

# (Baptism) The Faith of a Canaanite Woman

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[ 0 : 0 0 ] We're going to read now from Matthew's Gospel, chapter 15. Matthew's Gospel, chapter 15. And we'll pick up our reading at verse 10.

Matthew, chapter 15, and at verse 10. And he called the people to him and said to them, Hear and understand.

It is not what goes into the mouth that defiles oppression, but what comes out of the mouth, this defiles oppression. Then the disciples came and said to him, Do you know that the Pharisees were offended when they heard this saying?

He answered, Every plant that my heavenly Father has not planted will be rooted up. Let them alone, they are blind guides. And if the blind lead the blind, both will fall into a pit.

But Peter said to explain the parable to us. And he said, Are you also still without understanding? Do you not see that whatever goes into the mouth passes into the stomach and is expelled?

[ 1 : 1 4 ] But what comes out of the mouth proceeds from the heart, and this defiles oppression. For out of the heart come evil thoughts, murder, adultery, sexual immorality, theft, false witness, slander.

These are what defile oppression. But to eat with unwashed hands does not defile anyone. And Jesus went away from there and withdrew to the district of Tyre and Sidon.

And behold, a Canaanite woman from that region came out and was crying, Have mercy on me, O Lord, son of David. My daughter is severely oppressed by a demon.

But he did not answer her a word. And his disciples came and begged him, saying, Send her away, for she is crying out after us. He answered, I was sent only to the lost sheep of the house of Israel.

But she came and knelt before him, saying, Lord, help me. And he answered, It is not right to take the children's bread and throw it to the dogs.

[ 2 : 2 0 ] She said, Yes, Lord. Yet even the dogs eat the crumbs that fall from their master's table. Then Jesus answered her, O woman, great is your faith.

Be it done for you as you desire. And her daughter was healed instantly. Jesus went on from there and walked beside the Sea of Galilee. And he went up on the mountain and sat down there.

And great crowds came to him, bringing with them the lame, the blind, the crippled, the mute, and many others. And they put them at his feet, and he healed them. So that the crowd wondered when they saw the mute speaking, the crippled healthy, the lame walking, and the blind seeing.

And they glorified the God of Israel. Then Jesus called his disciples to him and said, I have compassion on the crowd, because they have been with me now three days and have nothing to eat.

And I am unwilling to send them away hungry, lest they faint on the way. And the disciples said to them, Where are we going to get enough bread in such a desolate place to feed so great a crowd?

[ 3 : 27 ] Jesus said to them, How many loaves do you have? They said, Seven and a few small fish. And directing the crowd to sit down on the ground, he took the seven loaves and the fish.

And having given thanks, he broke them and gave them to the disciples. And the disciples gave them to the crowds. And they all ate and were satisfied. And they took up seven baskets full of the broken pieces left over.

Those who ate were four thousand men beside women and children. And after sending away the crowds, he got into the boat and went to the region of Magadan.

Amen. And may God bless to us this reading of his holy word. We'll sing again now from Sing Psalms, Psalm number 61. Psalm 61 from Sing Psalms. That's in the first section of the Sing Psalms book.

Psalm 61, that's on page 78. Oh, hear my urgent cry, my God, and listen to my plea.

[ 4 : 29 ] From earth's remotest bounds I call when my heart faints in me. Oh, God, conduct me to the rock that's higher far than I. For you're my refuge from the foe, my tower of strength on high.

Oh, let me dwell within your tent, forever there to live. Oh, for the shelter of your wings, the refuge which they give. And so on, Psalm 61, 1 to 6.

Oh, hear my urgent cry, my God. Oh, hear my urgent cry, my God.

Don't listen to my plea. From earth's remotest bounds I call when my heart faints in me.

Oh, God, conduct me to the rock that's higher far than I.

[ 5 : 45 ] For you're my refuge from the foe, my tower of strength on high.

Oh, let me dwell within your tent, forever there to live.

Oh, for the shelter of your wings, the refuge which they give.

You have heard my glance, O God, and you have given me The heritage of those who fear your name continually.

Oh, long the days the king will live, his sovereign rule accept.

