

2021 Orlando Memorial Service

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Good evening, brethren.

Let's open our service tonight by singing together hymn number 326, when I view the Cross.

When I used the crew my loving Savior died All the danger, pain and loss born to save his future
bright O what language goodness grasp O what ministries can show all my heart see faithfulness
wishing my heart do how could earth in earthly drops find a satisfaction now sweeter form to shed
the cross and we lean its weight to be for communion Sweet I find in my strength I know way with his
love and health so kind all my love Thy far to the future joy all my longing O satisfied and for this
world mean unord I will not transform in quiet O the joy of that last when in glory Christ I meet
Raised by Him to queenly fall in his righteousness Come clean.

I would like to ask our brother Rick Sconiers if he would open this service in prayer.

Our most gracious and loving heavenly Father, hallowed be your holy and precious name, your
loving Heavenly Father, come before Thy thanking Thee for the precious and wonderful gift that
Thou hast given to us, Thy dear beloved Son, who paid the price, the corresponding price, ransom
price, so that all that mankind can be able to be able to come back in the kingdom, to give that
opportunity of being able to walk up that highway of holiness, to be able to come back into harmony
Thee what was lost in the Garden of Eden.

Dear Heavenly Father, we come before Thee at this time and this solemn occasion, remembering
what all that our dear Lord suffered, all that he went through willingly and voluntarily giving up his
life, his perfect life, to fulfill your will and to be able to fulfill your plans and purposes, to redeem
mankind from sin and death, love you have for your creation and the love that he demonstrated by
giving up his perfect life, his holy, harmless, undefiled life.

We are so thankful to be able to be given this opportunity, this invitation to be able to participate in
this occasion into doing what he asked all of his footstep followers to do, which was to remember
him and to do this in remembrance of Him.

We ask Thou be with the brethren world over who are all striving to do your will as well as being
gathered tonight as we have, and we are so thankful that we have this common union, dissipation
and to be able to partake of this simple feast and to do what he asked us to do. We ask that Thou
continue to help us, to guide us, to help us, to walk in his footsteps closer and more each and every
day, and to be able to do and to have his character likeness in our lives so that we can be like him,
the way that he exemplified his life in his loving character. We ask you be with our dear brother
Larry as he directs us in this special meeting, this precious meeting where we do ask all these
things in your Son's most precious name. Amen.

Nearly 2,000 years ago, our precious Lord Jesus assembled his apostles in the upper room to
establish a memorial of his death in what we sometimes call the Last Supper. Jesus heart must
have been heavy with thoughts of leaving his apostles after walking with them for the past three
and a half years, building a special bond and instructing their hearts with words and actions that
would forever be imprinted in their hearts. His heart was heavy with the sorrow of one that had
betrayed him already in his heart, Judas. After walking and talking and sleeping near him for those
three and a half years as a friend, Jesus was thinking about what would happen to the other 11

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especially and how they would hold up in the days ahead. He was thinking of how sorrowful his dear Peter would be when he realized his own weakness in denying our Lord out of fear after the cock would crow that third time.

Truly the Spirit is willing, but the flesh is weak.

How Peter's shame would keep him humble throughout his ministry, even to death. Jesus thoughts were also heavy with the realization of the manner he would have to die by the Roman form of crucifixion, but worse, die as a malefactor and as a blasphemer against His Heavenly Father. Cursed is he who hangeth on a tree. This was the very opposite of everything that he'd ever stood for and preached in his ministry. He mainly wanted to glorify his Father's name, but never wanted to bring any shame to the Father.

Truly, Jesus was acquainted with grief. Surely he hath carried our sorrows. Jesus was concerned about his poor mother also. He loved her so, and she had borne much grief herself from the time the angel said, and a sword shall pierce your soul. The cross would be like a sword stuck in the ground, and to watch her beloved son die for six long hours would pierce her very soul.

Our dear Master was lifted up, though with the loving demonstration of another Mary, who only wanted to be near him and wash his precious feet with her long hair, anointing him with a precious fragrant oil she had saved crushed from the petals of flowers. Jesus heart was so touched to see the woman's adoration and appreciation. He was so appreciative that this expression of love from this woman had honored him in such a manner. We don't have opportunity to wash Jesus feet. But we can wash the feet of our brethren who are part of him.

