

Dominic Destro - Baptismal

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During the baptismal talk. To me, it's encouragement to me personally. I'm sure it is to others, and I know this is a special occasion for the brethren here today.

This is something that you remember perhaps all your life, but it also, it's a reminder of each of us to renew our consecration that we kind of. It's a time of self examination, time of looking back. So I'm looking forward to hearing the talk. We would like to present Brother Dominic Destro and I'm sure is very well qualified to give this service this morning. Brother Dominic.

Good morning, friends.

Before we begin the service, we'd like to introduce to you the candidates. We have four of them. I would appreciate it when I call their names to stand up and face the congregation. Because you're facing your brethren, your brethren in Christ.

Rebecca Larson from the Chicago Ecclesia.

Brenda Riley from the Chicago Ecclesiastical. Jeff Zehner from the Southeast Michigan Ecclesia, and Peter Knapp from the Northern Illinois Ecclesia. You're looking at your brethren, friends. You may be seated now.

Thank you very much.

And Jeff and Peter and Rebecca and Brenda, you are here Today on the first day of September, 1985 at the Jackson Bible Students Convention to symbolize your consecration by water immersion before a congregation of the Lord's people. These are your brethren, these are your friends.

And in the presence of this congregation of the Lord's people, you admit that you're dead to the world, alive in Christ, and you're willing to show it by water immersion.

And I believe this has to be considered one of the spiritual highlights of your life, one of the great moments.

You know why? Because it involves death and life. Your very life is involved. Not only that, but it involves the riches of God's grace that will follow in the ages to come.

Though the outward symbol is simple and beautifully expressive, and it is in real life application, the real immersion is deeply significant.

You know, not long after the resurrection of Jesus, Jesus directed the remaining 11 disciples in Matthew 28:19, and he tells them, go ye and teach all nations, baptizing them in the name of the Father and the Son of the Holy Spirit, and so the apostle Peter follows the Master's words explicitly by preaching and teaching to them in a sermon on the day of Pentecost in Acts 2:41, and the Scriptures tell us then they that gladly received his word were baptized, and they continued steadfastly in apostles doctrine and fellowship.

But now here, Peter in his original sermon, preached baptism in the name of Jesus for the remission of their sins and for the receiving of the Holy Spirit.

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The apostle Paul, sometime after his conversion, after being enlightened by the Holy Spirit, brings out the real depth of meaning when he speaks to us in Romans 6:3. Please, all of you, turn to Romans 6. 3 when he says, know ye not that so many of us as were baptized into Jesus were baptized into his death.

And I like to explain the word baptism to you, though I know you've heard it so many times. The word baptism comes from the Greek word baptizo. The Greek word baptizo signifies to bury, to immerse, or to Cumberland, and this fits in very nicely when Paul speaks of baptism as a burial in Romans 6:4. Therefore, we are buried with him by baptism, or we are immersed into his death.

Now, your burial with Christ occurs at the time of your consecration. That's the real immersion, and this occurred some time ago, as you well know. Water immersion is an outward symbol of the real immersion, and so water immersion becomes a wonderful, expressive picture of the burial of the old man and putting it to death.

It really is a beautiful, expressive picture of burying the old man and putting it to death, and as you are lowered into the water, just picture this in your mind. Now you are completely immersed or buried or covered by that water, signifying the death of the old man, signifying the death of the old will.

And now as you are lifted up out of the water, you have to be lifted up because you're laying prone in the water, so to speak. You are in a helpless condition, and you need help to be lifted up out of that water. Actually, in the millennium, Jesus does that lifting. When you're lifted up out of the water, you're leaving the old man, the old will behind you, and when you arise, you arise with newness of life, with a new mind, with a new will, and you arise as a new creature in Christ.

2nd Corinthians 5:17, 2 Corinthians 5:17. Therefore, if any man be in Christ, he is a new creature. Old things are passed away. Behold, all things are become new. In Colossians 13, the third chapter, third chapter, nine and ten verses, you, Brenda, Jeff, Peter, Rebecca.