[ 7 : 17 ] For many generations more established with our dead.

Let's turn again just for a little to the chapter we read in Matthew's Gospel, Matthew chapter 15.

And it's that section from verse 21 to 28. I won't read it all, but we find that Jesus went away from there and withdrew to the district of Tyre and Sidon.

And behold, a Canaanite woman from that region came out and was crying, Have mercy on me, O Lord, son of David. My daughter is severely oppressed by a demon.

And we see at the end that Jesus then says to her in verse 28, O woman, great is your faith. Be it done for you as you desire. And her daughter was healed instantly.

[ 8 : 26 ] It's hard for us to understand in the day that we live in where there's great global spread of the gospel. And the gospel is being preached throughout, I would imagine, most, if not all, but certainly through most of the nations of this world.

And we're so thankful that's the day that we live in. But it wasn't always like that, because it is very clear from Scripture that up until the time of Christ, that the word of God was really the possession of Israel, of the Jewish people.

And it wasn't until the time of Christ, and particularly from the time of the death and the resurrection and the ascension of Jesus, that the gospel, the news, spread out through all the nations of this world.

And that was one of the things that Jesus did, that he continued to break down the barriers that existed, because there were racial barriers, there were religious barriers, there was every kind of barrier.

And Jesus initially, and I suppose we find it difficult to understand, but even we find that Jesus makes it clear that initially, that as he came, he came to the lost sheep of the house of Israel.

[ 9 : 51 ] That although the gospel and his work was to go right throughout this world, at that particular point, it was focused and centralized in this little spot in the world.

Abraham had been given the promise way, way back, that through his seed, the whole world would be blessed. And of course, that was fulfilled in Jesus.

Along the way, there were always instances where there were people who were from other nations, came to embrace the living and through God. People like Rahab and Jericho and Ruth and Moab and so on, which were little pictures of what was eventually going to happen.

So, in the day that we live in, which is just so totally different to that type, we find it quite hard to maybe understand the culture and the situation that we find ourselves with regard to this particular passage of scripture.

Anyway, we find that Jesus has withdrawn from the clouds. He was inundated all the time. Everywhere he went, he was under this public glare and constantly at everybody's beck and call.

[ 11 : 03 ] And we find him withdrawing for a wee while to the borders of Tyre and Sidon into this area of the Phoenician land. And this, when he moves in there, he's into a part, which was actually from, regarding the Old Testament prophets, was an area that was under.

Tyre and Sidon was under the curse. And we find this Canaanite woman, who is, as we say, is a Gentile, who is not of the house of Israel, and who is living in a land that was under curse, has made her way to Jesus.

And from the outset, we would see that this woman is somebody who has all the chips stacked against her. And she is going to face every kind of racial and religious barrier as she comes to face Jesus, as she calls out for Jesus' help.

But this woman, I think, is an inspiration to us because even although things are difficult for her, and from a human point of view, and in the culture and the way of the day, people would say, hey, there's no point in you going to Jesus.

Jesus is a Jew. Jesus only has a message for the Jews. He hasn't come for you. Don't bother going. That's what people would say. But she doesn't think like that because this woman sees Jesus for who he is, the Messiah, the Son of God.

[ 12 : 30 ] And she is going to Jesus because she has a problem. And she knows that Jesus is the answer to a problem. And that, I think, is one of the most important discoveries that any patient can make because in life we always confront difficulties and problems.

And, yes, Jesus is there for us in these things, but we ought not just to leave it and say, well, I'll only go to Jesus when I have a problem. I'll only go to Jesus when the chips are stacked against me.

I'll only go to Jesus when I'm in trouble. Because if we operate like that, we don't understand really who Jesus is and what Jesus is about. Because Jesus wants, yes, he is there for us.

And that's one of the things that we find in the Bible, that he has an ear to hear, a compassionate heart. He has been touched with our own needs. He understands our pain.

And he has offered and promises to help. But it's not just for... He wants to give himself to us all the time so that we can enjoy the closeness and the fellowship with one who is with us.

[ 13 : 44 ] And when we don't have Jesus, it's maybe very hard to understand that. And people say, I just don't get it, how you can be going around and talking to somebody you can't see. But you know, when you receive Jesus into your heart, you will fully understand what we're talking about.