Our precious Savior was sorting his thoughts and memory carefully, as he'd always done, to reflect on the scriptural direction. One born under the law to comply with the type of the Passover and then subsequently to establish the memorial of the type. Because he was the atypical lamb that would be slain and his righteous blood would be shed. To take what there was from the Passover and transition the unleavened bread and the fruit of the vine to make emblems that would represent his body and his blood to his disciples in a manner never done before. Yet such emblems would be used and memorialized for the next 2000 years with his consecrated disciples.

Disciples of Jesus. Just like all of us, brethren, with our body members who went before us and with those who are amongst us here tonight and indeed all over the world.

After our scripture reading by our beloved brother Michael and our hymn, we'll hear more about the significance of these special emblems from our dear brothers Steve and brother Ernie. Their special significance for us this evening, and now we'd like to ask our brother Michael to read the selected scriptures that were given to him. Brother Michael.

Dear brethren, I will be reading from the King James Version, Exodus 12, verses 1 through 14, and the Lord spake unto Moses and Aaron in the land of Egypt, saying, this month shall be unto you the beginning of months. It shall be the first month of the year to you. Speak ye all. Unto all the congregation of Israel, saying, in the 10th day of this month they shall take to them every man a lamb according to the house of their fathers, and a lamb for an house.

And if the household be too little for the lamb, Let him and his neighbor next unto his house take it according to the number of the souls. Every man according to his eating shall make your count. For the lamb, your lamb shall be without blemish a male of the first year. Ye shall take it out from the

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sheep or from the goats, and ye shall keep it up until the 14th day of the same month, and the whole assembly of the congregation of Israel shall kill it in the evening.

And they shall take of the blood and strike it upon the two side posts and upon the upper door posts of the houses wherein they shall eat it, and they shall eat the flesh in that night. Roast with fire and unleavened bread and with bitter herbs they shall eat it. Eat not of it raw, nor sodden at all with water, but roast with fire his head, with his legs, and with the pertinence thereof, and ye shall let nothing of it remain until the morning.

And that which remaineth of it until the morning, ye shall burn with fire, and thus shall ye eat it with your loins girded, your shoes on your feet, and your staff in your hand, and ye shall eat it in haste. It is the Lord's Passover. For I will pass through the land of Egypt this night, and I will smite all the firstborn in the land of Egypt, both man and beast, and against all the gods of Egypt will execute judgment.

I am the Lord, and a blood shall be to you for a token upon the houses where ye are, and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you when I smite the land of Egypt, and this day shall be unto you for a memorial, and ye shall keep it a feast to the Lord throughout your generations.

Ye shall keep it a feast by an ordinance forever continuing with 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.

Continuing in John 6, verses 47 to 58 Verily, verily, I say unto you, he that believeth on me hath everlasting life. I am that bread of life. Your fathers that eat man 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. Whoso eateth my flesh and drinketh my blood hath eternal life and and I will raise him up in the last day.

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 has 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 of the LORD that which also I delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread and when he had given thanks, he brake it, and said, Take, eat. This is my body which is broken for you this too in remembrance of me and after the same manner he also took the cup and when he had supped, saying, this is the cup of the new Testament in my blood.

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This do ye, as often ye drink it in remembrance of me. For as often as ye drink this bread, eat this bread, and drink this cup ye do show the lord's death until he come. Wherefore whosoever shall eat this bread, and drink this cup of the Lord unworthily shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup.

Isaiah 53, 3:12 his despised and rejected of men a man of sorrows, and acquainted with grief and we hid, as it were our faces from him. He was despised, and we esteemed him not surely he hath borne our griefs, and carried our sorrows yet we did esteem him stricken, smitten of God, and afflicted but he was wounded for our transgressions he was bruised for our iniquities, the chastisement of our peace was upon him and with his stripes we are healed all. We, like sheep, have gone astray we have turned every one to his own way, and the Lord hath laid on him iniquity of us all. He was oppressed, he was afflicted, yet he opened not his mouth he is brought as a lamb to the slaughter, and as a sheep before his shearers is dumb so he opened not his mouth he was taken from prison and from judgment, and who shall declare his generation? For he was cut off out of the land of living for the transgression of my people was he stricken and he made his grave with the wicked and with the rich in his death, because he had done no violence neither was there any deceit in his mouth, yet it pleased the Lord, to bruise him he hath put him to grief.

