

Memorial Service

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Sam, the Lord is my shepherd, and so he cycles to water for his holy name. Sa.

He guides me by darkness.

I fear no evil, for you are the way.

Let us pray. Our most kind and loving Father in heaven, hallowed be thy name. Holy we thank thee, Father, for the opportunity of coming together to observe our Lord's memorial as he told us to do. This do in remembrance of me. We are so glad that throughout the world other brethren as we will be assembling to partake of the emblems that represent his body and his blood.

And we'll remember that imputed to them is the merit of his wonderful sacrifice. For he died that we might live, and we are so glad that we have the opportunity also of following in his footsteps. So bless us, and bless all of the memorial services throughout the world. This day we ask in Jesus name.

Amen.

We will read scriptures which relate to the Passover and to the memorial, starting with Exodus, the 12th chapter, the 1st to the 14th verses, and the Lord spake unto Moses and Aaron in the land of Egypt, saying, this month shall be unto you the beginning of 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 neighbour next unto his house, take it according to the number of the souls. Every man according to his eating shall make you 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 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 on the two side posts and on the upper door posts of the house, 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 you 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 you shall keep it a feast to the Lord throughout your generations ye shall keep it a feast by an ordinance forever. The Lord's words that are found in Luke the 22nd chapter, the 14th to the 20th verses and when the hour was come, he sat down, and the twelve apostles with him, and he said unto them, with desire, I have desired to eat this passover with you before I suffer for I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.

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And he took the cup and gave thanks, and said, Take this, and divide it among yourselves for I say unto you, I will not drink of the fruit of the vine until the kingdom of God shall come, and he took bread, and gave thanks, and brake it, and gave unto them, saying, this is my body which is given for you this do in remembrance of me. Likewise he also the cup after supper, saying, this cup of the New Testament in my blood, which is shed for you, and now let's read the Apostle Paul's words on this matter in First Corinthians 11:23, 26 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 broken 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 often as ye drink it in remembrance of me. For as often as ye eat the this bread and drink this cup, ye do show the Lord's death till he come, and other comments the Apostle Paul made are recorded in First Corinthians 10, 16, and 17, where he says, the cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

For we, being many, are, are one bread and one body for we are all partakers of that one bread over 1900 years ago this evening, Jesus met with the 12 apostles in the upper room of a house owned by a man that probably was a disciple of Jesus. As the account In Luke the 22nd chapter tells us, the Master instructed Peter and John to seek out a certain man, and having done so, they found the upper room of his house already furnished and in preparation for observing the passover, and when the hour was come, he sat down, and the twelve apostles with him. Then he said unto them, with desire, I have desired to eat this passover with you before I suffer. The 12 were no doubt puzzled by this, not knowing and unsuspecting concerning the strife and turmoil of the next hours that would be climaxed by the death of their beloved master.

But Jesus knew that this would be not only his first passover with them, but also his last. All previous passovers they had no doubt partaken with their respective families as the law commanded. Jesus was fully aware of all the various prophecies that revealed to him the year, the time of year, and the hour he would die. His awareness of this is shown by his words in Luke's account. In Luke 22:16 we read, For I say unto you, I will not eat any more thereof until it be fulfilled in the kingdom of God.

And in the 18th verse, for I say unto you, I will not drink of the fruit of the vine until the kingdom of God shall come, and then John records in John 13:1, he knew that his hour had come. Jesus had much to say to these 11 that were faithful to him. The 12th, Judas the betrayer, was sent out of the room to make the final arrangements for the betrayal with the temple authorities. Shortly after, Jesus washed their feet, and by it conveying a much needed lesson of humility and service to each of them, and to all who have elected to become a disciple of his, even down to the present time.

This meeting together was to Jesus, in a sense, a farewell gathering, a last meal before a departure to him, a solemn one, knowing that when they left that room, he would not have another opportunity to speak at length with them. John's account, beginning with the 13th chapter of his gospel, through the 16th chapter, and even the 17th chapter, which is the prayer by Jesus before leaving the upper room, contains the lessons and instructions he wished to impart and leave with them words of instruction, enlightenment, knowledge, encouragement, as well as warning them as to what the future service to him would cost them. This was not only for their benefit, but for ours also, for all who would be his disciple down through this gospel age. Yes, there was so much to tell them that it was impossible to do so at that time. It would so overwhelm them.

