

# Hannah's Dedication

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[ 0 : 00 ] Well, if we could, with the Lord's help and the Lord's enabling this morning, if we could turn back to that portion of Scripture that we read. 1 Samuel chapter 1.

1 Samuel chapter 1. And we're going to read again at verse 26 and 27. 1 Samuel chapter 1. Actually, verse 27. Where Hannah says to Eli, For this child I prayed, and the Lord has granted me my petition that I made to him.

Therefore I have lent him to the Lord. As long as he lives, he has lent to the Lord, and he worshiped the Lord there. For this child I prayed, and the Lord has granted me my petition that I made to him. Have you ever sat in church and wondered why we do what we do? Why is it that we do certain things in a certain way?

[ 1 : 20 ] Is it because we've always done it this way? Is it because of traditions that have been handed down to us? Is it because the minister dictates to everybody and tells them this is how it has to be done?

Or is it because we want to do it this way? What is the reason why we do what we do? Because our Bible informs us and instructs us to do it this way.

Our Bible, as you know, and as we often say, it's the Word of God. It's the only rule to direct us on how we may glorify God and enjoy him forever. Therefore, what we do in church and why we do what we do in church must always be according to the information and the instruction of our Bible. Whether that's the way we worship or our church practice or the way we conduct ourselves or even the way we live our lives, it must all be in accordance with the teaching of the Bible.

And that's certainly true when it comes to baptism. Because we don't baptize children in our congregation just because it's the done thing to do. Neither do we baptize our children just because the minister or the elders tell us to do it or because our parents and our grandparents did it before us or even because it's expected of us as a community.

[ 2 : 37 ] No, we baptize our children because our Bible informs us and our Bible instructs us about the importance of baptism. That our children, as you know, they are a gift from the Lord.

They are, as the Bible says, they are the heritage of the Lord. They are precious to the Lord. And that all the promises of God's Word are to us and to our children.

Therefore, we're to bring up our children to love the Lord and to look to the Lord and to listen to the Lord. And, you know, as we come to this chapter this morning, that's what we see in the experience and the example of Hannah with her precious son, Samuel.

Because in this passage that we were reading earlier, we see Hannah's dedication and we see Hannah's devotion. Hannah's dedication and Hannah's devotion.

There are two simple headings this morning. Hannah's dedication and Hannah's devotion. So first of all, Hannah's dedication. Hannah's dedication. If you go back to chapter 1 and verse 9, it says there, After they had eaten and drunk in Shiloh, Hannah rose.

[ 3 : 49 ] Now, Eli the priest was sitting on the seat beside the doorpost of the temple of the Lord. She was deeply distressed and prayed to the Lord and wept bitterly. And she vowed a vow and said, O Lord of hosts, if you will indeed look on the affliction of your servant and remember me and not forget your servant, but will give to your servant a son, then I will give him to the Lord all the days of his life and no razor shall touch his head.

Now, as many of you know, those who are here regularly, over the past few weeks we've been studying this story in the book of Samuel. As you can see, we haven't got very far because we're still in chapter 1 of the story of Samuel.

But as we've discovered, the story of Samuel, it's part of the Lord's perfectly planned story of salvation. But the story of Samuel, if you read through the opening chapters, you see that it's

introduced to us with Hannah's painful providence.

There was a painful providence for Hannah because the Lord, as we're told, the Lord had closed her womb. And it was a painful providence, not only because the Lord had closed her womb, but what made it more painful was that she was part of this polygamous family, this polygamous marriage, which inevitably led to a problematic marriage.

Because the other wife, Penina, she would always provoke and pester Hannah. She would insult and irritate Hannah. She would taunt and torment Hannah. She would bully Hannah because of her barrenness.

[ 5 : 25 ] To the point that Hannah felt isolated. She felt ignored in her own home and even by her own husband. What made things worse was that Hannah was not only misunderstood by her husband, she was also misunderstood by her minister.

Because when broken and barren Hannah went to the temple to pray, Eli the priest, as we read there in these opening verses, Eli the priest, whose calling in life was to be caring and compassionate towards his congregation, instead Eli criticizes her.

He castigates this woman for being a drunken woman. But Eli, he completely misreads the situation. He misunderstands the circumstances. He misunderstands Hannah's painful providence. But you know, when Hannah was misread by her husband and misunderstood by her minister, that was the means by which she turned to the Lord in prayer.