Ye have put off the old man with his deeds and have put on the new man. Henceforth you walk not after the flesh, but you walk from here on in after the Spirit, as new creatures in Christ.

Now let's go back to Romans 6, the third verse, Romans 6:3, where the apostle Paul reminds us, know ye not that so many of us as were baptized or immersed into Jesus Christ were immersed into his death, two things happen. You are immersed into Jesus Christ, and you are immersed into his death. Now, what do we mean by being immersed into Jesus Christ? Galatians 3:27. Galatians 3:27.

For as many of you as have been immersed into Christ have put on Christ, and to put on Christ means to put on the characteristics of Christ.

Now, how do you put on the characteristics of Christ? I just want to give you one example. There are many examples, but I just want to leave you with one. Remember, during the memorial supper, Jesus took the bread. He blessed it, he says he break it and gave it to the disciples and said, take, eat.

This is my body, and you know, we have to understand the tremendous implications in these simple words. Take, eat. It seems as though Jesus is ready to impart himself into ourselves, into our body, like food which is taken in a bodily system. The food is eaten, it's absorbed, it's

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assimilated, and then it's changed into bone, into tissues, into blood.

And so, as we eat of this bread of life, we are miraculously changed into his character likeness, and this is what Jesus was trying to tell the Jews that were following him at Capernaum. John the sixth chapter 56 and 57. John the sixth chapter. He that eateth my flesh and drinketh my blood dwelleth in me, and I in him.

As the living Father hath sent me, even he shall live by me, and so, as we put on his character likeness, as we eat of this bread, silently and unawares, as the substance of the body is renewed and restored by food, so shall the new creature, the inner man, be strengthened and built up by that living bread. Take, he says, eat it. This is my body, and so daily as you can eat of this bread, you continue to put on the characteristics of Christ silently and unawares by anyone.

On the second point, you are immersed into his death. That means that you are immersed into a sacrificial death with Jesus Christ, that you are now to live a life of sacrifice on behalf of the truth and on behalf of the friends. It was from the sacrificial standpoint that Jesus says in Luke the 12th chapter, the 50th, I have a baptism to be baptized with, and how I am straitened till it be accomplished. You see, Jesus had already begun the water symbol at Jordan, just like you about to perform the water symbol. But Jesus was now referring to the consummation of his baptism into his actual death.

And this is where many of us fail. Sometimes we fail to grasp what it really means to Sacrifice, to be buried with him into his death.

Sometimes we only pay lip service to our sacrificing vows. For instance, as the apostle Paul states in 2 Corinthians 12:15, 2nd Corinthians 12:15, Paul says, to spend and to be spent, to be consumed in the interest of the truth and of friends. In 1 Timothy 4:10, to suffer reproach, to use all your time, all your talents, all your energy, your earthly rights and privileges, which you have a right to use all of these in the service of the Lord, even if it means giving up your role, even if it means your actual death. Because this sacrificial death is the very thing that you're pledging in water immersion, and this is what it means to put on Christ and to be immersed into his sacrificial death.

It's not an easy walk, but it never intended to be that way.

And this is exactly what Jesus was trying to point out to two of his disciples, that it isn't an easy walk. Remember John and James at the memorial supper when they asked Jesus whether he might sit on the right hand and on the left hand in the kingdom? Mark 10:39. Jesus says, Ye know not what ye ask, and Jesus might be well asking, the four of you here this morning, are ye able to drink of the cup that I shall drink of and be baptized with the baptism that I am about to be baptized with?

And they said, we are, we will, we shall, with the Lord's help. That's what they meant, that they would be able to drink of this cup, and you, too, with the Lord's help, will be able to drink of this cup. Later on, in the garden of Gethsemane, Jesus shows us what cup he meant when he prayed to the Heavenly Father, if possible, let this cup pass from me. Very soon after this, he would suffer the shame of the cross.