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He said in John 16:12, I have yet many things to say unto you, but ye cannot bear them now he realized that already many of his teachings were not understood by them. He also knew that in the future, with the giving of the Holy Spirit, they would understand. Then he promised them a comforter, the Holy Spirit, the Spirit of truth. We read of that in John the 14th chapter, and the 16th and 17th and I will pray the Father, and he shall give you another comforter, that he may abide with you forever. Even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him, but ye know him, for he dwelleth with you, and shall be in you.

And then in the 13th verse of John 16, he said, Howbeit when he come, the Spirit of truth, he will guide you into all truth for he shall not speak of himself, but whatsoever he shall hear, that shall he speak, and he will show you things to come. A year later, as they met together with their respective groups, either in Jerusalem or elsewhere, they looked back at that night in the Upper room with the realization and deep appreciation of what a remarkable milestone that night and day was in their lives and in the plan of God. By now the Holy Spirit received at Pentecost had enlightened their hearts and minds to the extent that they understood what Jesus meant when, after observing the Jewish Passover supper, he dismissed it by instituting a new and more meaningful sacrifice, asking them at its conclusion, as oft as ye do this, do it in remembrance of me. I would like to read Paul's account in 1 Corinthians 11:23, 26. First of all, though, let me say it is remarkable that Jesus chose Paul and not one of those in the Upper room on that fateful night.

Paul at that time not yet an apostle, in fact a young man, but destined to become the greatest of the apostles, Paul received his knowledge of what occurred in the Upper room, and especially the institut of the memorial by revelation, which no doubt resulted in being more impressive and clearer in his mind than the memory of those 11 present with our Lord that night. Now reading from 1 Corinthians 11:23, 26 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 broken for you. This do in remembrance of me after the same manner also he took the cup, 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 and to night it is our privilege to comply with the Master's request. This do in remembrance of me. Throughout the world this night countless brethren will be gathered together to observe this simple yet solemn sacrament in harmony with the Master's request, some isolated, or perhaps just two or three, all no doubt remembering the Lord's promise of Matthew 18:20 for where two or three are gathered in my name, there am I in the midst of them. The degree of sanctification among these our brethren is no doubt quite varied. But all that are fully consecrated to the Lord, I feel sure, have approached this night with the question uppermost in their minds.

Am I worthy to partake of these emblems? As we have come to appreciate all the meaning of this simple ceremony, it has correspondingly impressed this question on our conscience. Am to all who really understand not only their relationship to these emblems, the unleavened bread and the fruit of the vine, of which this ceremony is only a symbol, the question can only be answered in one way, and then in just a few I am not worthy. This is true not only now of all, but also of all down through the age, even to those that were gathered in that upper room the night Jesus extended these invitation. As oft as you eat it, do it in remembrance of me.

Think of those 11 in the upper room with the Master, with all that the event meant to Jesus. We find that they were so unconcerned that Luke tells us that there was strife among them as to which of them should be accounted the greatest. Later, after Pentecost and the enlightening influence of the

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Holy Spirit, how they must have reflected back upon that night and the condition of their hearts and minds as they had come together in that upper room. Yes, even they were not worthy. In regard to our lesson at this time I am reminded of the words from the pen of Brother Russell and I.

We urge that none neglect this annual privilege for any reason. There is a special blessing in its observance. If you incline to feel discouraged, go partake of the broken loaf, asking the Lord for a fresh realization of your justification and a fresh appreciation of your consecration to be broken, sacrificed with him, as reckoned members of the one loaf, his church, his body. Then as you taste of this cup, remember that it speaks of our Lord's sufferings on our behalf, his tasting death for every man. Remember also that this is our high calling to suffer with him, that we may also reign with Him.

This is the significance of his words, drink ye all of it, and as the apostle declares, it is a communion or common union in his sufferings. Let us not forget that the memorial is meaningless or worse unless thus accepted and appreciated. But let nothing hinder us, neither sins nor coldness, nor feelings of unworthiness. Let us feast upon the rich provisions and the Lord has made for all who accept now or in a later due time.