That was the means by which Hannah turned to the Lord in prayer. And you know, it always amazes me that in her painful providence, Hannah was made to realize that she needed to rest in and rely upon the Lord.

[ 6 : 40 ] And that's because, just like it was for Hannah, the Lord allows painful providences to come into our personal circumstances, not to drive us away from him, but always to drive us to him.

The Lord allows painful providences, things that go on in our life. The Lord allows them to come into our life, not to drive us away from him, but always to drive us to him.

And that's what we see with Hannah. Because in Hannah's painful providence, she comes before the Lord in prayer. And you know, I find verse 9 fascinating.

When you read it in its original language, it reads that Eli the high priest was sitting on the seat beside the doorpost of the temple of the Lord. That word seat is actually translated throne.

So Eli was on the throne. But as Hannah discovered when she came to Eli, the throne of Eli the high priest was a throne of grief. All she got was grief from Eli.

[ 7 : 42 ] The throne of Eli the high priest was a throne of grief. Hannah comes to Eli and all he does is criticize her. Which is why Hannah comes then to Jesus.

Where we should all come. She came to Jesus, our great high priest in prayer. And she discovered that his throne is not a throne of grief, but a throne of grace.

It's not a throne of grief. It's a throne of grace. And that's where we all need to come. Whether you've ever been to the throne of grace before, or whether you're there every day of life, we all need to come to this throne.

We always need to keep coming back to the throne of grace. Because when we come to the throne of grace in prayer, we not only have the promise of mercy, we also have the promise of grace.

Grace to help in our time of need. And for Hannah, when she came to the throne of grace, that's what she found. She found mercy. And she found grace to help in her time of need.

[ 8 : 41 ] And when she came to this throne of grace, to Jesus, when she came to him, she poured out her heart and soul before the Lord. We'll read there in verse 10.

And you know, the key words of verse 11, as you can see there, they are, Hannah vowed a vow.

Hannah vowed a vow. Now, as you all know, vows are important. Because we make vows, and we take vows all the time. And making vows, and taking vows, is something special.

But it's also something that's serious. It's something that's solemn. Because our Bible, it teaches us and tells us that it's better for us not to make a vow, and take a vow, than to make a vow, and take a vow, and break the vow.

Because vows are promises. Vows are pledges. They're agreements. They're oaths. They're binding contracts. In fact, our Bible describes vows as covenants.

[ 10 : 04 ] It's a covenant promise. That's what a marriage is. A marriage is a covenant. And a covenant between two parties.

It's a legally binding contract between two parties. Where a man and a woman, they vow to one another that they will be loving, and faithful, and dutiful to one another.

For richer, for poorer. For better, for worse. In sickness, and in health. Until God shall separate them by death. And you know, those words in marriage, as you know, you've been to a marriage before, they're special.

But they're also serious. And they're also very solemn. They're not to be taken lightly, or flippantly. But it's not only marriage vows that are not to be taken lightly.

Membership vows are not to be taken lightly. If you're a member in the Free Church of Scotland, you have vowed, whether you know this or not, but you can look it up, you have vowed to faithfully obey and serve the Lord Jesus Christ, to love His people within the fellowship of this church, and to participate faithfully in its worship, ministry, and support, and to heed its discipline.

[ 11 : 17 ] It's an important vow. But we not only make marriage vows and membership vows, we also make vows as office bearers, as ministers, and elders, and deacons, where we vow to faithfully, and diligently, and cheerfully, I hope they're all cheerful, all the time, discharge, we're to faithfully, diligently, and cheerfully discharge all our duties within this congregation.

And these vows are special, but they're also serious, they're also solemn, they're not to be taken lightly or flippantly. Because when we make these vows, we take and take these vows, we make these promises always in the presence of God, and in the sight of the congregation.

And you know, that's why when the parents will take their baptism vows today, we will all stand.

We will all stand because we are standing in the presence of God as they take their vows. And as we said, the vows are special, but they're also serious.

They're also solemn. And you know, that's why we call baptism, I'm sure you've heard the word, we refer to baptism as a sacrament. A sacrament. There are only two sacraments in the Reformed Church, and there are two sacraments because Jesus instituted them.

[ 12 : 39 ] Jesus instructed us to have these two sacraments. There's the sacrament of the Lord's Supper, which we witnessed last Lord's Day. As many of us gathered, we saw people gathering around the Lord's table, and they partook and participated in the Lord's Supper.

