

## 2020 Orlando Memorial Service

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I need every heart every hour I need thee O mercy thou my Savior I come to thee Good evening, brethren. We'd like to welcome you to the Orlando Bible Students memorial service for the year 2020. We'd like to begin our service this evening with the singing of hymn number 135, near the cross. The words will be on the screen and we'll encourage you to sing along with the music. We'll sing all three verses.

Hymn number 135, near the cross.

Jesus in my glory in the cross in the cross Hear the cross on the chant. Wait.

Foreign Larry McClellan to ask the Lord's blessing on our memorial service. Our most kind and loving heavenly Father, we're gathered together to memorialize our Lord's death, the great ransom sacrifice that made the whole plan of God possible. Our master said this do in remembrance of me. We also acknowledge the privilege of being invited to be baptized into his death and planted together in the likeness of his death. We pray for your divine blessing, Father, upon this assembly of all the consecrated who will be participating these emblems, not only here, but all over the world, known and unknown to us of the same body, open our eyes to see the wonderful privilege that you've given us and to rededicate ourselves at this time in our consecration to do thy will to the very best of our abilities, to have a life full of faith and prayer, striving to make our calling and election sure.

May we all follow our master's direction to watch and pray.

And now we ask your blessing on brother Ernie Kinsley as he opens and leads this memorial service to the blessing of all those participating these special emblems this evening. May the cup of sorrow soon be a joy, a joyous cup, a cup of exhilaration in that special day that we all yearn for, and we pray all of these things in the beloved name of Jesus Christ, our Lord and savior. Amen.

Nearly 2,000 years ago, Jesus and the 12 gathered together in an upper room to celebrate the Passover, and although the disciples didn't realize it at the time, it was to be their master's last night alive on earth. Following the supper, Jesus inaugurated a new sinner, a new ceremony to remember his earthly sacrifice, a sacrifice that would be completed in less than 24 hours, which would take away the sin of the world. Jesus gave his disciples unleavened bread to eat and told them it represented his body. He gave them a cup of wine to share and told them it represented his blood of the new covenant.

And then they went out to the Garden of Gethsemane and into history.

Jesus asked us to repeat this ceremony, this do in remembrance of Me, he says in Luke 22:19, and the apostle Paul adds in 1st Corinthians 11:26 for as often as you eat this bread and drink this cup, you do show forth the Lord's death till he come. Tonight we honor our Lord's request to remember his great sacrifice and the great privilege it has provided to each one of us. That privilege is through faith in our Lord's shed blood and our consecration to follow in his footsteps. That privilege is first of all to be justified that our sacrifice might be acceptable to God and be part of his offering for sin.

Second, to become spirit begotten, to become a member of the body of Christ and prospective members of God's divine family and third, to become sanctified, to grow into the character image of our Lord and Master, Jesus Christ.

## 2020 Orlando Memorial Service

We have come this evening to remind ourselves of Jesus words that unless we eat the flesh of the Son of Man and drink his blood, we have no life in us. We've come to remember that everything we have as a footstep follower of Christ we owe to the Master, to the Son of God, who humbled himself unto death, even the death of a cross, and we have come to stir our hearts and minds by his great sacrifice, by his great life of obedience even unto death, that we might redouble our own efforts to faithfully and zealously follow the Lamb of God. Whithersoever he Goethe we'll now ask brother Jay Slavish to read some scriptures from the 12th chapter of Exodus, the sixth chapter of John, and the 11th chapter of First Corinthians, Exodus 12:1-14. The Lord said to Moses and Aaron in Egypt, this month is to be for you the first month, the first month of your year.

Tell the whole community of Israel that on the 10th day of this month each man is to take a lamb for his family, one for each household. If any household is too small for a whole lamb, they must share one with their nearest neighbor. Having taken into account the number of people there are, you are to determine the amount of lamb needed in accordance with what each person will eat. The animals you choose must be year old lambs without defect, and you may take them from the sheep or the goats. Take care of them until the 14th day of the month when all the members of the community of Israel must slaughter them at twilight.