So, dear brethren, let none of us approach this celebration with fear or trepidation, but rather with a deep and sincere gratitude in our hearts that the invitation Jesus extended in the upper room has likewise been extended to you and to me. This do in remembrance of me. There are four things that we memorialize as we partake of these emblems. First, we memorialize the death of our Lord as the atypical Passover lamb, as Paul wrote in 1 Corinthians 5:7, for even Christ our Passover is sacrificed for us. Secondly, we memorialize our participation in his suffering and death.

Thirdly, we celebrate prospectively the future great deliverance of all mankind from the the bondage of sin and death, and fourthly, we commemorate the feast of Fat things which will follow that great deliverance. Then, aside from the four things we have just mentioned that we memorialize, we find that this ceremony and its emblem has other meaning for us. Going back to Paul's words in 1 Corinthians 1:10 23, 25 in the broken loaf we see the broken body of our Lord, that perfect life given in sacrifice, given as man's ransom, a corresponding price, a perfect life for a perfect life. We recognize the perfection that our Lord had as the man Christ Jesus.

We show our faith in him as our personal Redeemer, as we accept the fact of that perfection and appreciate its necessity for the redemption not only of ourselves, but also for the whole world of mankind, and our faith thus exercised brings to us the imputation of the merit of that sacrifice, thus justifying us in the sight of God. In the blood we see first of all that which represents a life given. The life of the flesh is in the blood. We are told in Leviticus 17:11, Shed blood tells us that a life has been given, that death has taken place.

It is true that the value of the blood is is measured by the life surrendered. It was a perfect life that was given on the cross, so the blood has full Merit, for it represents the life surrendered. This is my blood of the new covenant. It is this blood that will eventually be used by our Lord to seal and make effective the terms of the new covenant. Through those terms, the Abrahamic promise to bless all the families of the earth will be fulfilled.

The new covenant does not make the promise to God of no effect. Rather, it is a means by which the promise to Abraham is carried out through the seed. Our partaking of the blood emblem symbolizes our acceptance of those future blessings now in advance of the world. They are ours by imputation, and we in consecration in turn relinquish all claim to them. But there is a still deeper

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meaning to these emblems for us, and this Paul explains in 1 Corinthians 10:17 the cup of blessing which we bless, is it not the communion of the blood of Christ?

And the bread which we break, is it not the communion of the body of Christ? For we, being many, are one bread and one body, for we are all partakers of that one bread. Remember, Jesus said, on one occasion, except ye eat of my flesh and drink of my blood, ye shall have no life in you. In Paul's words, which we just quoted, we are shown what a great privilege it is to be invited to partake of these emblems, what a deep significance they have for us. It is our privilege and blessing to be broken with him, to follow in his steps unto death.

In the drinking of the cup, we are showing our willingness to be participators with him in his sacrificial death, to suffer with him that we might reign with him, to be dead with him, that we might live with him, to follow in his steps, to fill up the afflictions of Christ which are left behind. In drinking of the fruit of the vine, we are symbolizing all of this. Paul said, we, being many, are one bread, one body. Through consecration justification, we as individuals become members of that one body, the body of Christ. But what does common union in the body of Christ mean to us?

What does it mean to you? How do we think of common union among us? I suppose with most it means our being together in the body of Christ, a mutual interest in understanding the plan of God, a coming together in meeting for study, a meeting together in conventions, an awareness of each other. To some degree all this is true and good. It is as it should be.

This is indeed a part of our common union. But it is far from being all of it. Or perhaps the most important part. I think our common union binds us to one another in a relationship that cannot be found or equaled elsewhere throughout the world. It is a common union that involves not only what I have already mentioned, but also, and perhaps this is the most important part, a mutual interest in each other, our brethren in Christ, an interest that enables us to develop some of the qualities of character that we must acquire if we would continue our common union in the body of Christ.

Our common union in this aspect calls forth in us the exercising of the qualities of love as Paul enumerates them in 1 Corinthians 13. We must realize that here is where our future lies, not in how much knowledge we have, not in how well and how often we attend meeting, not in how much we study, nor in how much we pray. Our common union calls for our developing this perfect love that Paul so well describes for us, listing all its many qualities and a development of feeling for our brethren, a feeling for them and their experiences, just as we expect and look for a feeling on their part for us in our trials and difficulties. We read in Hebrews 4, 15, 16 for ours is not a high priest unable to sympathize with our weaknesses, but one who, because of his likeness to us, has been tested every way, only without sin. Let us therefore boldly approach the throne of our gracious God, where we may receive mercy and in his grace find timely help.