But there's also, as we see this morning, the privilege of seeing the sacrament of baptism. Now, you wouldn't find the word sacrament in your Bible, but every sacrament has a scriptural warrant.

It's a scriptural basis for it. So our scriptural warrant for the sacrament of the Lord's Supper is 1 Corinthians 11. Our scriptural warrant for the sacrament of baptism, which we'll read later on, is Matthew chapter 28.

But as we said, the word sacrament, it's not found in the Bible. And that's because it's a word that originates from the early church in the third century. And it comes from a Latin word.

It's amazing how many words that we have today, they come from Latin or from Greek. And this word, sacrament, it comes from a Latin word, sacramentum, meaning solemn oath.

[ 13 : 46 ] Sacramentum means solemn oath. Therefore, the reason we refer to the Lord's Supper and baptism as sacraments is because in the sacrament of the Lord's Supper, those who come forward, those who sit at the Lord's table, they are professing their faith, they're proclaiming the Lord's death, but they're also promising.

Promising that by God's grace, they will live their life in submission to Jesus Christ and His church and according to the teaching of the Bible.

And in the sacrament of baptism, which we are witnessing today, and in the case of baptizing a child, it's the parents who take the vows. They make the vows before God, these solemn and serious vows, that they will always, by God's grace, they will, by God's grace, bring up their child in the visible church and teach their child to live in submission to Jesus Christ and His church and according to the teaching of the Bible.

And for both these sacraments that we have, they use visible signs. They use visible signs and seals. The sacrament of the Lord's Supper, the visible sign and seal is simply the bread and the wine, which symbolizes the broken body and the shed blood of Jesus as He died on the cross to save sinners.

In the sacrament of baptism, which we'll witness later on, the visible sign and seal is simply water. Water being sprinkled on the head of a child. And in that action of sprinkling, which we'll all witness, we're all here to witness that action.

[ 15 : 26 ] In that action of sprinkling water on the head of a child, we are signifying, the parents are signifying their commitment to Christ and their dedication to bring up this child in the nurture and

admonition of the Lord.

And they're signifying their dedication and commitment to pray for this child, that all the promises of God's Word would come to fruition in their life.

And of course now, the water of baptism, it's not holy water. It hasn't been blessed by anyone. It doesn't have special powers. Church, baptism does not save you.

I want to make that absolutely clear. Baptism does not save you, does not guarantee that you will go to heaven. It's just ordinary water straight out of the tap. Just like it's ordinary bread and wine that we use in the Lord's Supper.

But the thing about the water at baptism is that it symbolizes our dedication of this child and our desire for this child to know the cleansing power of Jesus.

[16:39] That's what the water is all about. The water at baptism symbolizes our dedication of this child and our desire for this child to know the cleansing power of Jesus.

We want them to know salvation. Or as Paul said, that they will know the washing of regeneration and the renewal of the Holy Spirit. My friend, in the sacrament of baptism as parents, now, there are many parents here who have been here before.

They've sat at the front. They've had their children baptized. So in the sacrament of baptism as parents, we are publicly demonstrating our dedication of our child and our desire more than anything else.

More than anything else in all the world, we want our child and children to love Jesus and look to Jesus and listen to Jesus and ultimately live for Jesus.

That's what we are doing in the sacrament of baptism. And we make these vows before God to whom we will be accountable on the day of judgment.

[17:51] It's a special moment, but it's also serious. It's solemn. And in many ways, that's what Hannah wanted for her son, Samuel, because her desire was to dedicate Samuel. Her desire was to dedicate Samuel to the Lord because of her devotion to the Lord.

That's what we see secondly. We see Hannah's devotion. So we see Hannah's dedication and then Hannah's devotion. Look again at verse 11. It's a key verse in this chapter.

She vowed a vow and said, O Lord of hosts, if you will indeed look on the affliction of your servant and remember me and not forget your servant, but will give to your servant a son, then I will give him to the Lord all the days of his life and no razor shall touch his head.

Now, as we said earlier, Hannah's painful providence was the means of Hannah praying. But as we look at this passage where the Lord answers Hannah's prayer positively, that always ought to come with the careful and compassionate caution that the Lord doesn't always answer our prayers the way we want them to be answered.

The Lord doesn't always answer our prayers the way we want them to be answered. Hannah's prayer was answered, but the Lord doesn't always answer our prayers the way we want them to be answered.