That Jesus is somebody... He reveals himself through the ministry of the Spirit into your heart. So you know the reality. You know that you belong to God.

Although you cannot see with your eyes, you're able to see by faith. You believe. You understand. And that is what is so important for us to grasp. And that is what the message of the Gospel is really about.

It's not that we're trying to mess people's lives up. We're not trying to make things difficult. We want people to see. Because Jesus says, look, I want you to go and tell people. Tell people this great news.

Tell people that I'm there for them. That I want to enrich their lives. That I want to come with them and share with them in life. So this woman, maybe to a certain extent, is a rebuke to many people who have the opportunity, who have the privilege, and who never go to Jesus.

[ 14 : 55 ] But she makes her way to Jesus. And as we see here, she has a problem, a real problem, because she has a daughter here who is severely oppressed by a demon.

Now, I have no idea what the impact of that was on her daughter's life. Certainly, looking at other characters like Legion, who were demon-possessed, it would bring aggression, unruly behavior.

It would be irrational behavior, violence, all these kind of things. These sort of things manifested themselves in those who were demon-possessed.

And it seemed to be quite common at that time, in the time of Jesus Christ. And so she comes, like any parent would, in deep distress, because of the distress that her daughter is in.

And any parent reading this will understand and identify, and their heart will go out, because they know. And that's what the love that a parent has for their child or for their children is such that they would willingly give their life at a moment, for their child, for their children.

[ 16 : 08 ] They wouldn't sit down and say, right, this is going to be dodgy, this is going to be risky, I might lose my life. That wouldn't even enter into their thinking. It would be the automatic response, if it was possible to do, that you would do everything in your power, even if it was to cost you your own life, to save, to rescue, to help your own child or your own children.

And that's the intolerable pain that those who have lost children have to carry within their heart. Those who are just at the very center of their life, they would willingly give their own life.

And that's what makes, when we think about it, God's giving of his son all the more extraordinary. That God so loved the world that he gave his only begotten son.

This is the very heartbeat of the gospel. That he gave his son for us. His love, his commitment to us was so great that he gave his son. And even when his son was crying out on the cross, my God, my God, why have you forsaken me?

There was nothing but silence from heaven. Isn't that extraordinary? And that is the love and the commitment of heaven to us.

[ 17 : 30 ] And it's something that we sometimes maybe don't take on board the way that we should. Anyway, here's this woman, and as we say, she's in great distress, and she comes crying to Jesus.

And she sees Jesus, and it's amazing, many of the Jews that Jesus had come to in the first place, remember what it tells us, he came to his own, and his own received him not.

They didn't recognize him, they didn't see him as the Messiah, as the son of David, as the promised one. This woman did. Even although she was a Canaanite woman, she didn't live in the privileges or under the opportunities of Israel.

She was living in heathen land, they had been Baal worshippers, and had been under the condemnation, as we say, of the Old Testament prophets. Yet she saw Jesus for who he was, as the Messiah, as the king.

saw the whole line of David. And so she comes pleading to Jesus for help. And this woman, of course, is a great example to us, because she comes praying for her daughter.

[ 18 : 42 ] Her daughter couldn't, and her daughter wouldn't pray for herself. Somebody who was under the possession, or in the possession of demons, they wouldn't pray for themselves, because they had nothing to do.

They're at the very opposite scale to Jesus Christ. But this woman prays and prays for her daughter. And again, I find that such an encouragement.

Because here we see, when somebody won't pray for themselves, or can't pray for themselves, the great privilege that we have of praying.

Now I know, sometimes, I'm sure all of us here have prayed, about certain things, and for certain things, and about people. And our prayers have not been answered, as far as we can see or understand.

And that sometimes is a real challenge to faith. Challenge to us. And I'm sure there's some Christians here today, and your hearts are hurting, and you're still confused, because of the way that God has dealt with you, and you feel that your prayers weren't heard, or weren't answered.

[ 19 : 53 ] But I believe that, even despite all that, that there will come a day, when we will see, an answer to prayer, that we didn't see here in this world. Things we didn't understand.