That's the New English Bible translation. Jesus, being touched with the feeling of our weaknesses, brought forth in him qualities of love that are expected of us and seem at times so hard for us to exercise. Patience, sympathy, compassion. Are they so hard to exercise? You know, we can't hide behind the theory that Jesus was perfect and could show forth the qualities of love perfectly.

Although true, it does not excuse us. Aren't we trying to pattern our lives and characters after his? These are qualities that pertain to an attitude of mind and should be a part of the new mind that we are developing. Patience is defined as forbearance toward the faults or infirmities of others. It is true that sympathy and compassion cannot be exercised without patience.

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They are vitally linked together. We have also heard on occasion the use of the word empathy, which means the mental identification of the ego with the character and experience of another person, and on this word empathy we we build a false premise. We say that it is hard to sympathize or be empathetic with another because we have not had the same experience. This reasoning is good up to a point.

Jesus is a sympathetic high priest for us, not because he suffered each infirmity and shortcoming that is ours he couldn't have, since he was perfect and remained so as we just read, only without sin. But he suffered. He knew what distress was. He knew what pain can come from turmoil of mind, what effect suffering and physical weakness can have upon both mind and body. It isn't necessary for us to experience the same things that our brethren experience to exercise patience and to extend sympathy as well as compassion toward those who are walking by our side in the narrow way.

It might help, of course, but it isn't necessary. All we need to know is that one is in distress and in a trial, for we certainly know what it is to suffer, to have trials and testings. It is a sad commentary on our growth and development when we see patience, sympathy, and compassion being exercised more to the worldly than our fellow members in the body of Christ. True, Paul wrote, as we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith. Yes, especially unto the household of faith, our brethren.

Peter learned of Jesus compassion in a very forceful experience. Peter no doubt felt that by all rights he should have been cast aside for denying his master in that crucial hour. Yet he found the Lord ready to forgive him and to show patience, sympathy, and compassion to him. So much so that Jesus pointedly showed Peter that he was to continue in his service and was commissioned to feed the Lord's sheep. Hence we find Peter urging us to show compassion one of another, so to speak.

It is the voice of experience exhorting us. It is one who has experienced the blessing of having compassion, compassion shown to him, and we read from 1 Peter 3:8, 11. Finally, be ye all of one mind, having compassion one of another. Love as brethren be pitiful be courteous, not rendering evil for evil, or railing for railing, but contrariwise blessing, knowing that ye are thereunto called, that ye should inherit a blessing.

For he that will love life and see good days, let him refrain his tongue from evil, and his lips that they speak no guile. Let him eschew evil and do good let him seek peace and ensue it. If we expect the Lord to be patient and longsuffering compassionate toward us, we must show the same qualities toward others. Remember our Lord's new commandment, giving the night before his death in John 13:34,35 a new commandment I give unto you, that ye love one another as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples.

If ye have love one to another. This love cannot be one sided it will not grow and flourish, nor bring forth the proper fruitage of the Spirit. If it is not mutual, we must not only receive it, but we must also return it. Love one another, were the words of the Master, and we can all recall how well the Apostle Paul in 1 Corinthians 13 delineates that perfect love for us.

It is the mark that Paul refers to in Philippians 3:14, the mark of the prize. Such love establishes this common union with our brethren. Thus we become as one in Christ, new creatures in Christ, no longer individual and sacrifice separate, but rather a part of the whole. We lose our identity, our individuality, as grains of wheat lose theirs as they are ground into flour to become a part of the

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bread. To partake of these emblems is to reaffirm our consecration already made and being acted upon, to reaffirm our desire to be broken with him, and to die as he died, a sacrifice acceptable and pleasing to God.

