

2023 Orlando Memorial Service

This transcript was generated automatically. Its accuracy may vary.

Welcome, brethren. Welcome to the memorial service for 2023. We will open our service with the opening of hymn number 28. All to Thee will sing all verses.

Ram.

Brother Larry will now address us with prayer. Brother Larry, let us pray.

Our most kind and loving heavenly Father. We are drawn to Thee this evening through the name of Jesus Christ, our Lord and Savior. We're so thankful for that unspeakable gift, that precious gift that died at Calvary for us to give life not only to us, but to the whole world of mankind through that monumental ransom sacrifice.

Father, we're so grateful for that precious blood that was shed on our behalf. The incredible virtue and all the merits that come from that. As far as the benefits and blessings to all of mankind. We're so thankful for this vision, for this hope, for this wonderful plan of the ages that we can draw upon to see more of the scope of Thy divine love expressed through Thy only begotten Son. We pray a special blessing upon this assembly this evening, this very solemn assembly, to primarily remember that one solitary life.

To remember the great sacrifice that was given on our behalf. We pray not only, Father, for these that are here, especially the consecrated, but for those that are with us on a zoom connection or our brethren the world over, that you would be with all of us as a body this evening, sharing in this cup and partaking of this bread. We pray that our eyes might be opened more and more to see the incredible invitation that we've been given to sweep out the leaven of our hearts and become more sanctified by the truth. Be more pleasing to Thee as we strive to follow the commandments of our Master and be drawn closer to Thee thereby. We pray, Father, a blessing upon he who is to lead this meeting this night.

Bless his words. May they be edifying to us in remembrance of these emblems that we'll be partaking of. Bless not only Brother J, but the others who follow, that we might be brought together in the union of the body. The participation, Father, of what we've been given through Thy love and through that of your Son. Guide and direct us now, this evening that we might not only remember him, but appreciate the privileges that we have through Him.

And the opportunity also to be planted in the likeness of his death. That we might be raised in the likeness of his resurrection. If faithful unto death. We thank Thee and praise Thee with all of our hearts, mind, soul and strength. In the holy name of Jesus Christ, our Savior.

Amen.

Brethren, we gather tonight to remember our Lord Jesus. Death and his sacrifice is a ransom for all. Nearly 2,000 years ago, Jesus met with the apostles in the upper room for what we know as the Last Supper. Knowing the time of his death was before him, Jesus set up a new symbol for his disciples. Jesus invited his followers to partake of the bread, a symbol of his body, and the cup with the fruit of the vine, a symbol of his blood.

We have before us tonight those emblems. Unleavened bread and a cup with the fruit of the vine. We invite all who have faith in the blood of Jesus and who have consecrated their life unto the Lord

2023 Orlando Memorial Service

and his service, even unto death, to partake of these emblems. By partaking of these emblems and remembering his death, we are fulfilling what Jesus asked of us when he said, do this in remembrance of me.

Tonight we will have the opportunity to reflect on this somber and momentous event by listening to Scripture readings and remarks on the bread and the cup, joining together in prayer and raising our voices in praise through hymns. The Scriptures admonish us to examine ourselves before we partake of the bread and the cup that we may participate in a worthy manner. We pray that our thoughts, words and actions tonight please and honor the heavenly Father and the gift of his Son Jesus as our Savior. We'll now ask brother Steven Yaich to come forward and read a selection of scriptures.

Our first set of scriptures is taken from Exodus, the 12th chapter, 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 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, 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 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 between the two evenings, and they shall take of the blood and strike it on the two side posts and on 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 will smite all the firstborn in the land of Egypt, both man and beast, and against all the gods of Egypt, I will execute judgment. I am the Lord, and the 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.

Now we turn to the Gospel of John the sixth chapter, beginning with verse 32.

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, and going down to verse 47, 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

2023 Orlando Memorial Service

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 I will raise him up at 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 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, and then going down to verse 63, where Jesus explains that he's not speaking of his literal flesh or blood, he says, it is the Spirit that quickeneth the flesh profiteth nothing. The words that I speak unto you, they are spirit and they are life, and finally, some verses from First Corinthians, the 11th chapter, beginning with verse 23.