So you can now see the deep significance of what it means to be immersed into his death. It's not only a cup of blessing, as you know, but it's a cup of sorrow, a cup of suffering, you know, the apostle Paul clearly realized the deep significance of being immersed into Christ and was willing to

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be spent on behalf of the truth and the brethren. Recognizing this responsibility, Paul says In Colossians the first chapter, the 24th verse, you're all familiar with this. Who now rejoice in my sufferings for you and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake within the church, he was ready to suffer for the Church's sake.

And in 2nd Corinthians 4:10, always bearing about in the body the dying, that is the sacrificial dying of the Lord Jesus, that the life also of Jesus might be manifest in your body through your sufferings. What Paul is saying here that Jesus left as a measure of suffering and self denial for his church as his body members to complete or fill up, and Paul was very jealous to bear as much of it as possible during the remaining years of his life. It's not the suffering of the Church that counts, it's the sufferings of Christ. So that we become sharers in the sufferings of Christ by immersion into his death, in order that in due time we shall also share in his resurrection.

And you four have voluntarily vowed in your vow of consecration to bear as much of the sufferings of Christ as possible with every opportunity, like Paul did.

Now, for the past few minutes I have been speaking to you in a very personal manner, because the real immersion is a privilege that you have voluntarily entered into and it requires your personal time, your energy, your zeal, your devotion, and this involves the sacrificing aspects of your consecrated life. It's God's way of testing each and every one of you so that by your opportunities to sacrifice, you are able to show and to demonstrate to the Lord the depth and sincerity of your love and the reality of your consecration. That's what these testings will do. They'll test you.

And because of this love and sincerity for the truth, and you can say, as the Apostle Paul says in Philippians 3:10, that I may know him, and the power of his resurrection, that I may know him, and the fellowship of his sufferings be made conformable unto his death, and a clearer translation, that you might experience the same resurrection of Jesus to a spiritual body and immortal life in the first resurrection, and the way you conform yourselves or fashion yourself into his death, is by an active, energetic, and zealous laying down of your lives at all costs for truth and righteousness sake, and that this self fellowship with Christ and his sufferings is the basis of your fellowship of my fellowship, our fellowship of suffering with the brethren.

Now let's continue with the Apostle Paul in Romans 6:4, Romans 6:4. Therefore we are buried with him by baptism unto death. That like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life, that as you are lifted up out of the water, you come forth with a new life, you are now a new creature, and you Begin to live your consecrated life in advance of the world of mankind, who will live their resurrected life in the millennium? And this new creature in you is Christ. So that when I look at the four of you or any one of the congregation here, when I look at you, what I see is Christ.

I see that new creature because of having put on the characteristics of Christ. Christ in you the hope of glory. What a beautiful sentiment that is. Colossians 1:27.

Oh. Do you know how the Apostle Paul felt so inspiring, so motivated, than in Romans 12:1. The depth of the riches, both of the wisdom and knowledge of God. So motivated and inspired the Apostle Paul that he gives us this beautiful exhortation in Romans 12:1. He says, I beg of you therefore, brethren, by the mercies of God that ye present your bodies a living sacrifice.

He says, don't wait, make up your mind. Commit yourself wholly acceptable unto God. Which is your reasonable service? Reasonable service? Did you ever stop and ask yourself, what is my

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reasonable service that Apostle Paul speaks about?

What did Jesus consider to be his reasonable service?

Hebrews 12:2. Who, for the joy that was set before him, endured the cross? He considered that to be his reasonable service. What was Paul's reasonable service? 2nd Corinthians 11, chapter 24-28 of his own countrymen, the Jews.

Five times he was whipped three times, beaten with a stick. Once he was stoned, he was shipwrecked three times. In his travels he was in perils of water, in perils of robbers, in perils of his own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils in the wilderness, among the false brethren, in weariness and painfulness, in watchings often in hunger and thirst, in fastings, often in cold and nakedness, besides these things that are without that which cometh upon me daily, the care of all the churches in Asia Minor. He had that tremendous burden upon himself of keeping these churches in Asia Minor going and active.