May we come to appreciate more and more the blessed privilege that is ours in symbolizing this desire, in partaking of the emblems, our common union, our participation with him and all the body members. Let us realize that the true communion is the heart communion with him, the heart feeding upon him, the heart communion with the fellow members of the Body, and the heart realization of the meaning of our covenant of sacrifice, which, if we are faithful, we will carry out day by day throughout the year, being daily broken with our Lord, and continually feeding upon his merit, continually growing strong in the Lord and the power of his might. Let us therefore partake of these emblems with deep appreciation and heartfelt gratitude for this privilege of accepting the Master's invitation. As oft as ye do this, do it in remembrance of me and in the year ahead let us endeavor to follow Paul's exhortation. Let us keep the feast not with old leaven, neither with the leavened of malice and wickedness, but with the unleavened bread of sincerity and truth.

It is a daily feasting upon him. Only in him and through him can we expect to come off more than conquerors and merit those longed for words. Well done, good and faithful servant. Enter thou into the joys of thy Lord, and we would like to close with the Another year is dawning, dear Father.

Let it be in working or in waiting, another year with thee, another year of progress, another year of praise, another year of preserving thy presence all the days, another year of mercies of faithfulness and grace, another year of gladness in the shining of thy face, another year of leaning upon thy loving breast, another year of trusting, of quiet happy rest. Another year of service, of witness for Thy love Another year of training for holier work above. Another year is dawning, dear Father. Let it be on earth or else in heaven. Another year for Thee.

Amen, and let us partake of the emblems. The original account reads in Matthew 26:26, and as they were eating, Jesus took bread and blessed it and brake it and gave it to the disciples and said, take, eat. This is My body.

Let us ask a blessing on the bread. Our most kind and loving Father in heaven, hallowed be Thy name. We thank thee, Father, for the bread that is before us as an emblem to partake of this evening, representing that of the body of our Lord Jesus Christ. We are so grateful, Father, that He was willing to to be broken in body for us as a perfect man when he came. Being represented by the unleavened bread, he freely gave of himself and broke his body for us.

We know that we would not gain life without having the merit of the sacrifice covering our imperfections and sins, and so we are so grateful, Father, for this bread, and we are so also grateful for the opportunity of sharing with him as the grains of wheat are crushed to make the bread, that we too can be crushed with him as we walk in his footsteps, that if we suffer with him, we may also reign with Him. We thank thee, Father, for this privilege as well, and it's only made possible, we know, because of the ransom merit of his sacrifice.

So we thank thee, Father, for this bread in Jesus name. Amen. Amen.

Sam we further read in verse 27, and he took the cup and gave thanks and gave it to them, saying, drink ye all of it. For this is my blood of the New Testament, which is shed for many for the remission of sins. For I say unto you, I will not drink henceforth of this fruit of the vine until that day when I drink it anew with you in My Father's kingdom. Let us give thanks for the cup. Most kind and

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gracious Father in heaven, hallowed be Thy name.

We thank the Father for this cup which represents the blood of our Lord Jesus Christ. We know that although he was willing to be broken in body, it was necessary that he die and that his blood be spilled, and we are so grateful, Father, that it has been made available for us to give us life, and we are grateful for the merit of his sacrifice, represented not only in the unleavened bread, but also in the blood that was shed for us. We pray, Father, that we may be faithful in our sacrifice that as we as individual grapes are crushed to make the fruit of the vine, have this privilege of sharing with him in his sacrifice and walking in his footsteps.

Help us to do this. Help us to be able to overcome our imperfections by coming to Thee for the cleansing that we receive from the blood. We thank thee, Father, for this cup. In Jesus name we give thanks. Amen.

Sa Sam.

And we read further on that occasion, and when they had sung an hymn, they went out into the Mount of Olives. So this evening we will not have, as usual, a closing prayer for our service. But as we all depart from this memorial service, let us, each and every one, take with us the thoughts concerning our Lord's experiences on that day when he faced the angry mob, when he went before all the Sanhedrin and before Pilate and was spat upon and scourged and was decried in every way that we can appreciate those experiences, his willingness to suffer in this way and that we may also take from his the example of his courage and his life, that which we need to continue on to be faithful, and so instead of having the usual fellowship, we'll each go home for our meditations this evening.

Sa you prepare a table before my enemies.

Your goodness and mercy will follow me all days of my life.

And know me my heart.

In the house of.

In the house of the Lord, in the house of Lo.