For I have 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 for you. This do in remembrance of me. After the same manner also he took the cup when he had supped, saying, this cup is the new testament in my blood.

This do ye as oft as ye drink it in remembrance of me. For as often as ye eat this bread and drink this cup, ye do show the Lord's death till 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.

We will now continue our service with hymn number 190, the Precious Blood, and we'll sing all three verses, hymn 190, the Precious Blood, all three verses.

My Soul.

We will now ask brother Jerry Wessel to come forward and give remarks on the bread. Brother Jerry, you know the typical Passover is given as an ordinance to Israel has many significant features that foreshadow God's beautiful rescue plan for all mankind. 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 and their antitypes, 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 in following the law and its ordinances was to be as a schoolmaster for the purpose of bringing the Israelites to Christ. Galatians 3:24 and then in verse 25 Paul says, But after that faith has come, 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.

2023 Orlando Memorial Service

For Christ is the end of the law for righteousness to everyone that believeth. Romans 10:4 John the Baptist proclaimed to the Lord, behold the Lamb of God that taketh away the sins of the world. John 1:29 and the type an important point concerning the lamb was that it was to be a male of the first year and without blemish. The lamb has no natural defenses against an enemy, but entirely relies on the shepherd, and 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's brought as a lamb to the slaughter, and as a sheep before his shearers is dumb, so he opened not his mouth. Isaiah 53:7 and 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. Hebrews 7:26 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 the disciples, he instituted his memorial, and he was setting out for his disciples a new observance. Jesus chose two emblems to be used when observing the remembrance of his death.

The bread and the cup containing the fruit of the vine, and as they were eating, Jesus took the bread and he blessed it and he brake it, and he gave it to the disciples, and he said, take, eat, this is my body. Matthew 26:26 earlier in his ministry, Jesus made reference to his body. It had to be broken to be the bread of life for the world.

And those verses were just read in John 6. But we're going to read verse 51 again. I am the living bread which came down from heaven. If any man eat of that bread, he shall live forever, and the bread that I will give him is my flesh, which I will give for the life of 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. A daily dying, suffering an ignominious death. It could not be of natural means through the condemnation of Adamic sin.

It would be the death of the cross. Cursed is everyone that hangeth on a tree. Deuteronomy 21:23 Galatians 3:13 the death of the cross was punishment for the most severe crimes committed under the law in those days. Jesus is the bread of life. The unleavened bread represents his perfection, 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 free will offering, and by living the law he was entitled to life. He made the choice to follow his Father's plan and give himself freely for the redemption of Adam and by extension all of his progeny. For the Son of man has not come to destroy men's lives, but to save them.

Yes, it was Jesus sacrifice of his human life alone that satisfied justice and gave a ransom. 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 is complete, and our Lord's sacrifice of his flesh alone he shall see of the travail of his soul, and he shall be satisfied by his knowledge.

Shall my righteous servant justify many, for he shall bear their iniquities. Therefore will I divide with him a portion with the great, and he shall divide the spoil with the strong, because he has poured out his soul unto death. Isaiah 53:11 12 this reference of dividing with the strong brings up our third

2023 Orlando Memorial Service

point. The firstborns. The firstborns and their obedience to the Passover ordinance.

It's very important in the type. The spiritual application applied to these firstborn has been significant throughout the Gospel age. For all who have made a covenant with the Lord by sacrifice. Even to all gathered tonight partaking this 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 and remaining under the blood through the night.

If they remained under the blood, the angel of death would pass over the house. Exodus 12:13 and as a result of the faithfulness of the firstborn, the entire nation of Israel was released from Pharaoh in Egypt to be brought to the promised land. The firstborn were to have special favor and were told that they were to be sanctified before the Lord separated for a holy purpose. Jesus desired to eat the Passover with the disciples and the memorial Observance was only intended for them. They alone were invited to partake.

And when the disciples would observe the memorial next, they would have the Holy Spirit and the adoption of sonship as prospective bride members part of the Christ's body, and this would be also for all them in the future that would be baptized into Christ, and his death sanctified for a grand purpose, and these would become known as the church of the first born. Hebrews 12:23 Romans 6:3 and he took the bread, and he gave thanks, and he break it and he gave it to 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 and we realize him as both the way and the life after. We thus partake of him, become justified by appropriating his righteousness. We by consecration become associated with him in sacrifice, as one body partaking of that one loaf. First Corinthians 10:17 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 in order to have life.