When thou shalt make his soul an offering for sin, he shall see his seed he shall prolong his days, and the pleasures of the Lord shall prosper in his hand he shall see the travail of souls, and he shall be satisfied by his knowledge. Shall my righteous servant justify many he shall bear their iniquities. Therefore will I divide him a portion with the great he shall divide the spoil with the strong, because he hath poured out his soul unto death and he was numbered with the transgressors, and he bare the sins of many, and made intercession with the transgressors. Our closing verse 1st Corinthians 5, 7 purge out therefore the old leaven, that ye may be a new lump as ye are unleavened For Christ Our Passover is sacrificed for us.

Now we'd like to join together in singing hymn number 122, hymn number 122SA and now we'll have some remarks on the bread by our brother Stephen Yaich. Brother Steve When Jesus instituted the memorial of his death with his disciples in the upper room, he said concerning the emblem of the bread as recorded in Matthew 26:26 Take, eat, this is my body. Now earlier in his ministry he hinted as to the meaning of this statement, and we quote From John chapter 6, verses 33 and 51, where Jesus said, the bread of God is he which cometh down from heaven and giveth life unto the world. I am the living bread which came down from heaven. The bread that I will give is my flesh, which I will give for the life of the world.

Now in this passage Jesus makes three critical points. First, he identifies himself as the bread of God or the living bread. Second, he says that the bread represents his flesh or his body and three, he states that he will give his flesh his earthly body for the life of the world. So then, when instituting the memorial of his death and saying, take, eat, this is my body, Jesus was inviting his disciples and us to partake of the benefits represented in the flesh that he would soon give for the life of the world. In the words quoted from John the sixth chapter, Jesus was speaking in advance of the ransom to be provided by the death of his flesh, his body, which would in due time provide life for Father Adam and hence for the entire world.

This was to be a ransom for all. As Paul said in 1st Timothy 2, 5, 6, the apostle John, when writing his gospel, said, as recorded in John 1:14, the word was made flesh and dwelt among us. In his epistle 1 John 4:2, he also declares, every spirit that confesseth that Jesus Christ is come in the flesh is of God. Now, to provide a ransom for Adam and his race, it was necessary that the redeemer be a man, that he be made flesh. But not only that, he must be a perfect man.

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A fully corresponding price for Adam before he sinned, Jesus, who was holy, harmless, undefiled, and separate from sinners, was the only human being, the only one of flesh and blood, who met these qualifications as a perfect man. Jesus was not condemned to death as was the rest of the race. However, in order to provide the ransom price, he voluntarily gave up his perfect human life, his flesh, his earthly body, literally, in order that the hope of a restoration of life might be given to Adam and for the life of the entire world.

In God's plan, however, there was to be an intermediate work before the benefits of the ransom would be available for the world in general. Both Paul and Peter speak of this aspect of God's plan. In Colossians, chapter 1, verses 21 and 22, we read these words of Paul. You, he says, you that were sometime alienated and enemies in your mind by wicked works. Yet now he hath reconciled in the body of his flesh through death, to present you holy and unblameable, unreprouvable in his sight.

And in First Peter, chapter 2, verse 24, the apostle Peter states similarly concerning Jesus, who his own self bare our sins in his own body, that we, being dead to sins, should live unto righteousness. Dear brethren, these words are spoken to us when we partake of the emblem of the bread, as we will do this evening. We are acknowledging by way of remembrance the fact that in advance of the world, we have been given the great privilege of partaking of the benefits of Jesus redemptive sacrifice. Thus we are able to offer ourselves in consecration to God and to stand before him, as Paul says, unblamable and unreprouvable in his sight, and by remaining in this blessed position under the blood, and being begotten by God's Holy Spirit for the development of the new creature, we have the hope of sharing with Jesus in the administering of the benefits of his redemptive offering in the kingdom, and of assisting in the blessing and the uplifting of all mankind.

And so the understanding of these things are all a part of our remembrance of Jesus as the bread which we will partake of. Now there's another important point connected to the bread as represented in Jesus. Bread, we know, is food isn't it when Paul counted Jesus or recounted Jesus institution of the memorial, in First Corinthians 11:24, he noted the words of the Master that the bread represented his body. But then Paul added, which is broken for you. Now, in olden times, when bread was served at a meal, it wasn't sliced as it is today.

It was in a loaf. The host would break off pieces of the loaf and give it to his guests to eat. This points out that the bread served at a meal was not just to look at, nor merely to admire as a decorative item on the table. No, it was broken in pieces. It was distributed for the purpose of eating.