And that God will, will yet show you, great things. And show you that, he had a purpose, in all that he did. We've got to believe that, because that's what the word tells us.

That's where faith takes us. And so this woman is praying, for her daughter. And surely that's one of the things, that we do from the moment, that we have children, in this world, is that we pray for them.

You know, it's one of the great, great blessings, great privileges, the birth, of a child into this world. And sometimes, for some people, it's a turning point.

They see something, of the miracle, something of the wonder. There is a God consciousness, born into their heart. People are, sometimes turn around, and say, whoa, I'm taking to new places here, where I see this young, new life here.

[ 21 : 02 ] And parents are entrusted, with these young lives, to bring them up. And to bring them up, and every parent wants to do the best, for their children. And doing the best, involves not just, looking after their bodies, and looking after their minds, and trying to engage with them, and develop them socially, and all the different things, but also their soul.

And this woman, is an example to us, of somebody, who so cared for her daughter. And so she comes, pleading with Jesus. May I say, this is an encouragement, to anybody in here, who has wayward sons, and wayward daughters.

Maybe one day, they came to church, maybe today, they don't darken the door, of the church. Maybe they pray, even though they don't, but maybe they don't, pray. Maybe they've gone as far away, from the upbringing, that they had, and they've broken your heart.

But the one thing, you can still do for them, you can still pray for them. And although you may not, see the answer, to your prayer, when the Lord, gives you a burden, to keep on praying, you keep praying.

And we know that, many a person, has come to embrace, Jesus, and receive Jesus, long after, praying parents, have departed this world.

[ 22 : 18 ] So you keep, you keep praying, and appreciate, and enjoy, the great privilege, of prayer. But anyway, this woman, she cries out, to Jesus.

But you notice, the reaction, straight away, she says, Lord, son of David, my daughter, is severely oppressed, by a demon.

But he didn't, he didn't answer, a word. It's like, he wasn't hearing. And I'm sure, we just hinted that, a little ago. We sometimes, are like that.

I'm sure all of us, know times, when we have prayed, and it's like, the gates of heaven, are like brass, closed against us. And we feel, that our prayers, aren't ascending, any higher, than the room, we're in.

We feel, that there's a, that, that everything's, closed up. And we're not, getting anywhere, in prayer. That's difficult. Now, again, the Bible shows us, that there are times, we can work out why.

[ 23 : 23 ] It tells us, for instance, if I regard, sin in my heart, the Lord will not hear me. That means, that doesn't mean, if I have sin in my heart, because we all do. Every single one of us, we, we have, wrong attitudes, we have wrong motives, we do things, we shouldn't do, we say things, we shouldn't.

That's sin. But that's not, what it's talking about here. Having a regard, is where you're nourishing, and cherishing, sin. Where you are living, in a way that, you know, God, does not like.

That he has spoken against. And yet, it has become, the way of your life. And you are determined, to go on, doesn't matter what it is. And then you pray, and God doesn't hear.

Well, that's what he says. If I regard, if I put sin, and make it the practice, of my life, if I'm deliberately, defiantly, going against you, all the time. Not as, not meaning that you slip in here, or slip there, or whatever, but that it's your practice, it's your way.

The Lord will not hear. But that's not, doesn't mean that, every time, God doesn't hear our prayers, or doesn't answer our prayers, it's because of our sin. That's not the case at all.

[ 24 : 32 ] Often he tests us, he tries us. And again, it wouldn't make sense, if, every time we wanted something, God automatically said, yep, here you are, here you are, here you are.

That's not, God wants us, to come to know him, more than anything else. And it is through, our prayers, through our continually, coming to him, that we come to know him.

The more time, you spend with somebody, the more you get to know that person. And so, the Lord deals with us, in these ways, so that we, that we're coming to him, again and again and again.

And so this woman, she, she comes, to Jesus. And again, sometimes people say, well what's, if God knows already, what we want, what's the point in us, coming to him?

But again, God is glorified, because, this is faith, on our part. Where we come to him, acknowledging that he is Lord, he is God, he is king, he is ruler over all.