[19:15] And I say that because there are many people in our community and we know them and we love them. And I want to say this as carefully and as compassionately as possible. They've been praying that they would have children and yet they remain childless. So we have to be careful not to read into this passage. We have to be compassionate.

We have to be cautious when it comes to this passage. Because just because Hannah prayed for a child and the Lord gave her a child, that doesn't mean the Lord will answer our prayers when we want them to be answered this certain way. And that's because our Bible, as we learn the Bible, as we study the Bible together, we can see that our Bible, it doesn't promote or proclaim a prosperity gospel. Our Bible never promotes or proclaims a prosperity gospel that the Lord will bless you with a spouse or children or a job or a house or health or happiness just because you ask the Lord for it. Our Bible doesn't proclaim and promote a prosperity gospel. It doesn't even promise it. The Lord never says that He will give you what you desire and what you dream of, maybe even what you think you deserve, if you only have enough faith to believe it. My friend, that's not how the Lord works. He's not a genie in a bottle. He is, as He describes in His own Word, He is the Lord of heaven and earth. He is one who is sovereign, superior, and supreme over all. But that said, about the Lord answering the prayers, we want them to be answered.

I want to be clear on this. And I want you all to listen to what I'm saying for just a moment. When it comes to salvation, when it comes to forgiveness and cleansing from sin, when it comes to faith in

Jesus Christ, the Lord clearly and He categorically promises to answer that prayer and that plea for forgiveness and cleansing. When you come to Him wholeheartedly, absolutely wholeheartedly, the Bible says, it states to us, if we confess our sin, He is faithful. He is just to forgive us our sin and to cleanse us from all unrighteousness. Why?

All because the blood of Jesus Christ cleanses us from all sin. Which means, you know, I don't know where some of you stand with the Lord today. I don't know all of you here. But the one thing I can say is that you have no excuse. You have no excuse for not coming to Christ seeking salvation. [ 22 : 12 ] Because the Lord promises to answer the prayer, God be merciful to me, a sinner. I wonder if you've ever prayed that. God be merciful to me, a sinner.

But you know, Hannah's desire to dedicate her child to the Lord, it all stemmed from her devotion to the Lord. In fact, Hannah was so devoted to the Lord that she vowed to the Lord. What she vowed was actually the Nazarite vow. Very interesting. A Nazarite vow. It's a vow of dedication and devotion to the Lord. The Nazarite vow, it's based upon the words of Numbers chapter 6, where the Lord says there, when a man or a woman makes the vow of a Nazarite, he shall separate himself from wine and strong drink all the days of his vow of separation. No razor shall touch his head. He is holy to the Lord.

So the Nazarite vow was a vow of dedication and devotion to the Lord. But first of all, the person taking the vow, they were to be teetotal. They would not drink alcohol, that's what it says. And they would never cut their hair. Not that drinking a moderate amount of alcohol is sinful. That's not true. You can drink alcohol, but the sin is in getting drunk. The sin is being out of control. And it's not saying that cutting your hair is wrong. It's good to cut your hair. But you know, the sign and symbol of the Nazarite vow, that was the sign and symbol of it, avoiding alcohol and not cutting your hair. It was a vow of consecration, a vow of commitment to the Lord. It was a vow of dedication and devotion to the Lord. And that's what Hannah is demonstrating here. She's demonstrating her dedication, her devotion to the Lord. Hannah vowed to dedicate and devote her son to the Lord all the days of his life. She vowed to dedicate and devote her son to the Lord all the days of his life. And you know, although the sign and seal is different, we're not asking the parents to avoid alcohol and not cut their hair. The sign and seal is water. But in baptism, in many ways, that's essentially what we're doing here. We're dedicating and devoting our son or our daughter to the Lord all the days of their life. We're promising to the Lord that while they live in our home, we will bring up our children in the Christian faith. And we will bring them up to follow our example in our home and to come to church and to bring them to Sunday school and that they will attend youth fellowship and be part of our church family. But we're not only promising to the Lord, we're also praying to the Lord. Praying to the Lord to remember them. To remember our children.

That's the key verse in Hannah's prayer. She prays there in verse 11, Lord, remember me.

Remember me. And we're told later in verse 19, where the Lord answers her prayer. We're told there, they rose early in the morning, they worshiped before the Lord, then they went back to their house at Ramah. And Elkanah knew Hannah's wife, and the Lord remembered her. The Lord remembered her.