I'm only recounting these daily experiences of Paul because it is on the basis of your daily experiences, small or great, and hundreds of them, that you are going to be tried, you're going to be tested, and each one of your daily experiences, even though it hurts the most, even when you can't give any more, even when you're to the point of exhaustion, each one of your daily experiences is considered to be your reasonable service. As I understand it. Think about it.

You know why Paul says that in Hebrews 12:4. Paul says, you have not yet resisted unto blood striving against sin.

In your strivings against sin and unrighteousness. We haven't given up our all yet, like Jesus did, like Paul did, like Peter did.

Your reasonable service includes not only the consummation of your life in your fight against sin and unrighteousness, but also the consummation of your life in the interest of the truth and on behalf of the brethren.

You know, the Apostle Paul knew the human frame, I think, better than any individual that I know. He knew the frailties of the human body, of the mind, and that's why Paul tells us in Galatians 6:9 and let us not be weary in well doing, for in due season we shall reap if we faint not. Don't be weary, he says, as if to say, let us not lack strength or conviction towards the consecration vows in doing good unto others, especially unto the household of faith.

Another version is let us not lose courage or become timid in carrying out our consecration vows. But just keep ringing in your ears the words of God to Moses and Joshua, be of good courage, be strong and be of good courage.

And if you ever find yourself in this position of being weary and well doing and timid in your convictions, just remind yourselves of Hebrews 12:3. He said that yesterday. For consider him that endured such opposition of sinners against himself, lest ye be wearied and faint in your minds, so that when you become weary and tired, faint hearted toward your trials, toward your brethren, when your attitude is such and reacting to needed experiences in your daily life, just stop for a moment, stop in your tracks for a moment and consider your pattern. Jesus Christ. Catch a glimpse of him looking up unto Jesus, the author and finisher of your faith, who for the joy that was set before him,

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endured the cross, despising the shame, and is set down at the right hand of the throne of God.

And then think and live like the Apostle Paul when he says in Philippians, we get these moments of tiredness, of weariness, perhaps of depression when you come into this attitude of mind and body. Think of Philippians 4, 13, I can do all things through Jesus Christ which strengtheneth me, and Paul says, in the things that I do, it's not I that does them, he says, it's Jesus Christ which worketh in me. Jesus says, with me you can do anything, and the implication is that without me you can't do anything.

So keep looking up unto Jesus, the author and finisher of your faith and my faith.

You know, Brenda and Jeff And Rebecca and Peter. You know, God tests the censorious of your consecration vows in hundreds of ways. We are trying to make certain that we continually keep the old man down, and these testings will reveal each and one of you like nothing else will do. One of the areas that will bring out the best in you or the worst in you is in your daily dialogue with your brethren.

I mean your verbalization with the Lord's anointed. I'm referring to the use of the tongue so many times it gets us into so much trouble, the words and the speech which the tongue represents. The apostle Paul tells us that your words are either a savor of life unto life or of death unto death, and they can be.

Many of us are quick to hurt, to condemn, to criticize harshly, though many times I'm sure we don't actually mean it, and sometimes we do mean it. We're hurt so much, so many times, you know why we don't take the time to think before we go off the deep end, as in the case of David and his armor bearer Abishai. I don't know if you know about that story, but let's turn to 1st Samuel 26:7 8. This is a beautiful example of what not to do in a hurry, but take the time to think.

You remember the story. Providentially, David and Abishai had slipped through the guards surrounding King Saul and his general. The general was named Abner. You remember David had caught the guards sleeping, including Abner, who should have been guarding his king, King Saul, right near his headrest. King Saul had planted his spear for the night.

And so Abishai spotted it right immediately.

And immediately Abishai wanted to thrust the spear into King Saul, and as you read the account in 1 Samuel 26:7 8, Abishai said to David, let me smite him and I won't smite him the second time, and without a moment's hesitation, without a moment's hesitation, David says in the ninth verse, abishai, destroy him not for who can stretch forth his hand against the Lord's anointed and be guiltless? Nobody can, friends and be without guilt.