[ 25 : 34 ] We are coming, as the subjects, before him. We are coming, in dependence upon him. We are showing, an element of faith, and he is glorified, in our coming. However, Jesus answered, not a word.

But then you notice, the reaction, of the disciples. Very uncharitable, men they were, in the early days. And the disciples, came to Jesus, and they begged him.

They didn't just say, to Jesus, send her away, for she is crying after us. See what the language is, they begged him. In other words, they came to Jesus, and they are imploring it.

They are saying, Jesus, you can almost see them, tugging on us. They are saying, get rid of that woman. Send her away. Now, one or two commentators, will say, what they are really saying is, answer her, give her what she wants, and send her away.

But the passage, doesn't say that. It doesn't indicate, that that is what, they are actually saying. There is nothing in the passage, to say, that they are saying, give her what she wants, and then send her away.

[ 26 : 35 ] They are just saying, send her away. And in fact, the disciples, have been consistent, with themselves, because, on another occasion, when mothers, came with little infants, to Jesus, asking for Jesus, to bless them, again the disciples, are trying to stop them.

And they are, they are sending them away. And it is one of the few times, we actually find Jesus, there is a few times, we find him, angry. And he dealt, angrily, they were, he spoke, angrily, to the disciples.

He rebuked them, in a stern manner, for their attitude, and for their lack of, respect, and care. And that is where these famous words, come from.

Suffer the little children, to come unto me, for of such is the kingdom of heaven. So Jesus, Jesus reacted, angrily, against the disciples, on the other occasion.

On this time, however, he does not say anything. And again, the disciples, are a warning to us, that we must be very careful, that we never, have their attitude, and their spirit.

[ 27 : 44 ] Because, the bottom line was this, this woman, was, causing, them to feel, maybe uncomfortable. She was, the bottom line was this, she was bothering them.

And so, anything that bothers, get rid. Now, that most certainly, is not a Christian spirit, or a Christian attitude, or a Christian way. And we've always got to be careful, that, we aren't intolerant.

That we don't find, just because something, doesn't suit us, or something bothers us, a wee bit, and then we say, oh well, bothers me, it's out. The whole, way of Jesus, his attitude, his manner, his teaching, is the very opposite of that.

And yet, here, you know, when you look at this passage, in some ways, it shows Jesus, with a, a way and a manner, that we might find, quite strange.

Because at first, he says, doesn't answer the woman. And then he says to her, look, he said, I was sent only, to the lost sheep, of the house of Israel. It's almost like he's saying, sorry, it's not to you, I have come.

[ 28 : 55 ] But she came, and she knelt before him. Lord, help me. See, here was a woman, who was not going to give up. And, as some people have said, faith has a keen eye.

And she saw, she saw right through. Because, she was laying hold, upon the fact, that Jesus didn't do, what the disciples, were begging him to do. Disciples are saying, get rid of her.

Now, Jesus said to her, look, he said, it's to the, I was sent only, to the lost sheep, of the house of Israel. He hasn't sent her away. And so, she kind of, lays hold upon that.

And she, he said, she said, Lord, help me. And he answered, it is not right, to take the children's bread, and throw it to the dogs. Now, this seems a really, really harsh statement.

And I will say, that the word dogs, there, is actually pet dogs. The language shows us, that this was differentiating, between the normal, the kind of the wild dogs, that run around in the streets.

[ 29 : 57 ] These are the, the dogs that the people, would have as pets, in their home. She said, Jesus said, it's not right, to take the children's bread, like to take the children's meal, and to throw it, to the pet dog, that you have, or the pet dogs.

Really strong, what Jesus is saying here. And he's really saying to her, look, I've come to the lost sheep, of the house of Israel. I have come, to the Jews. And the food, that I have, is for them.

It's not right, to take that food, and to give it, to others. Now, you might say to yourself, wow, that is tough, that is strong.

And to a certain extent, it is. But, this woman, still, battles on. Because she knows, that even yet, she has not been sent away.

And she comes back, straight away, with a great answer. And she says, yes Lord, yet even the dogs, eat the crumbs, that fall from the master's table. Even although, you don't take the food, the food that is set out, for the children, and give it to the dogs, yet, when you're eating, the crumbs fall.