It was food, nourishment, sustenance in a very literal way. Now, going back to the Book of John, in chapter six, we want to paraphrase a few of the verses in which Jesus spoke of our eating of his flesh, this bread or food, as spiritual nourishment and sustenance. Notice what he says, and again, we're paraphrasing. Let us not labor for food that perishes, but food which endures to everlasting life.

My Father gives you true bread from heaven, and this bread is he who comes down from heaven. I am the bread of life. If you come to me, you will never hunger. If you eat of this bread, you will live forever, and except you eat of this bread, this flesh of the Son of Man, you will have no life in you.

If you eat of my flesh, you have eternal life. My flesh is meat or food. Indeed, if you eat my flesh, you dwell in me, and I in you. If you eat me, you also shall live by me. This is the bread which came down from heaven, not as your fathers ate manna, but he that eateth of this bread shall live forever.

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Now, to impress upon his disciples that he was not speaking of literally eating his flesh, Jesus clarifies the matter in verse 63. Again, paraphrasing, he says, it is the Spirit that gives life. The eating of my flesh would not profit anything. The sayings, the words that I speak unto you, they are spirit. They give life.

Yes, it is the words of Jesus, his teachings, the record of his life, his example, his attitude, his character, everything which proceeded from his perfect flesh. That bread of life is the food, the bread broken for us to eat and to be spiritually nourished thereby. When we pray, give us this day our daily bread. This is part of what we're praying for, of our daily need to partake of spiritual food that we find in the life, in the example of our Lord. Symbolically speaking, he is the carcass, so to speak, the one upon whom we, as the eagles, gather together to feast upon.

Luke 17:37, and so, dear brethren, as we partake of this bread tonight, let us remember first, that perfect human life which Jesus gave up in order that we now and the entire world later might live, and second, let us remember this spiritual food, the bread broken for our nourishment, which we are to partake of daily, of his words, teachings, life and example. Taking this all together, this beautiful remembrance provides a blessed basis for our fellowship in the body of Christ, as the Apostle Paul spoke of in First Corinthians 10:17 from the dialogue. Because there is one loaf, we, the many are one body, for we all partake of that one loaf.

And finally, from First Corinthians 5, 7 and 8, we read, Christ, our Passover is sacrificed for us. Therefore let us keep the feast not with old leaven, not with the leaven of sin, malice or wickedness, but with the unleavened bread of sincerity and truth. May this represent our feasting upon the bread of life, not just this night, but each day of our Christian walk, even unto death. Amen.

Thank you, brother Stephen, for those beautiful reflections on the import and significance of the bread, and I would like to ask our dear brother Ernie Kinsley to share some remarks and thoughts on the cup. Brother Ernie on the last night of our Lord's earthly life, while in the upper room, Jesus instituted a memorial, Matthew 26, beginning with verse 26, and while they were eating, Jesus took some bread, and after blessing, he broke it and gave it to the disciples and said, take, eat, this is my body, and when he had taken a cup and given thanks, he gave it to them, saying, drink from it, all of you, for this is the blood of the covenant which is poured out for many for forgiveness of sins.

Jesus told us that the bread in the cup represented him. The bread represented his body, as brother Steve brought to our attention, broken for us, and the cup represented his blood poured out for the forgiveness of sins, and when we celebrate our Lord's memorial, we are remembering his great sacrifice and the benefits that his death has provided us. Our Lord's great sacrifice was pictured years earlier in the killing of the Passover lamb.

The lamb's blood sprinkled on the doorposts and lintels of the Jewish homes protected the firstborn of Israel that night from the last plague on the Egyptians. The death of the firstborn Apostle Paul tells us that the Passover lamb represented our Lord Jesus, for He writes in First Corinthians 5:7 For Christ, our Passover lamb has been sacrificed for us. In Leviticus 17 we're told that the blood represents life. Therefore the blood of that unblemished Passover lamb represented the life, the perfect man, Christ Jesus, given as a ransom for Father Adam. Jesus was, as John the Baptist said, the Lamb of God which taketh away the sin of the world.

Our Lord established the memorial to replace the Passover celebration and to help us remember directly his great sacrifice and the benefits we receive from it. Matthew 26:27 from the dialogue

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Then, taking a cup and giving thanks, he gave it to them, saying, drink all of you out of it. The memorial cup pictures the merit of Christ's sacrifice and the justification we receive from that sacrifice when we accept Jesus as our Redeemer. Apostle Peter tells us about this in First Peter 1:18 and 19, where he writes, you are not redeemed with perishable things like silver and gold, from your futile way of life inherited from your forefathers, but with precious blood as of a lamb, unblemished and spotless. The blood of Christ.