Can we ever keep in mind that in our dialogue with one with another, face to face? Oh, if we can only keep this in mind. You're facing the Lord's anointed.

How many times have we thrown that verbal spear at the Lord's anointed? And if you could ever crawl into the inner feelings of the mind of someone you just hurt verbally, if you could, but just get an idea of the mighty potentialities of the tongue. If one's feelings could cry out, and many times they do, it would almost make you afraid to utter one word.

And each one of us, the four of you and all of us here, we need to exercise tremendous restraint. We need to show great love, exercise all the wisdom and understanding we can muster. We have

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to be patient, long suffering, exercising good judgment, tenderness, and soberness in our verbal deliberations. I think Proverbs 18:9 is a beautiful example of what we ought not to do. A brother offended is harder to be one than a strong city.

And the proverb is correct. A brother offended is harder to be one than a strong city, and their contentions are like the bars of a castle, and once these bars are up there, try and break down these bars, these bars of contention, of jealousy, perhaps, of hate, of dislike, and in our interrelationships, one with another. I believe there's no need for intellectual abrasive confrontations.

James says that no man contained the tongue, and in this kind of dialogue, the best we can do is to come out with hurt feelings. Nobody wins. Everybody comes out a loser, and Satan has another victory chalked up.

Proverbs 21:23. Whoso keepeth his mouth, and his tongue keepeth his soul from trouble. Oh, if I can only remember that myself. Not only pointing at you, but I'm pointing at myself, you know. James was concerned because he realized that the tongue can set on fire the course of the new creature and possibly lead him away from Christ.

And it's his second death, and it can, because the power of the tongue in the body of Christ has greater potential for evil than anywhere else in the world. Think of it, and that the course of the new creature may easily be set on fire at any time, because in the course of your lifetime, and you've still got a long ways to go, and so have I, but in the course of your lifetime there are literally thousands of opportunities to dialogue. Is that right?

To set on fire the course of a new creature in Christ? The opportunities of dialogue with each one of us here are unlimited, and the tongue is the match. It can either set on fire a tiny match or set on fire millions of acres of woodland, so to speak.

Now, since James says that no man can tame the tongue, then I say to you, let's not speak with the tongue. Let's speak to each other with our hearts, your consecrated hearts. Proverbs 4:23. Keep thy heart with all diligence, for out of it are the issues of life.

Now, when you're lifted up out of that water, you arise a new creature. That new creature gets a new heart, that is a new will, a new mind, and these now represent a new set of affections. The heart in the Scriptures represents your total emotional feelings and all your natural feelings.

Matthew 12:34 for out of the abundance of the heart, the mouth speaketh. Matthew 15:18. But those things which proceed out of the mouth come forth from the heart. So let's speak to each other, not with the tongue, let's speak to each other with the new heart, with the new set of affections.

You know, King David in his lifetime won many fierce battles against his strong enemy. He was a terrific warrior in addition to other things, a great king, and so forth. But the greatest battle that David ever won was the battle over self. Don't ever forget that not many witness that victory. Some of your trials and experiences will be of the outward kind.

They can be seen by the brethren. But by far and large, most of the battles of the new creature, the experiences of the new creature takes place in your mind. That's where the battle takes place, the new creature's mind. That's where the new creature lives.

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Another area, and it seems to me this is just my thoughts will be sorely tested, is in the area of Christian liberty. Each one of us, each one of you, have very definite and positive views and feelings, and I appreciate that and respect it. 2nd Corinthians 3:17. Where the Spirit of the Lord is, there is liberty. What we are concerned here is liberty of mind and liberty of thought.

The exercising of full liberty for the brethren is needed in order to encourage and enhance the growth and development of the new creature, not only in yourself, but in others. Anything short of that stifles the growth and development of the new creature.

I'm sure you realize this when I say that the Bible can be written in one volume or one book. Is that right? You agree with that? Sure.