But it's important that we partake of our justification with a pure heart, clean hands, and no leaven of flesh. We must be purged, purge out therefore the old leaven, that ye may be a new lump as ye are unleavened for even Christ. Our Passover is sacrificed for us.

How do we purge out the old leaven? And the type were 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 body, and then when it was killed and cooked, it would be safe to eat. Likewise, we're to purge ourselves by the Holy Spirit we're able to partake of the pure sanctifying waters of truth.

The word of God be ye transformed by the renewing of your mind, studying upon and rightly dividing the word of truth.

Therefore let us keep the feast not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth. This way we may partake of the life giving bread worthy worthily, with reverence.

For as often as ye eat this bread and drink this cup, ye do 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.

2023 Orlando Memorial Service

And if children, then heirs. Heirs of God, and joint heirs with Christ. If so be that we suffer with him, that we may be also glorified together. Romans 8:17. The breaking or sacrificing of the whole church to be broken with him for the blessing of the whole creation, filling up that which is behind of the afflictions of Christ.

Colossians 1:25. For as brother Russell states, 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, we feed upon the Lamb of God by faith realize and appropriate to ourselves his virtues, his merits, and to grow in grace and knowledge and love. The church of the firstborns, being St. Louis sanctified, set aside for a holy purpose. Because of the assured faithfulness of the church of the firstborns, those in covenant relationship with the Lord, all the world represented by Israel 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 with reverence of this bread offered in symbol as our Lord's flesh, 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. To share in 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.

Thank you, Brother Jerry. We now ask Brother Jonathan Benson to come forward and give remarks on the cup. Brother Jonathan, the emblem of the cup. Let's begin with the typical Passover and focus on the Lamb and its blood. Exodus 12, 5, 7, 22, verse 5.

Your Lamb shall be an unblemished male, a year old. You may take it from the sheep or from the goats. Why unblemished? The Lamb was a year old and unblemished showed it was in its prime, prime of life. It was flawless.

This shows the perfection of Jesus, the Lamb of God. Let's ask a mirror question. So we have to look in the mirror and ask ourselves, do I give my best to the Lord? Verse 6. You shall keep it until the 14th day of the same month, and then the whole assembly of the congregation of Israel is to kill it at twilight.

The word keep is Strong's number 4931, meaning watch. That is the act, custody, the post, preservation or safe. So in other words, guard it, protect it. It's sacred. Jesus is the sacred Son of God.

Another mirror question. Do I keep Jesus close? Verse 7. Moreover, they shall take some of the blood and put it on the two doorposts and on the lintel of the houses in which they eat it. The blood.

This is a striking picture for giving a life for a life. It was only because of the blood that the firstborn were passed over. It was the public confession of the precious blood of the Lamb of God, Jesus our Savior. Here's another mirror question. How precious is the ransom to me?

Verse 22. You shall take a bunch of hyssop and dip it in the blood which is in the basin and apply some of the blood that is in the basin to the lintel and the two doorposts, and none of you shall go outside of the door of this house until morning. One of the uses of hyssop was for ceremonial

2023 Orlando Memorial Service

cleansing. When the Israelites marked their doorposts with the Lamb's blood, God instructed them to use a bunch of hyssop as a paintbrush.

This was probably because hyssop was sturdy and could withstand the brushing. It also likely signified that God was marking his people as pure. The green leaves represent everlasting life, which brings hope. Another mirror question. Do I strive to be like Jesus by trying to cleanse and purify my thoughts and actions?

Psalm 51:7. Purify me with hyssop and I shall be clean. Wash me and I shall be whiter than snow. The door post pictures the cross in your mind. Picture the two vertical side posts of the door frame and lap them together as one board in the middle of the doorway.

Now take the top horizontal board, the lintel above the doorway, and lower it, and in a few feet it forms a cross. Jesus had his literal blood on his cross. A mirror question. How can I show my appreciation for all Jesus did for me? Now let's read of our Lord's Last Supper as we focus on the cup.