[ 31 : 06 ] And she was saying, really to Jesus, I've heard enough about you, I know who you are, and some of these crumbs, are falling to me today. And Jesus responded, right away.

Now, we know that Jesus, was testing this woman. But, she is quite a remarkable woman, demonstrating, the most incredible, perseverance, and faith, and determination, to see this through.

And Jesus turned around, and said, oh woman, great, is your faith. You know, I never hear Jesus, saying that to the disciples.

Turns to the disciples, on occasions, and he says, oh you of little faith. Quite often, Jesus is rebuking, the disciples, for their lack of faith, for their poor faith, for their weak faith.

And yet, he turns around, to this Canaanite woman, and he says to her, you have great faith. And what an encouragement, that is to, people who may feel, and say to themselves, you know, I don't know how to come to Jesus.

[ 32 : 18 ] I don't, I feel, I look at church, and I look at people, who go to church, and I think, oh this is, that's for them, this is me. I'm out of the equation, I'm out of the question. I don't even know how to pray, I don't know what to do.

Here's this woman, who had everything going against her, and yet she comes, and says, Lord, I'm not going away, till you give me what I want. And Jesus says, great is your faith.

And he gives her, exactly, what she prayed for, what she desired, what she wanted. And her daughter, was healed instantly. What an encouragement, that is.

And what an encouragement, to parents here today, who are, seeking to bring up, their children. Because this woman, you see, was wanting the covenant God, of Israel.

And that's what we do, when we come in baptism, we're seeking, to come into, this sphere of covenant blessing. That the blessings are for you, and for your children.

[ 33 : 18 ] And it's, it's a wonderful place, to put yourself, in that, in that place. Where you're seeking, that God, will deal, with your soul, and with the soul, of your children.

Because it's a, they are so precious. And that's what parents here, are promising to do, is to bring up their children, children, in, the Christian faith.



They may, later years, turn away. We don't know, we do not know, what path, our children will take. But you know, the word of God says, train up a child, in the way that he'll go.

When he's old, he won't depart from it. It's an amazing, how important, these early years, these formative years, of instruction, of teaching, of praying, as we said, praying for them, when they themselves, can't pray.

Teaching them to pray, when they are of age. Reading, Bible stories to them, they're wonderful, the stories in the Bible, are absolutely wonderful.

[ 34 : 23 ] Showing, and displaying, the way God has worked, and, as we talk of Bible history, we term it, his story. And then, of course, right down into, the time of Jesus, and all that, Jesus brings.

And then, when they're old enough, that they themselves, will read God's word. That's why we give out, Bible story books, just now, at a time of baptism. It means, bringing them to church, bringing them, bringing them in, under, the place, of God's covenant blessings.

There is nowhere greater, that we can bring our children. not just for this day, but all the time. And may we pray for, the children today, and may we pray, for our own children, and for those, who've gone far away, that they will be, in our heart, and in our prayers.

Let us pray. Lord, our gracious God, we ask to bless us, and we pray, that we will continue, to hear your word. We give thanks, for your grace, and for your mercy, and for your love.

And we pray, to undertake for us, and to do us good. Lord, we need you, all the time. And we pray, to bless us, with all covenant blessings.

[ 35 : 37 ] Do us good, we pray. And we pray, that as, afterwards, that we will know, even as we go to the hall, for a cup of tea, your blessing there. Bless in particular, the parents, with whom we gather today.

Take away our sin, in Jesus name. Amen. We're now going to sing, to God's praise, in the 30th Psalm, from Sing Psalms. Psalm number 30, from Sing Psalms.

And we'll sing, from the beginning, to verse 8. O Lord, I will exhort your name, for you have rescued me. You did not let my foes rejoice, and gloat triumphantly.

Lord God, in need I cried to you, and you restored my health. O Lord, you brought me from the grave, and saved my soul, from death. You holy ones, sing to the Lord, sing out with joyful voice, when you recall his holy name, then praise him, and rejoice.

So on, to the end of verse 8, Psalm 30, that's on page 34. O Lord, I will exalt your name. O Lord, I will exalt your name, for you have rescued me.