[ 25 : 32 ] Hannah prayed that the Lord would remember her, and the Lord remembered her. And you know that phrase, the Lord remembered, it's used throughout the Bible to emphasize and explain that the Lord is going to respond to the prayers of his people according to his promise. The word remember means that the Lord is going to respond to the prayers of his people according to his promise. It's the same with Noah.

The Lord remembered Noah. Same with Abraham. The Lord remembered Abraham. It's the same with Rachel. The Lord remembered Rachel. Same with the children of Israel. The Lord remembered his covenant. Each and every time, each and every time, the Lord remembered, the Lord was responding to the prayers of his people according to his promise. And that's what we pray for in baptism. We pray that the Lord would respond to our prayers for our children according to his promise. Even our children who received this covenant sign and seal of baptism as a child, and yet today they are nowhere near church or the things of God.

And yet we're called to plead and pray that the Lord would remember our children. He would remember our children and respond to our prayers for our children according to his promise. Because all his promises, says Paul in the New Testament, all his promises, they are all yes and amen in Christ Jesus.

And you know, when it comes to praying for our children, like Hannah, that's all we can do. Especially children have grown up and left home. I mean, as we bring up our children in our home, that's when we have the opportunity to teach them. But once they leave home, like Hannah as parents, that's all we can do. All we can do is pray for them. All we can do is promise to faithfully bring up our children to know the Lord, and then plead and pray for our children to know this covenant God themselves. All we can do is commit and commend our children to our covenant God, that they will be like what we were saying to the children, that they will be little pilgrims. That they will all know the Lord, that they will all be little pilgrims in this world. Because as Hannah appreciates and as Hannah acknowledges towards the end of this chapter, at the end of the day, our children have not only been gifted to us by God, they are on loan to us from the Lord.

[ 28 : 13 ] They are on loan to us from the Lord. And you know, as a parent, it's quite a thought reading those verses. We see that in Hannah's dedication and devotion to the Lord, Hannah says there in verse 27, For this child I prayed, and the Lord has granted me my petition that I made to him.

Therefore, therefore I have lent him to the Lord. As long as he lives, he is lent to the Lord. Our children are on loan.

As long as he lives, says Hannah, he is lent to the Lord. And you know, that's why we baptize our children. Because our Bible informs us, it instructs us about the importance of baptism.

And that our children, they are a gift from God. A gift from God. They are the heritage of the Lord. They are precious to the Lord. And they're precious to the Lord.

Because all of God's promises are to us and to our children. All of God's promises are to us and to our children.

[ 29 : 22 ] Therefore, I have lent him to the Lord. As long as he lives, he is lent to the Lord. Well, may the Lord bless these thoughts to us.

Let us pray together. O Lord, our gracious God, we give thanks to thee for thy word. That thy word remains the only rule to direct us.

And to guide us in life. And we pray that even as we look to it today, we would see direction. We would see it ever pointing us to Jesus. Reminding us of who he is as a wonderful savior.

And reminding us as sinners to come to him. And to keep coming to him. Bless us, Lord, together we pray. Bless thy word to our souls. That we would find lodgment in our heart.

That we might be built up as a spiritual house. Holy and acceptable unto thee. Keep us, we pray. And go before us for Jesus' sake. Amen.

[ 30 : 20 ] Amen. Well, we're going to sing again. This time in Psalm 22. Psalm 22.

It's in the Scottish Psalter, page 228. Psalm 22. Scottish Psalter, page 228. As we're singing this psalm.

The children will come back in from Sunday school. Parents, if you want to go and get your children. You can leave them if you wish. But it would be nice if they came in. We don't mind noise here.

You can bring them back into the church. During this psalm. So, Psalm 22. We're singing from verse 25. Down to the verse Mark 28.

Psalm 22. If you're familiar with Psalm 22. It's a psalm that begins with a saying that Jesus uttered on the cross. My God, my God. Why have you forsaken me? And it's a psalm all about the cross.

[ 31 : 21 ] If you read through Psalm 22. You see that Jesus is speaking. But then you come to these verses. And it tells us there in verse 25. Within the congregation great.

My praise shall be of thee. My vows before them that in fear. Shall be performed by me. So, everything Jesus has accomplished and achieved on the cross.

Gives us this great blessing. That salvation is to us and to our children. These covenant promises are to us and to our children. And that we're to remember them.

As it says there in verse 27. All ends of the earth remember shall. And turn the Lord unto. All kindreds of the nations. To him shall homage do.