Matthew 26:27 29 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 the forgiveness of sins. But I say to you, I will not drink of this fruit of the vine from now on until that day when I drink it new with you in my Father's kingdom. What does the cup represent? Many of our thoughts come from reprint article 5341 cup of Blessings the cup represents the blessed privilege of suffering with Christ, and the blessed things which will come as a reward of those sufferings. The Church is represented as being a part of the great vine within God his plant.

I am the vine ye are the branches found. In John 15:5 our Lord tells us of the precious fruit of this vine, the development of which represents the sorrowful part of our experience. In considering this question of the apostle in 1st Corinthians 10:16 is it not a participation or common union in the blood of Christ? We should have a double thought before our minds. First, of the literal cup to which he refers, the literal fruit of the vine which represents the the blood of Christ.

Second, the fact that we have the privilege of partaking of his cup, the sacrificial cup. We have the privilege of sharing in his death, sharing in his suffering, and he has adopted us as his new members, members now in the flesh to be his members shortly in glory. The injunction in 2nd Peter 1:10 to drink ye all of it had a double significance. First, it must all be drunk before the end of the Gospel age and secondly, all who would be members of his body must drink of it. As soon as the last member shall have passed into the heavenly condition and is glorified, all opportunity to share in his sufferings and glory will have ended.

Now let's look at reprint 5421. Are ye able? Matthew 20:22 reads, Are ye able to drink of the cup that I shall drink of? Are we willing to share his ignominy? And so to his disciples our Savior said, are ye able to lay down your lives completely, even though this shall mean to you injustice?

And in taking away of your lives, are you able to drink of the cup that I shall drink of? There will be disgrace and public shame connected with it all. Are you willing to share with me in this cup? They answered, we are able they were willing. This, we see, is the same cup represented in the memorial.

The bread represents the body, and the wine the blood of our Lord. The cup Assignment especially represents the shame and disgrace connected with his death, and the two disciples said that they

2023 Orlando Memorial Service

were willing to share his cup. They had no hesitancy at any cost they would be faithful. It is a great privilege that we are permitted to have a share in the sufferings of Christ.

If we suffer with him, we shall also reign with him.

Jesus said, do this in remembrance of me. If our eye is on our Master, any experience or trial we may have is so small in comparison. Let's now go to Jesus praying in the garden. Matthew 26, 38, 39, 42 and 44, and he said to them, my soul is deeply grieved to the point of death.

Remain here and keep watch with me. He went a little beyond them and fell on his face and prayed, saying, my Father, if it is possible, let this cup pass from me yet not as I will, but as you will. He went away again a second time and prayed, saying, my Father, if this cannot pass away unless I drink it, your will be done, and he left them again and went away and prayed a third time, saying the same thing once more. Can you imagine why Jesus was deeply grieved about the public shame and disgrace of being accused as a blasphemer, a representative of evil?

The very thing thing he came to destroy. As he did this, his entire life was to serve God perfectly. Let's go back to the question Jesus asked his disciples. Are ye able? Another mirror question.

Am I able to share in his sufferings, trials, ignominy and death? Jesus says, my cup you shall drink. Now we look at a few lessons from the cross. John 19:28, 30. After this, Jesus, knowing that all things had already been accomplished to fulfill the Scripture, said, I am thirsty.

A jar of full vinegar was standing there. So they put a sponge full of vinegar upon a branch of hyssop and brought it up to his mouth. Therefore, when Jesus had received the vinegar, he said, it is finished, and he bowed his head and gave up his spirit. The hyssop branch comes into the picture again with our Lord Jesus at Calvary's cross.

While the hyssop stock may have been used for purely practical purposes, that is, it was long enough to reach Jesus's mouth as he hung on the cross. It is interesting that this particular plant was chosen. It is possible that God meant that as a picture of purification as Jesus bought our forgiveness with his sacrifice. Kernel lessons from the sixth volume who may celebrate? 1.

All those who trust in the precious blood of Christ as their sacrifice for sins. 2. Those by faith having the Lamb's blood sprinkled on their hearts, speaking peace. 3. Those believing in the true feast and accepting Christ as their life giver.

4. Again, who may celebrate members of the one body, the one loaf? Five. Lastly, those that have reckoned their life, their blood sacrificed with the Lord in the same cup.

