto the day of redemption bless the office bearers of this church bless the preaching of thy word from this pulpit may it ever be to thy glory and to the advancement of thy kingdom we ask it all with the pardon of our sins through christ our lord and savior amen

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