Then they are to take some of the blood and put it on the sides and tops of the door frames of the houses where they eat the lambs. That same night they are to eat the meat roasted over the fire, along with bitter herbs and bread made without yeast. Do not eat the meat raw or boiled in water, but roast it over a fire with the head, legs and internal organs. Do not leave any of it till morning. If some of it is left till morning, you must burn it.

This is how you are to eat it, with your cloak tucked into your belt, your sandals on your feet, and your staff in your hand. Eat it in haste. It is the Lord's Passover. On that same night I will pass through Egypt and strike down every firstborn of both people and animals, and I will bring judgment on all the gods of Egypt. I am the Lord.

The blood will be a sign for you on the houses where you are, and when I see the blood I will pass over you. No destructive plague will touch you when I strike Egypt. This is a day you are to commemorate for the generations to come. You shall celebrate it as a festival to the Lord, a lasting ordinance.

Reading from John 6:32-35 Then Jesus said unto them, verily, verily, I say unto you, Moses gave you not that bread from heaven, but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven and giveth life unto the world. Then said they unto him, lord, evermore give us this bread, and Jesus said unto them, I am the bread of life. He that cometh to me shall never hunger, and he that believeth on me shall never thirst.

Now a reading from John 6:47-58 Verily, verily, I say unto you, he that believeth on me hath everlasting life. I am that bread of life. Your fathers did eat manna in the wilderness and are dead. This is the bread which cometh down from heaven, that a man may eat thereof and not die. I am the living bread which came down from heaven.

If any man eat of this bread, he shall live forever, and the bread that I will give is my flesh, which I will give for the life of the world. The Jews therefore strove among themselves, saying, how can this man give us his flesh to eat? Then Jesus said unto them, verily, verily, I say unto you, except ye eat the flesh of the Son of Man and drink his blood, ye have no life in you. Whosoever eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last.

## 2020 Orlando Memorial Service

For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father, so he that eateth me, even he shall live by me. This is that bread which came down from heaven, not as your fathers did, eat manna, and are dead. He that eateth of this bread shall live forever.

John 6:63 it is the spirit that quickeneth the flesh, profiteth nothing. The words that I speak unto you, they are spirit, and they are life.

1st Corinthians 11:23-28 For I received from the Lord that which I also deliver to you, that the Lord Jesus, in the night in which he was betrayed, took bread, and when he had given thanks, he broke it and said, this is my body, which is for you. Do this in remembrance of me. In the same way he took the cup also after supper, saying, this cup is the new covenant in my blood. Do this as often as you drink it in remembrance of me. For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes.

Therefore, whoever eats the bread or drinks the cup of the Lord in an unworthy manner shall be guilty of the body and the blood of the Lord. But a man must examine himself, and in so doing he is to eat of the bread and drink of the cup.

Let us continue our service this evening by singing hymn number 28, all to Thee.

Christ gave his life for me his precious blood he shared that I might Friends of me and quick and from the dead he gave he gave his life for me how grateful I should be he gave he gave his life for me how great will I should be.

His heart is house of light, his glory.

He suffered much for me more than my mouth can know of evil.

What am I born for thee?

He now has brought to me down from his home above salvation.

Grace gives to me, Lord, I give unto thee grace he grace which gives to me, Lord, I give up to him.

We will now ask brother Jerry Wessel to share with us some thoughts on the bread. Good evening, brethren. You know, the typical Passover given as an ordinance to Israel has many significant features that foreshadow God's beautiful rescue plan for mankind, and in our consideration of the emblem of the bread, we're going to focus on three main points of the ordinance. The lamb, the unleavened bread and the firstborns.

The type with their antitype, the symbols and the pictures. The Apostle Paul informs us in Hebrews 10:1 that the law was A shadow of good things to come, not the reality. Because the sacrificing of animals could never make one actually perfect or remove sin. But the exact direction given to follow the law and its ordinance was to be as a schoolmaster for the purpose of bringing the Israelites to Christ. Galatians 3:24 and in the very next verse Paul tells us, but after that faith has come and we're no longer under a schoolmaster, the realization that Jesus is the Lamb of God in the picture and now the shadow is removed and the antitype of the Lamb Jesus the real remedy for sin and death takes its place.