Are you able to walk in the narrow straight way with no friend by your side and no arm for your stay? Can you bravely go on through the darkening night? Can you patiently wait till the Lord sends the light? Ah, if thus you can drink of the cup he shall pour, if never the banner of truth he shall lower. His beloved ye are and his crown you shall wear in his throne you shall sit, and his glory shall share.

Thank you, Brother Jonathan. We'll now continue with our service by singing hymn number 122, Christ our Passover. We'll sing all four verses. Is him 1:22 Christ our Passover, all four verses.

Sa ra hol we now ask Brother Ernie to come forward and read about the bread.

2023 Orlando Memorial Service

Luke 22:19, and 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'll now ask Brother Michael Balko to come forward and ask a prayer on the bread.

Our dear most kind and gracious loving Heavenly Father, O Giver of every good and perfect gift, hallowed be Thy most holy and blessed name. Dear Father, we are indeed blessed and privileged that we can come before Thee at this throne of heavenly grace and sing praise to Thee also for the goodness and tender mercies that have been bestowed upon us as we desire to walk in Thy Son's footsteps and continue to live up to our vows of consecration, dear Father, and be able to meet in this manner that we all want to meet this evening to hear the blessed messages of this wonderful gift, the Omnigotten Son, the greatest gift that was ever given. We're thankful for our eyes of understanding being open to this message and the true meaning of these emblems, and such a blessing to be able to partake of this memorial this evening according to Thy will, and as I recall the words, as Jesus was there in the room with the 12, he took bread and blessed it and break it.

And he said, take, eat. This is my body, and realized he said also, eat ye, all of it. We're so thankful for this wonderful gift, the sacrifice on behalf of not only us, but the sins of the whole world, dear Father, that He willingly was led as a lamb to the slaughter. He accomplished everything that was asked of him and fulfilled his vow to Thee.

Here I am. Send me, and he willingly gave his life for all, and also we are again mindful of those who are brethren throughout the world that have celebrated this memorial also, and those who will this evening, later this evening, we're thankful for them. Recalling words.

This bread which we break, is this not the communion of the body of Christ? For we, being many, are one loaf, and again partakers of that one loaf. Our Lord and Savior Christ Jesus, so thankful to be yokeful together one with another and that we can give praise and glory to Thee for all the wonderful blessings and guidance and direction in our lives. So help us as we examine our hearts and minds this evening to realize the full import of these emblems, and now, Father, we commit this service in thy care and keeping, asking forgiveness.

We fall short and praying in Jesus name, our Lord and Savior. Amen.

It's we now ask brother Ernie to come forward and read the scripture on the Cup, Matthew 26, 27 and 28, 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 my blood of the covenant which is poured out for many for forgiveness of sins.

We now ask brother Bob Goodman to come forward and offer a prayer on the cup.

Our beloved Heavenly Father, in whom we move and breathe and have our being. Indeed, dear Father, we come to Thee on this solemn and yet joyous occasion when we celebrate the breaking of bread and the drinking of the cup. Dear Father, we appreciate so much thy plans and purposes as revealed unto us and our understanding of the significance of these emblems. Dear Father, we appreciate so much the gift of Thy dear Son, who willingly poured out his blood on behalf of us as well as the whole world of mankind. We appreciate so much that we have this opportunity to come under the blood and to have a justified standing before Thee at this time.

We do not want to take this ever for granted, but we want to take it to heart and have it the center of our thoughts and our affections, and dear Father, not only that, but we appreciate that this blood

2023 Orlando Memorial Service

will apply ultimately to the whole world of mankind as well, and we are thankful that if more than overcomers, we'll have an opportunity to work in that resurrection, work in the restoration of the whole world of mankind, and dear Father, we especially appreciate this, the significance of this the blood, and showing us this common union, one with another.

We desire that we might be held together in the bonds of love and fellowship, one with another. To serve one another and to stay to sacrifice our lives on behalf of each other, and now, dear Father, we leave the further of this furtherance of this service and thy care and keeping asking all these things in Jesus dear name. Amen.

Brethren, we will now close the meeting with a hymn and depart quietly, as it says in the Scriptures. When they had sung a hymn, they went out to the Mount of Olives. Matthew 26:30. We'll finish with our closing hymn number 168. What a Savior.

Number 168. What a Savior was his to reach Hallelujah.