Because the kingdom to the Lord doth appertain as his. Likewise among the nations. The governor he is. So, we're singing Psalm 22.

[ 32 : 17 ] In the Scottish Psalter version. Page 228. From verse 25. Down to the verse Mark 28. And we'll stand to sing if you're able. To God's praise. Amen. Within the congregation great.

My praise shall be of thee. My vows before them.

But in fear shall be performed. For me.  
The meek shall eat. And shall be filled.  
They also praise shall give. Unto the Lord that do him see.  
[ 33 : 29 ] Your heart shall ever live. All ends of the earth remember shall.

And turn the Lord unto. All kindreds of the nations.  
To him shall all wage do. Because the kingdom to the Lord doth appertain as his.  
Likewise among the nations. The governor he is.  
Please be seated for a few moments. Thanks. Thanks. Thanks. Thanks. Thanks. Thanks. Hi boys and girls. It's lovely to have you back.

[ 35 : 05 ] Hope you enjoyed Sunday school. Or creche. Everything. As I said this morning. Everything we do in church. We do it according to the Bible. And as I mentioned.

We have a scriptural warrant. For what we're doing this morning. We have a reason why we do it. Because Jesus has told us to do it. He is the king. And the head. Of his church. And so the verses that we're going to read.

Are just a few verses from Matthew's gospel. The end of Matthew's gospel. The last few verses of his gospel. Matthew chapter 28. And verse 16. It says there.

Verse 16. Now the eleven disciples went to Galilee. To the mountain to which Jesus had directed them. And when they saw him. They worshipped him. But some doubted.

And 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.

[ 36 : 05 ] 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. That is our scriptural warrant. For what we are doing. This morning. So now we are going to. Put vows to the parents. So as I mentioned.

If we could all stand. If you are able. That is everyone. Stand. And to the parents. Who are all listening intently.

Okay. So there are four questions as you know. Question one. I will just look. Each one. Okay. Okay. Question one. Do you believe the Bible to be the word of God.

and the only rule of faith and life. Yeah. Yeah. Do you believe in God. The Father.

[ 37 : 01 ] Son. And Holy Spirit. As revealed in the word of God. Yeah. Do you believe the Lord Jesus Christ.

To be the Son of God. And the only Savior. Of sinners. Do you promise. In God's strength.

To bring up your child. In the nurture. And admonition. Of the Lord. Yeah. Well let's come before the Lord in prayer.

Let's pray together. O Lord our gracious God. We give thanks to thee. For these precious moments in life. Where we see parents making vows. In thy presence.

And we as a congregation. Witnessing these vows. And we pray that as a congregation. We would encourage. And enable the parents. To fulfill their vows. To bring up their children.

[ 37 : 56 ] To love Jesus. And to look to Jesus. And to listen to the voice of Jesus. And ultimately live for Jesus. In us. All the days of their life. We thank thee O Lord.

For thy covenant promises. That are to us. And to our children. And we pray that these covenant promises. That they would come to fruition. And ultimately bring glory to thy name.

O Lord encourage us we pray. Bless this sacrament to us. Where we are reminded of what the Lord is able to do. In our hearts and lives. That he is able to cleanse us.

And wash us. As white as snow. He is able to present us faultless. Before his glory. With exceeding joy. Bless us then Lord we pray. As we administer this sacrament.

That all would be done. To thy glory. And ultimately to the furtherance of thy kingdom. Do us good then we pray. Forgive us for our sin. For Jesus sake. Amen.

[ 38 : 53 ] Now if you remain standing. We're going to do the baptism. So. This is the first couple. And this is the second couple. And we're going to do a conveyor belt.

All the way around. Okay. So Charlie and Donna Margaret. Okay. Now I'm going to wet your head a wee bit. Okay. I won't make a mess.

I promise. I won't wet your hair. Okay. You ready? Okay. A wee bit. Alea CA Rosina McKeever. I baptize you.

In the name of the Father. And of the Son. And of the Holy Spirit. One God. The Lord bless you. And keep you. The Lord make his face to shine upon you. And be gracious to you. The Lord lift up his countenance upon you. And give you peace. You did so well. Thank you. So you go that way.

[ 39 : 50 ] Trying to work this. Right. Campbell's. Okay.