## 2020 Orlando Memorial Service

For Christ is the end of the law for righteousness to everyone that believeth. Romans 10:4 John the Baptist proclaimed of our Lord, behold the Lamb of God that taketh away the sin of the world. John 1:29 in the type an important point concerning the lamb was that it was to be a male of the first year without blemish. A lamb has no natural defense against an enemy, but entirely relies on the shepherd. This makes the lamb a good type of our Lord Jesus, who did not resist and freely surrendered his rights.

He was oppressed, and he was afflicted, yet he opened not his mouth. He is bought as a lamb to the slaughter, and as a sheep before his shearers is dumb, so he openeth not his mouth. Isaiah 53:7 what could be a better picture to represent our Lord Jesus? For such a high priest became us, who is holy, harmless, undefiled, separate from sinners.

The Passover was to be eaten with unleavened bread. Leaven is a symbol of corruption, error, sin, and the unleavened bread symbolized the putting away of sin. On that night, when our Lord ate the Passover with his disciples, he instituted his memorial. He was setting up for his disciples a new observance.

And Jesus chose two emblems for his followers to use when observing remembrance of his death. The broken bread and the cup containing the fruit of the vine, and as they were eating, Jesus took the cup and blessed it and break it, and took the bread and blessed it and break it, and gave it to the disciples and said, take, eat, this is my body. Matthew 26:26 Jesus made reference to his body having to be broken to be the bread of life for the world.

Early in his ministry, and we've heard the Scriptures read in John 6 and he says, I am that bread of life. Your fathers did eat the man in the wilderness, and they are dead. But he says, the bread that cometh down from heaven, that a man may eat thereof and not die. I am the living bread which came down from heaven. If any man eat of this bread, he shall live forever.

And the bread that I will give is my flesh, which I will give for the life of the world. In order for our Lord to give his life to ransom Adam, he must be broken. He must die. But he had to die in a specific manner. It was a daily dying, suffering an ignominious death.

It could not be a natural means through the condemnation of Adamic death. It would be the death of the cross. Cursed is everyone that hangeth on a tree. Deuteronomy 21:23 and Galatians 3:13. The death of the cross was punishment for the most severe crime committed under the law.

Jesus is the bread of life. The unleavened bread represents his perfect, sinless flesh, his body broken in death. But more than this, he gave up all to become flesh to do the Father's will. It was a freewill offering, and by living the law he was entitled to life. He lived the law perfectly.

He made the choice to follow his Father's plan and give himself freely for the redemption of Adam, and by extension all his progeny. For the Son of man has not come to destroy men's lives, but to save them. Luke 9:56 yes, it was Jesus sacrifice of his human life alone that satisfied justice and gave a ransom, and this is shown in the type where the lamb was cooked whole. It was not cut up, it was roasted with fire, eaten by the Israelites, and anything remaining was to be burned up.

The ransom was complete. In our Lord's sacrifice of his flesh alone he shall see of the travail of his soul, and shall be satisfied by his knowledge. Shall my righteous servant justify many, for he shall bear their iniquities, and therefore will I divide him a portion with the great, and he shall divide the spoil with the strong, because he hath poured out his soul unto death. Isaiah 53:11 12. Another

## 2020 Orlando Memorial Service

important type in the Passover was the firstborns and their obedience to the ordinance.

The spiritual application applied to this group should be important to all those throughout the gospel age and those living now who have made a covenant with the Lord by sacrifice, and have gathered to partake this very evening. Remember, the firstborns were the only ones who were subject to death. Life and death rested in their act of faith and obedience in applying the blood of the Lamb to the doorposts and lintels, remaining under that blood through the night. If they remained under the blood, the angel of death would pass over the house.

As a result of the faithfulness of the firstborn, the entire nation of Israel was released from Pharaoh and Egypt to be brought to the promised land. The firstborn were to have special favor and we are told that they were to be sanctified before the Lord separated for a holy purpose. Jesus desired to eat the passover with his disciples, and the memorial observance was only intended for them. They alone were invited to partake. When the disciples would observe the memorial next they would have the Holy Spirit, the adoption of sonship.