But it's interpretation of the Bible that requires volumes and volumes and volumes.

The Apostle Paul, constantly urging the the brethren, what I'm getting at is to this oneness of mind, Philippians 2:5. Let this mind be in you, which was also in Christ Jesus, and 1st Corinthians 1:10. Now I beseech ye, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, that there be no divisions among you, but that ye be perfectly joined together in the same mind and in the same judgment. You see, Paul here sets a very high standard, something for each one of you, something for each one of us to reach for.

Paul realized that with the proper exercise of liberty we would create that kind of atmosphere that would give the brethren an opportunity to study, to search out and to discuss spiritual things with the brethren, thus enabling each one of us to grow in the grace and knowledge of the Lord. Paul says, every man being fully persuaded in his own mind, and I think this is what the apostle Paul was mostly concerned about. Every man being fully persuaded in his own mind, not because of someone else's persuasiveness, but each one of you make up your own mind to your constant study in Romans 14:5 and Galatians 6:4, and I like this particular verse.

But let every man prove his own work, and then shall he have rejoicing in himself and not in another, and then he's able to stand alone. Once you've proved your own work, whatever that may be, every man shall bear his own burden, and you know, one of the joys in suffering with Christ is knowing you're a winner over Satan because you've proven yourself. Nobody else did it for you. You did it.

You did it between you and Christ, and you know, once you've proven yourself, once you've looked at the mirror and say, I did it. I did it with Christ. That's a beautiful. That's a wonderful feeling to know that you did it yourself.

That is, I mean, with Christ, but you did it.

This high standard of oneness of mind is something we ought to strive for. But now and then the old man creeps in and we don't see eye to eye with our fellow brethren. That could happen to the four of you, and it will happen.

What? We have to realize that on this side of the veil, I'm sure of this, we will never have 100% unity of thought. On this side of the veil.

Each one of us is uniquely created. We are different in a hundred different ways. Especially are we different in the capacity to grasp and understand things.

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I know myself. It takes me a little while to grasp things. I know my weaknesses. Remember yours when you're impatient. How long it took you to understand things.

Why can't we accept these individual uniqueness in our fellowship with the brethren? Jesus did. Paul did. In Romans 14:5, he says, one man esteemeth one day above another, another esteemeth every day alike. If you look outside, you say, well, the sun is shining.

Oh, no, he says, it's partly cloudy. You know, we don't see things alike.

But let every man be fully assured in his own mind, and you know, in that passage, there's a tremendous amount of liberty. Think about that sometimes, and I ask you this morning, let's accept each other for what we are and for what we believe in. Can you do that?

Especially in view of the fact Especially in view of the fact that we have oneness of mind on the foundation principles. Another thing that you might differ in. Let the spirit of the law and not the spirit of the law of the letter prevail. The important thing to remember is that we are going to disagree with one another. There's no question about it.

But it's how we disagree with one another. What I'm trying to say is nobody here has control over our environment. Is that right? But I say this to you. You can control your emotions.

Unity of thought is very difficult to achieve, if at all. But I believe what is achievable is unity of spirit. The spirit of the law looked on the heart intention. The spirit of the law looked on the heart intention. Where there is unity of spirit, there is enough room to allow for individual differences and weaknesses.

The channel is always open for further discussion and communication, and once you've closed that channel of communication, we're all lost. There's no room for growth and development.

Well, so much has been said about your trials and testings. The Apostle Paul speaks of this time of fiery trial and says that the fire of this day at the end of the age, and we're living at the end of the age. The fire of this day shall try every man, and you know, Jesus speaks about this testing in Romans 3:10, the hour of temptation. We are living in this hour of temptation.

It's not an easy time for the consecrated. It wasn't easy for Jesus. It wasn't easy for Paul. This is the sifting and testing time.

Don't be surprised if some who saw eye to eye with you in spiritual things become blind to spiritual truths and drift away into darkness. Don't be surprised if some of us will be caught sleeping. I don't mean to have a negative vote. I just want to bring these things to your attention. That since we are in this hour of temptation, let's be vigilant.