Are you ready? Just a wee bit of water. Okay. Just a wee bit. Did he just wake up? Okay. This will wake him up right now. So Norman Campbell. I baptize you in the name of the Father. And of the Son. And of the Holy Spirit. One God. The Lord bless you. And keep you. The Lord make his face to shine upon you. And be gracious to you.

The Lord lift up his countenance upon you. And give you peace. Well done. You did so well. Thank you. Last but by no means the least.

Are you coming too? JJ are you coming? Good man. You keep an eye on your sister. Make sure she behaves.

[ 40 : 50 ] Yeah. Yeah. Hello darling. Okay. A wee bit of water. Okay. Everly.

Kate. McLeod. I baptize you in the name of the Father. And of the Son. And of the Holy Spirit. One God. The Lord bless you. And keep you.

The Lord make his face to shine upon you. And be gracious to you. The Lord lift up his countenance upon you. And give you peace. I'm glad you smiled. I didn't cry.

Thank you. Thank you. All right. We'll again come before the Lord in prayer.

Let's pray together. O Lord our gracious God. Thou art one who is so good to us. And so gracious towards us.

[ 41 : 49 ] We thank thee O Lord for what we have witnessed this morning. In parents committing and commending their children to the Lord. And Lord we pray that thou wouldst bless them. Remember them as homes and as families.

That thou wouldst support them and strengthen them day by day. In their homes and in their family life. How family life is often a struggle in so many different ways. But we bless thee Lord that thou art one who knows what's going on.

And who understands everything that's taking place. We pray Lord for Charlie and Donna Margaret. That thou wouldst bless them in their home. In their family. Remember little Aliyah.

Lord remember them. And Ruthie and Isla too. Bless them together. Uphold them and support them. That thou wouldst be gracious to them. That they would know thy presence day by day.

And what we pray for them. We pray for Norman and Katrina. That thou wouldst bless them. In their home. In their family. With their girls. With Cara, Chloe and Kate. And now little Taramut.

[ 42 : 50 ] Lord bless them together. Uphold them. Support them. Strengthen them and be gracious to them. That they would know the Lord as one who encamps round about them.

And supports them day by day. And Lord we pray also for Ali and for Kiana. That we thank thee for them. For little Joshua James and for Everly. Bless them Lord.

We pray together as a family. As they set up home. And as they build a life together. That each family would know. These great and precious promises. That are to us and to our precious children.

That they are the heritage of the Lord. And our prayer is, O God. That even as we gather here today. That our prayer is that one day they will gather. Confessing the name of Jesus.

That they will know him. And love him. And follow him. And serve him. All the days of their life. That they would do it ultimately to thy glory. And the furtherance of thy kingdom.

[ 43 : 48 ] Bless us then Lord. We pray as homes and as families. Bind us together we ask. And go before us. For Jesus sake. Amen. Please be seated. Well they all did so well.

It was pain free. Isn't it? But we're going to bring our service to a conclusion this morning. We're going to sing the words of Psalm 61. Psalm 61.

It's in the Sing Psalms version. Psalm 61. It's on page 79. Psalm 61. Sing Psalms version.

We're singing from verse 5. Down to the end of the psalm. For those of you who are in Sunday school. Psalm 61 is Margaret Jones' favorite psalm.

So always remember that. Your Sunday school teacher's favorite psalm is Psalm 61. As we were saying earlier. All of our psalms this morning. They focus upon the theme of vows. And the importance of vows.

[ 44 : 52 ] And taking vows. That they're special. But they're also serious. And they're also solemn. And as we sing there in verse 5. It says. For you have heard my vows oh God.

And you have given me. The heritage of those who fear your name continually. Prolong the days the king will live. His sovereign rule extend. For many generations more.

Established without end. So we'll sing Psalm 61. From verse 5. Down to the end of the psalm. And we'll stand to sing if you're able. To God's praise. For you have earned my vows oh God.

And you have given me. The heritage of those who fear your name continually.

Prolong the days the king will live.

[ 46 : 12 ] His sovereign rule. His sovereign rule. His sovereign rule. Lacks them. For many generations more.

Established with out end. May he forever sit as king.

And throne before God's face. Abo your love and faithfulness.

As his protecting grace. Then will I ever bless your name.

With songs of joy and praise. And will fulfill my holy vows.

[ 47 : 48 ] With care throughout my days. We'll just conclude with a benediction.

The grace of the Lord Jesus Christ. The love of God the Father. And the fellowship of the Holy Spirit. Be with you all. Now and forevermore. Amen.