They would be prospective bride members, part of Christ's body, and this would be also for all of them in the future that would be baptized into Christ and his death sanctified for that grand purpose. These were to become known as the Church of the firstborn. Hebrews 12:23, Romans 6:3 and he took the bread and gave thanks and break it and gave it unto them, saying, this is my body which is given for you. This do in remembrance of me. Luke 22:19 Jesus said to do this in remembrance of me, eating and digesting the truth, especially this truth.

Appropriating by faith his righteousness to ourselves. We realize him as both the way and the life, and we thus partake of him and become justified by appropriating his righteousness. We by consecration become associated with him as part of that one broken loaf, food for the world.

His perfection is imputed to us to the praise of the glory of his grace, wherein he hath made us accepted in the beloved. Ephesians 1:6. We must eat the lamb must appropriate Christ and his merit, the value that was in him to ourselves, that we might have life. But it is important that we partake for our justification with a pure heart, clean hands, no leaven of the flesh. We must be purged.

Purge out therefore the old leaven, that ye may be a new lump as ye are unleavened from for even Christ our passover is sacrificed for us. How do we purge out the old leaven in the type? We're told that the Israelites were to eat the lamb whole, but the animal needed to be purged to make it safe to eat. Remember, we're told that the lamb was brought into the house on the 10th day and they were to keep it up until the 14th day. The lamb was given no solid food, only water, and this way all the toxins could be purged from the animal.

And when it was time to kill it and cook it, it would be safe to eat. So likewise we are to purge ourselves by the Holy Spirit we're able to partake of the pure sanctifying waters of truth. The word of God be transformed by the renewing of your mind. Romans 12:2 Study upon and rightly dividing the word of truth. 2nd Timothy 2:15 Therefore let us keep the feast not with old leaven, but with neither with the leaven of malice and wickedness, but the unleavened bread of sincerity and truth.

This way we can partake of a life giving bread worthily.

For as often as you eat this bread and drink this cup, you show the Lord's death till he come, as often as the seasons return, until we shall be fully delivered from death to life in his likeness.

## 2020 Orlando Memorial Service

And of children then heirs, heirs of God, and joint heirs with Christ. If so be that we suffer with him, that we might be also glorified together the breaking or sacrificing of the whole church, to be broken with our Lord, for the blessing of the whole creation, filling up that which is behind of the afflictions of Christ. Colossians 1:24 as Brother Russell states it, we feed on our lamb with some of the bitter herbs of affliction to sharpen our appetite, not merely in this special manner once a year, but day by day, hour by hour, feed upon the Lamb of God by faith realize and appropriate to ourselves his virtues and merits, and to grow in grace and knowledge and love. Reprint 3751 the Church of the Firstborns being sanctified, set aside for this holy purpose because of the assured faithfulness of the Church of the Firstborn, those in covenant relationship with our Lord, all the world represented by Israel and the type will in due time be taken from the bondage of sin and death under Satan, represented by Pharaoh in Egypt, to the promised land, the kingdom wherein dwelleth righteousness and life everlasting. May we by faith for our justification, partake worthily of the bread offered by our Lord, having put off the deeds of the flesh purged by the waters of the sure word of God, determined that we will continue to abide only in Christ, as we seek to perfect in ourselves to do the will of our Heavenly Father, may we be found faithful in our consecration, so that we may take advantage of the privilege of having been invited to share in the glory with our Redeemer, Christ Jesus, who died a ransom for all.

And while there is breath in our bodies, may we proclaim, behold the Lamb of God, that taketh away the sin of the world. May the Lord add his blessing. Now we'll ask Brother Michael Balko to share with us some thoughts on the cup, my dear brethren, recalling again the events that took place in the upper room on that evening when our Lord supped with his 12 disciples, we read in Matthew 26:27 and he took the cup and gave thanks and gave to them, saying, drink ye all of it. The Apostle Paul later writes, as we've had read for us tonight, as recorded in 1st Corinthians 11:23 26 had been provided an understanding from the Lord through the Holy Spirit concerning Jesus institution of the memorial supper. He says that when Jesus invited his disciples to drink of the cup, the fruit of the vine, after the same manner he took the cup, saying, this cup is the new Testament in my blood.