We who were formerly aliens and strangers and without God, have been brought near to God through the blood of Christ. Ephesians 2:13 how is this possible? The blood of Jesus cleanses us from all sin, both Adamic sin and our own weaknesses. It justifies our perfect flesh in God's sight so that our sacrifice can be acceptable to God. As Paul writes in Romans 12:1 it is by the mercies of God that Jesus blood has been provided for our justification.

Jesus blood makes our sacrifice a living, a holy sacrifice acceptable to God. That is why the Apostle Paul wrote in Hebrews 9:14 the blood of Christ purges our conscience from dead works to serve the living God. Apostle Paul comments on this in the fifth chapter of Romans, beginning with verse one, where he says, having been justified by faith, we have peace with God through our Lord Jesus Christ, because we have been justified by his blood. While we were yet enemies, we were reconciled to God through the death of his son. The blood of Jesus as pictured in the memorial cup has been sprinkled upon our hearts, cleansing us from an evil conscience so that we might serve God.

This cleansing has enabled us to come into a relationship with God as spiritual sons. The blood of Christ is responsible for us becoming a member of the body of Christ. We are all one body because we partake of the benefits pictured in the memorial bread and cup. The body and blood of our Lord Jesus. 10:16 17 as the apostle Paul writes, Therefore, brethren, since we have confidence to enter into the holy place or heaven itself by the blood of Jesus, let us draw near with a sincere heart in full assurance of faith.

That was Hebrews 10, verses 19 and 22. These verses all talk about the justification we receive at the beginning of our Christian walk through our faith in the sacrifice in the blood of Jesus. You know, this justification is also pictured by the psalmist statement in 116th Psalm in verse 13, I will take the cup of salvation and call upon the name of the Lord. Now drinking the memorial cup really illustrates the same thing. It pictures how by faith we appropriate the merit of Christ's sacrifice unto ourselves.

Beginning at a consecration and we come into Christ. But the cleansing and justification process we receive from the blood of Christ and pictured in the memorial cup does not end at consecration. We remember that during the Passover, the firstborn of Israel had to remain under the blood the entire evening. If they went out of the house before morning, they would have died, and the same principle applies to us.

We too must remain under the blood or merit of Christ's sacrifice. If we lose our faith in the blood of Jesus, there is no more sacrifice for sins. Our faith in and remaining under the shed blood of Jesus must continue all during our Christian life, and we must continue to use the blood of Jesus to cleanse us from all sin during our Christian walk. That's what the Apostle John wrote in First John 1:7, where he says that the blood of Jesus his Son, cleanses us from all sin.

He adds later in his Epistle chapter two, beginning with verse one, he says, my little children, I am writing these things to you so that you may not sin, and if anyone sins, we have an advocate with

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the Father, Jesus Christ the righteous, and He Himself is the propitiation or satisfaction for our sins, and not for ours only, but also for those of the world. Our Heavenly Father understands that our new creature dwells in this imperfect flesh. That is why the provision of Jesus as our advocate has been established.

We must continually use the merit of Christ's sacrifice to cleanse us from sin when we fail to do the Father's will perfectly. If we do not use the blood of Christ to cleanse ourselves from the defilements of the flesh and world, then we will become like many of the brethren in the church of Sardis whose garments became soiled. They lost the opportunity to be glorified together with our Lord as a member of his bride, because they did not use the blood of Christ to keep their robe of righteousness so precious and given to them by their Lord and Master. Clean we must use the blood of Christ to continually cleanse ourselves from all weaknesses of the flesh and Spirit. 2nd Corinthians 7:1.

It is the only way to become a member of the glorified church, having no spot or wrinkle or any such thing, but be holy and blameless before God. Ephesians 5:27 in conclusion, to be faithful to our covenant of sacrifice, we must partake of the benefits provided by our Lord's sacrifice. Let us examine ourselves continually to make sure we are partaking of both the bread and the cup, appropriating the benefits of our Lord's sacrifice which they represent to ourselves. May our faith in the blood of Jesus remain strong, and let us continue to remain under the blood that justifies us and use the merit of Jesus sacrifice to cleanse us from all sin. If we do this, then we will become part of the overcomers as described in Revelation the 12th chapter and verse 11.