[ 37 : 06 ] You did not let my foes rejoice, and hope triumphantly.

O Lord, Lord, God, in need I cry to you, and you restored my health.

O Lord, O Lord, you brought me from the grave, and saved my soul, from death.

You holy ones, sing to the Lord, sing out with joyful voice, when you recall his holy name, then praise him, and rejoice.

His anger, His anger, but a moment last, like long his favor stays, though tears may last, throughout the night, joy comes with morning's grace.

[ 38 : 54 ] I never shall be good, I said, in my prosperity.

You made my mountain firm and strong, when you Lord favored me.

When you hid your face from me, my heart was terrified.

To you, O Lord, I called God, for mercy, Lord, I cry.

I want to read, first of all, our warrant. Now, the eleven disciples went to Galilee, to the mountain to which Jesus had directed them.

[ 40 : 14 ] And when they saw him, they worshipped him. But some doubted, Jesus came and said to them, all authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all that I have commanded you.

And behold, I am with you always, to the end of the age. I happen to see you every word.

I don't think this, these were two are things. We can see me with you two people. And I'm going to see you three days like them, and I'll see you two days with you two days old. I'm going to see you three days ago. I don't think this microphone is working.

So if the congregation would be upstanding, please. First of all, I'm going to ask, do you believe the triune God, Father, Son, and Holy Spirit, as is revealed to us in Scripture, to be the only living and true God?

Do you believe that the Lord Jesus Christ is the only Savior of sinners? And do you promise to bring up your children in the nurture, in the discipline of the Lord?

[ 42 : 05 ] Father, Father in life, I baptize you in the name of the Father, and of the Son, and of the Holy Spirit, one God.

May God bless you, and give you, and may God shine his face upon you, and see you all. Address Morrison, I baptize you in the name of the Father, and of the Son, and of the Holy Spirit, one God.

May God bless you, and give you, shine his face upon you, and see you all. Lord Morrison, I baptize you in the name of the Father, and of the Son, and of the Holy Spirit, one God.

May God bless you and keep you, and shine his face upon you, and hope you see. Lord Morrison, I baptize you in the name of the Father, and of the Son, and of the Holy Spirit, one God.

May God bless you and keep you, and shine his face upon you, and hope you see. We are going to bow and pray. O Lord our God, we give thanks for bringing us to this place and this point, and these young lives that are here before us, so precious, and lives which stand with so much future and potential before them.

[ 43 : 35 ] And so we pray for these young lives, for Lachlan, and for Harris, and for Rowan, and for Flynn. And we ask, Lord, to bless them.

Bless their parents likewise, for Malcolm and Christine, and for Sandy and Louise. And we ask, Lord, to give them wisdom in bringing up their children. May the children be a blessing to them, and they to the children.

O Lord, we give thanks for how much you teach us through the lives of our children. And we pray that we might have the spirit of children who are so teachable and so eager to learn.

May we also have that spirit and that eagerness to learn. And so be with us, we pray, and grant parents the strength and the grace to bring up the children in the way of the Lord.

Watch over us, we pray, and do us good. And take away our sin, in Jesus' name we ask it. Amen. Amen. Amen.

[ 44 : 56 ] The 23rd Psalm.

The Lord's my shepherd, I'll not want, he makes me down to lie. In pastures green he leadeth me, the quiet waters by. My soul he doth restore again, and me to walk doth make, within the paths of righteousness, even for his own name's sake.

Yea, though I walk in death's dark veil, yet will I fear none ill. For thou art with me, and thy rod, and staff me comforts. Till the whole psalm, the Lord's my shepherd, I'll not want.

Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen.

Amen. Amen.

[ 46 : 54 ] Amen. Amen.

Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen.

Ephraim. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen.

Amen. Amen. Purnished in presence of my foots, My head of dust with oil anoint, And my cup overclosed.

With less and mercy on my life Shall surely follow me, And in God's eyes forevermore, My dwelling place shall be.

[ 49 : 05 ] Now may the grace, mercy, and peace of God the Father, Son, and Holy Spirit Rest and abide upon each one of you now and forevermore. Amen.