Jesus then said to them, do this in remembrance of me. Paul continues stating that by keeping the memorial ye do show the Lord's death till he comes, and as we trust in the Lord and appreciate his sacrifice, we gladly take up this memorial as he suggested, and we will continue to do so until the church is complete, until the last member of the church is gathered in beyond the Veil as we know, two symbols, the bread and the cup, represent two aspects of the Lord's death which Paul mentions. First, the bread which Jesus said symbolized his body is a fitting representation of the ransom feature of his death as we heard discussed described in remarks on the bread. Also we see that secondly, the cup which Jesus had represented his body, his blood shed for remission of sins, aptly denotes the requirements that Jesus great principle of justice be satisfied and through God the giver of every good and perfect gift.

We are told in the Old Testament that the life of the flesh is in the blood, for it is the blood that maketh an atonement for the soul. Leviticus 17:11. That is to say, since it is the literal blood which supplies life to man's flesh, is of the utmost value to maintain life. Similarly, blood that is shed by means of a righteous life given up in the case of our Lord Jesus also has great value or merit when used for the purpose of making atonement for those to whom it is subsequently imputed. We do realize that Jesus was righteous to the extent of actual perfection, even unto death, and thus the value of his life represented by his blood which was shed, was fully sufficient to satisfy God's justice and to bring atonement to all mankind by means of this imputation in their behalf.

## 2020 Orlando Memorial Service

Paul said, while we were yet sinners, Christ died for us. However, he did not stop there, but continued by saying that those who in faith receive the value of Jesus life imputed on their behalf, are counted as justified by his blood, and saved from wrath which had previously fallen upon all while under Adamic condemnation. Therefore, Paul concludes, we joy in God through our Lord Jesus Christ, by whom we now have received the atonement recorded for us in Romans 5, 8, 11. I'll consider the instructions given to Moses concerning the institution of Israel's Passover in Egypt. In that typical arrangement there are also two primary requirements as to its observance.

First, as we have had explained, the Lamb was selected on the 10th day of the first religious month, and on the 14th day of the month it was to be killed. Exodus 12, verses 3 through 6. Now the second important requirement of the typical Passover observance had to do with the blood of the unblemished Lamb which had been killed. They were to take of the blood and strike it upon the two side posts, and upon the upper doorpost or lintel of the houses in which they dwelt. Exodus 12, verse 7.

How beautifully this pointed toward the shed blood of Jesus and the application on behalf of mankind, as signified by memorial cup offered to the disciples in the upper room on that evening, the last night of our Lord's existence on this earth. This, Paul says, is redemption, that is, in Christ Jesus, whom God has set forth to be a propitiation or satisfaction through faith in his blood. Romans 3, verses 24 through 25. The apostle John adds that Jesus is the propitiation for our sins, and not for ours only, but also for the sins of the whole world. First John during the typical Passover night, both the slaying of the Lamb as well the application of the blood on behalf of those residing in each house had to take place in order to effect the release of the Israelites from Egyptian bondage.

In the antitype Jesus, the perfect corresponding price for Adam had to be slain and it was additionally required that the value of that life represented in his blood be supplied to balance the scale of God's justice, that man's ultimate deliverance might be ensured. Peter's words aptly sum up the matter for as much as ye were not redeemed with corruptible things, but with the precious blood of Christ as a lamb without blemish and without spot first Peter 1:18 and 19 and also I'd like to mention something about the importance of the order, these emblems, and the slaying of the Lamb than the application of blood. It teaches us that only those who are justified from sin by faith in the merit and sacrifice of the Lamb of God and no others are invited to give up their justified humanity and share the afflictions of Christ in the present age, and then the glories which will follow in the middle age into eternity and beyond. What a blessed privilege we have of walking in the Son's footsteps and hearing these precious words now recalling again the words from our Lord in the upper room on that evening with his 12 disciples, and Jesus took the cup and gave thanks and said, take this and divide it amongst yourselves.

This is the cup of the new covenant in my blood which is shed for you. That's Luke 22, verses 17 to 20. Also John 6:55 to 56. Again Jesus tells us that only those who symbolically eat his flesh and drink his blood dwell in him, and he in them. Also Matthew 26:27.