And I'll tell you what. Remember that these testings that the Lord permits to come upon you, the four of you, these testings will test the sincerity of your love for the Lord and to test the reality of your consecration. Don't let anyone take your crown.

Keep yourselves in the love of God, and I want to read to you first. Timothy. Turn to that, please. Turn first.

Timothy 4, chapter 12th verse, and Barbara and Jeff and Peter and Rebecca. Let no man despise thy youth. That is, let none of the brethren look down upon thee. I'm sure they won't, but this is a

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wonderful admonition.

Let no man look down and despise thy youth. But be thou an example of the believers in word, in conversation, in charity, in spirit, in faith and in purity.

And I ask you, also ask the brethren, when you don't know, ask them questions. You can even challenge me. Don't take my word for it, anybody's word. Check it out for yourselves. Keep yourselves in the love of the Lord and don't be ever afraid to say you're wrong.

So will you all stand up here and face the congregation? I'd like to ask you these three questions. Does anyone here who wish to symbolize their consecration by water mission. We still have time to come up.

Like to ask Rebecca these three questions. Now, in the presence of the congregation of the Lord's people, I would like to ask you these questions. Barbara, do you recognize yourself as a sinner?

Have you accepted Jesus Christ as your personal savior? Have you made a full consecration to your Lord? Brenda, do you recognize yourself as a sinner? Have you accepted Jesus Christ as your personal savior? Have you made a full consecration to your Lord?

Jeff, do you recognize yourself as a sinner? Have you accepted Jesus Christ as your personal savior? Have you made a full consecration to the Lord?

I made mistakes too.

You recognize the stuff as a sinner. Have you accepted Jesus Christ as your personal savior? Have you made a full consecration to your Lord?

Later on they'll give you the pain of fellowship, and I'd like to leave in closing, if I can find it now, closing with the words of Ephesians 1, 17, 18 and 19, that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation and knowledge of him, the eyes of your understanding being enlightened, that he may now know what is the hope of his calling and what the riches of the glory of his inheritance of saints. The Dacians. Too southern. That in the ages to come he might show the exceeding riches of his grace and his kindness towards us, towards Jesus Christ.

And I'd like to leave this personal scripture with the four of you. I'm not going to write it down. What I want to ask you to do is to write it on the tables of your heart. You know you've got a long way to go, so Lord willing, you're going to make it I'm sure of that. But keep this.

Good, and sometimes you're kind of weary and tired and I'm reading from Isaiah, the 40th chapter, the 31st verse. But they that wait upon the Lord shall renew their strength. They shall mount up with wings as eagles. They shall run and not be weary.

And they shall walk and never faint.

Thank you very much and thank you wonderful four people.

Thank you Brother Dominic, we appreciate that very much. Remember the four of you, this is a personal servant for you personally so as well as encouragement to us. I know this is a big day for you. I remember it was for me a few years ago. Okay, we have an announcement here.

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We ask the friends to bring their hymn books please and bring them back. Right, right. We like appreciate if you bring them back, and also we request the friends to use the stairways and leave the elevators for those preps with the wheelchairs or elderly. So shortly after our prayer, We request the friends to quickly as possible go down to the swimming pool.

We'll close with him. 198.

O poor of heart more like my God from imperfection free a heart conform Come to the word and pleasing Lord to me a heart resign Submissive me, my great Redeemer's throne which holy my sins purchase me where Jesus humble contrite heart believing true and clean which neither life nor death can part from him who dwells within every thought Renew all divine, perfect and bright and pure and good.

Now most wonderful, merciful, gracious Heavenly Father, we thank thee for these deliberations. Forgive us when we fall short, O Heavenly Father, but rather strengthen us when we are awakened. Continue to bless each and every one of us, especially these wonderful young people. Thy brethren, O Heavenly Father, bless the continued day for us. These things we ask and say in Jesus name, Amen.