Now they conquered him or Satan through the blood of the Lamb and through the word to which they bore witness. Amen. Thank you, brother Ernie, for those lovely thoughts on the import of the cup, and now we'd like to ask for you to join in singing hymn number 28, all to Thee.

Christ gave his life for me his precious blood he shed that I might ransomed be and quicken from thy death he he gave he gave his life for me how grateful I should be he gave he gave his life for me how grateful I should be his all that much for me more than I I now can know a bit Just take I knee and drink the cup of love he bore he bore and all for me was all I born for thee he bore me for the what have I borne for thee he now has brought to me from his home above salvation full and free by dawn and on and now he brings he brings rich gifts to me My life above your knee he brings he brings rich gifts to me More like Him all your and now we'd like to call upon our brother Bob Goodman to ask a prayer on the bread. Brother Bob Our kind and loving heavenly Father, once again we come to Thy throne of grace with thankful and humble hearts, and dear Father, especially at this time, as we think about our Lord's sacrifice, His willing sacrifice on the cross and his daily breaking of his body on behalf of all of his footstep followers. We are indeed humbled in thy sight, dear Father. We especially desire to emulate our Lord and Master, Jesus Christ in our walk and that we might have unleavened bread in our example and in our experience.

And now, dear Father, we would ask that we especially focus and concentrate on our Lord's sacrifice throughout his life on behalf of the whole world of mankind. Dear Father, we ask thy continued watch, care and guidance, and we ask that thy continue to be with us during this evening of meditation. For we ask these things in Jesus dear name. Amen.

And I would like to have a scripture reading by our brother Andy Thompson on Luke 22:19. Brother Andy Luke 22:19, 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.

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And now, brethren, each in your own place, in your own area of the country or world, wherever you may be united together, we ask that you partake of the bread that has been provided your homes at this time, and we'll have a few minutes of meditation as you break that bread sa and now, dear brother, we'd like to ask our brother Jerry Wessel if he would ask a prayer on behalf of the cup. Brother Jerry Dear heavenly Father, we humbly come to thee at this time. We thank you for the privilege to be separated from the world and its cares, to be with those of like precious face celebrating this simple memorial that we can remember as requested by our Lord so long ago that we do this in remembrance of him and the privilege that we have that he specifically wanted those who had covenanted with him by sacrifice to participate in this, and now, as a simple emblem of the cup representing the shed blood of our dear Lord, his sacrifice, that now we might also partake of it, knowing that it is not offered any other time.

But now in this gospel age, and only to those that have made that covenant by sacrifice, May we remain under the blood and understand that we are given that additional privilege to be sacrificed and be part of our Lord, sacrificing and filling up that which is behind of the sufferings of Christ. Now, dear Lord, each head that's bowed, we've all prepared that we might partake worthily. May I honor you in word and thought and deed. We might be fitted for that service. Above that we put down this old man putting down the deeds of the flesh to be ready for that spiritual birth, to be part of bringing us, throwing creation back into one with me.

Now, Father, we turn our minds to our dear Lord and Savior, who is the only one who could do this, the only perfect human being that was offered to him, that he believed in thy plan. So Fully offered himself. May we now partake of this emblem, appropriating it for our justification, and we ask it all in Jesus dear name. Amen.

Thank you, Brother Jerry. Now we'd like to have our brother Adam Goodman, if you would please read for us the scripture from Matthew 26:27 to 28. Brother Adam then he took the cup, gave thanks and offered it to them, saying, drink from it, all of you. This is my blood of the covenant which is poured out for many for the forgiveness of sins.

Thank you, and brother, now each in your own place, wherever you may be, let's join together in drinking of this cup.

SA Matthew 26:23, 26:30.

And when they had sung an hymn, they went out into the Mount of Olives. Let's close our service, brethren, by joining together in that beautiful hymn about our master. Hymn number 168. What a savior, man of sorrow what a name for the Son of God who came ruined sinners to reclaim. Hallelujah.

What a Savior Saviour Bearing shame and scoffing rude in my place Condemned he stood Sealed my pardon with his blood Hallelujah. What a saviour Guilty, violent, helpless we slaughter Slam of God was he Full atonement can it be Hallelujah. What a Saviour Lifted up was he to die it is finished was his cry now in heaven exalted high Hallelujah. What a Savior when he comes Our glorious King all his ransomed home to bring the then anew this song we'll sing Hallelujah. What a savior.

Brethren, that's the end of our service this evening, and may the Lord richly bless your meditations for the remainder of the evening and tomorrow, Lord bless you. Good night.