Going back to that, he took the cup and gave thanks and gave it to them, saying, drink ye all of it. But this is my blood of the New Testament, which is shed for many for the remission of sin, and we know he says, I will not drink it anew with you until I drink it with my Father's kingdom, in my Father's kingdom. So he took that cup, instituting a new feature. While all believers might partake of that bread and realize justification through the merit of the sacrifice, only a certain class, as we have mentioned of them, were invited partake of the blood, the cup representing death.

## 2020 Orlando Memorial Service

You have also made a sacrifice unto death, taking up your cross and following the Lord's footsteps and the crushing of the grapes in the cup which held the blood of the grapes, symbolizing the Master's blood, his life poured out, sacrificed, and their lives with him. Therefore, as he tells us, let us keep the feast. It is a cup of sacrifice even unto death, and not only is it the sacrifice of life, but of the laying aside of all that humanity holds dear, the things of this world, the inheritance of this world. We vow to give up his blood, the fruit of the vine, representing his sufferings, but not sufferings that were grievous but joyous, endured willingly on our Lord Jesus, for behalf of all the world of mankind, especially for us, those of the household of faith, gladly laying down his life on our behalf.

And so we should rejoice in these things, including the providences and the wonderful plan of God. Again, he was brought as a lamb to the slaughter, and he opened not his mouth. Isaiah 53, verse 7. Jesus sacrifice made it possible to seal or ratify the new covenant with his own blood through death. Just as Moses ratified the law of covenant, which was a shadow of this with the blood of a bullock and a goat.

And we realize, though, that without the shedding of the blood there can be no remission of sin. Before our Lord Jesus could become mediator, he must seal the new covenant with his own precious blood. When we drink of Christ's cup, we become sharers with him in making the covenant with Israel and through Israel, the world of mankind, a reality in thee and thy seed shall all the families of the earth be blessed. We have to remember, though, that we can add nothing to the ransom price that Jesus paid, but we can have a portion in the sin offering. So, dear brethren, to partake of the cup of the Lord in the present time signifies a share in the sufferings.

But to partake of his cup in the coming age will mean to share in glory and joy, putting on immortality. 1st Corinthians 15:53, 2nd Timothy 2:12 as we read in 1st Corinthians 10:16, the cup of blessing which we bless is indeed our communion or fellowship in the blood, the sufferings of Christ, and also the mingling of our lives with his life, our joining with him, and filling up that which behind the afflictions of Christ. As we have been told, we seek to enter into the very deep meaning of the beautiful symbol and to have it in our hearts through and by the power of God who called us into this marvelous light. It leads us to a greater appreciation of our dear Savior and a greater devotion as his disciples to walk faithfully in his footsteps in Jesus footsteps of self denial, sacrifice, devotion and love. As we are told in Colossians 1:10, that ye may walk worthy the Lord.

So my dear brethren, as we consider Jesus tonight, we should be reminded that we are always to keep our hearts and minds on the fact that what great cost redemption from sin and death was provided by our Lord, and think of the Father's love in giving his only begotten Son as a willing sacrifice and the compassion that our Lord demonstrated and extended an invitation to walk in his footsteps, and also that he wants us to examine ourselves, our motives, our thoughts, that they're pure not only tonight, but every waking moment that we have. So once again, my dear ones, as we go back to Matthew 26:27 we read, and he took the cup and gave thanks and gave it to them, saying, drink ye all of it. May the Lord add His blessing.

Let us continue our service this evening by singing hymn number 190. The precious blood slain could give the guilty conscience peace or wash away the stain.

But Christ the heavenly lamb takes all our sins away.

A sacrifice of noble name and richer blood than vain.

## 2020 Orlando Memorial Service

My soul looks back to see me the burden he did bear while pouring out his life for me and sees the ransom there.

We will now ask brother Rick to offer a prayer on the bread.

Our most gracious and most loving heavenly Father, hallowed be your most holy and precious name.

We thank thee Father for this time that we have to gather together as we are brethren the world over to remember our dear Lord in His memorial.

We thank thee, dear Lord, for His perfect gift, the perfect gift that he gave for his for the whole world of mankind that he would be able to live up perfectly and to do your will. We ask dear Heavenly Father to thank you, and we thank you for all the the many examples that he gave for us. Laying down his life willingly so that all of mankind could come back into harmony with Thee and the kingdom. We thank Thee for all his perfect ways of life for who is holy, harmless and separate from sinners.

And was exactly that the perfect example for all of us to follow.

He was indeed the bread of life from heaven.

And we do thank you, dear Lord, for the wonderful words of truth he spoke to to us and for being that living bread of life from heaven.

We thank you for thank him for opening up a way for us to follow in his footsteps.

And we want to remember at this time his memorial and his life of his sacrifice.

So we do partake of this bread, this broken bread representing his broken body for us and to do what he asked of us to do, to take eat this was his body and to do this in remembrance of Him. We thank you dear Lord, for our dear Lord Redeemer. In his precious name we ask this. Amen.

We read in, we read in Luke the 22nd chapter in verse 19, when he had taken some bread and given thanks, he broke it and gave it to them, saying this is My body which is given for you. Do this in remembrance of me. We now invite our listeners to partake of the bread.

And I ask Brother Stephen Yeik to offer a prayer on the cup.

Our loving Heavenly Father who art in Heaven, hallowed be Thy name. Dear Father, once again this evening we come to Thy presence to give Thee thanks at this time for this emblem of the cup, the fruit of the vine which represents, as we have had pointed out to us, in which Thy dear Son pointed out to us represents his blood that shed blood given up that we and the entire world of mankind eventually might have life.

We thank thee, dear Father, for this blood. For we know that it is only through that shed blood that we can come unto Thee and call thee Father and have a relationship with Thee. We thank thee for the privilege, as was the case with the Israelites, that they sprinkled that blood on the doorposts and the lintels of their houses, and how privileged we are to have that blood of sprinkling upon our hearts that we might dwell under the robe and under the shelter of Thy Savior's righteousness during this Passover night, this night of sin and suffering and death. We look forward to the time,

## 2020 Orlando Memorial Service

dear Father, when this aspect of Thy plan will be complete, and when, if faithful, we, as the firstborn will be delivered, and then the whole world will be delivered from their bondage to sin and death, and their bondage to Satan.

We look forward to this time, dear Father, and look forward to the establishment of that new covenant which Jesus said. This was shown in this emblem of the cup. Help us, dear Father, each day to dwell under that protective covering of Thy dear Son's righteousness of his blood, that we might develop, that we might grow, that we might mature in his example and in God likeness and Christ likeness.

Help us to do this each day, not just this evening of the year or this season of the year, but every day of our consecrated walk, and so now, dear Father, we ask thee again to bless this emblem of the cup, that it might not only show the death and the suffering of our Lord and our share with him, but also that we might look forward to the cup of joy beyond the veil. For we ask this in Jesus Most precious name. Amen.

We read in Matthew the 26th chapter, verses 27 and 28, and when Jesus had taken the cup and given thanks, he gave it to them, saying, drink from it, all of you. For this is my blood of the covenant which is poured out for many for the forgiveness of sins. We now invite our listeners to partake of of the cup.

SA we read from Matthew 26, verse 30. After singing a hymn, they went out to the Mount of Olives. Let us close our memorial service this evening by the singing of hymn number two. Remember me Thy gracious word in me Humility this will I do My dying Lord, I will remain thy body broken for my sake. My bread from heaven shall be thy taste of mantle cup I taste and thus remember thee, when to the cross I turn mine eyes and rest on Calvary.

O my Lamb of God, my sacrifice I must remember thee.

Remember thee and all thy pains and all thy love to me.

Yea While the wrath of hopes remains I will remember thee Then all night race I'll know the song and in thy likeness be when thou hast in Thy kingdom come and do.

This concludes our memorial service. We want to thank you for joining us this evening. May the Lord bless your continued meditation on the sacrifice of our Lord and Savior, Christ Jesus, on his faithfulness, even unto the death of a cross and his resurrection. The third day to the Father's right hand. We thank you for coming.