

MINISTERS' MANUAL

FOR THE
CHURCH OF
GOD (7TH DAY)

THE MINISTERS ROLE IN THE EMERGENCY ROOM

When people are teenagers they look forward to being alone and out on their own. They instinctively feel great powers and possibilities within themselves, they have high hopes and dreams. Yet these same people, a few years later, may be very unhappy at being alone and on their own. Why is this brought up in a Minister's Manual concerning the actions of a minister in the Emergency Room? Because people in such a place feel very much alone.

When a person is in the emergency room, cardiac rehabilitation room, intensive care units, or in a hospital room, they are very much alone. Patients feel a loss of someone on whom they have come to depend, perhaps the trauma, of the accident, a death, news of cancer, or any crisis, leaves them feeling vulnerable and alone.

The roll of the minister is to point out that persons can be on their own but still not be alone. There does not need to be a time when persons have only their own resources to depend upon. There is God's power, and the Power of the Son of God available for everyone that wishes to acquire it. To know this makes the difference, the difference between being downed by the circumstances or being filled with a feeling of strength and confidence. It gives the patient a feeling of confidence in their ability to carry on and to rise above self-doubts and fears.

Patients, friends and members of the family, all are faced with some decision to make. They may ask the advice of others, especially the minister and to know that another person will listen and may often advise with some light on the subject, brings about tranquility. They still are faced with the final decisions but they know that they have shared their problem and you have listened and helped. Then to this, prayer is of utmost importance. Prayer helps a person to be soothed. They know that another person, or persons, or angels are also listening. When we can give guidance it is only a little glimmer of light compared with the help from above. When a patient realizes that they can turn to God's power, it opens their mind to divine guidance, and light and peace floods into the patient. "In thy light, oh Lord, we see the light." As the patient begins to trust in the light of God and His power, they respond to life and are filled with the strengthening power of God. Let them know that, they may think they are alone, but when they are weak, that is when God is strong.

"And I will lead the sick in a way that they know not,
In Paths that they have not known I will guide them.
I will turn the darkness before them into light
The rough places into level ground."

Some patients enjoy talk. Some enjoy listening to the Word of God read. Read Scripture that is familiar. Make use of Poetry and familiar verses. Many people really love poetry or the reading of familiar hymn verses.

Be aware of the importance of touch. Shake the hands of the patients you are visiting, if possible. Do not be afraid to touch them on the head or shoulder. Hold their hand when you pray. This gives them the feeling that you care. Take time to greet them. Shake hands when leaving. This is all so

meaningful to patients. They have a lot of leisure time on their hands. They appreciate it so much when you have time for them. It helps them overcome the feeling of loneliness. It makes them feel more important and worthwhile.

The following are some pointers that may be of help as guidelines in making calls on the sick and the elderly:

1. Before going to the nursing home, hospital, or residence of the elderly.
 - a. Should I bring something along? Were you confined, would you enjoy a gift? What? But unlike other professionals we have mostly just ourselves (and that is enough.)
 - b. Shall I telephone, the family, the nursing station? the patient? Do you know the party on the other end of that phone? It helps if you do.
 - c. As the person to whom you are going thinks of your coming, what expectations do they have? What is the hoped for outcome of the visit?

2. Before entering the room.

- a. Stopping at the desk or nurse's station.

What are our mutual expectations? If you would appreciate referrals for what reasons would you want them? If the one at the desk doesn't not know how can you educate him or her?

- b. The closed door (it isn't home but...)

3. Entering the room

- a. Introductions, identity, and anxiety
 - b. Other folk in the room
 - c. Shall I sit?

4. Opening the conversation

"How is it going?" (Be wary you aren't the M.D.)

5. Your agenda

6. Bearing news

- a. Outside in
 - b. Inside out

7. Defending the institution

8. Two kinds of silence

9. Some "no-nos"

"Is there anything I can do for you..."

10. A little advice goes a long way

11. Prayer

The Minister's mobility and availability often enable him to be with staff when they may be working through their own anxieties and concerns. For them, he can serve as a receiver of information and a source of it, a buffer, a go-between, a sensitizer, a fellow worker and a friend. The chaplain using his availability wisely must be sensitive to needs for privacy and smother no one with attention. Crises can magnetize as well as repel.

While a Minister is well situated to be a key person to help the family, there is much that is best done in concert with other staff and little that can be accomplished without teamwork that is flexible.

It is our contention that communications help when they are open. It was our feeling that the Minister's main function was to monitor the flow, to identify and remove the blocks in communication among family members and between family and staff. They may be overawed by a physician or afraid to ask him what they want to know, and the doctor can be gently told by the Minister that he is overawing. Sometimes families need encouragement to ventilate their feelings and to recognize that their emotions are understandable and normal in the circumstances. They may need others before whom they can begin their mourning process.

Perhaps the most outstanding characteristic is the Minister who works in the Emergency Room is able to do some follow-up. In the literal sense, follows where they go in the hospital. He determines when he can be with the family - present at stress points and transition times, and often in periods of standby as in the long convalescence or terminal illness when change is slow. Nor did the Minister's commitment end with the death of the patient and the departure of the family from the hospital. They may also mean putting the family in touch with the community social agencies. It may mean involving a family clergyman to carry on the grief work or enlisting helper groups. What is vital is that the family not be abandoned prematurely in its adjustment of grieving process.

In summary, we believe that when a Minister is well-oriented to emergency medical settings and feels himself to be part of the Team, when he is sensitively available, can sharply focus in on specific needs, works to facilitate communications, sees the job through, family and staff are likely to get help themselves. But who will help the Minister? The Lord will help him!

BAPTISM

Baptism is an ordinance ordained of Christ by which one expresses his faith in Christ as the Saviour. Through baptism one accepts Christ's death, burial, and resurrection for us and shows repentance of the past sins burying them in the watery grave and rising to a new life.

Water baptism is a required part of the way of salvation.

(A) Personal studies prior to Baptism:

1. General review of Doctrinal Points.
2. The Ten Commandments.
3. The meaning of Baptism. (Colossians 2:12; Romans 6:3-5)
 - a. A spiritual rebirth
 - b. Adoption into the Family of God
 - c. The remission of sins. (Acts 2:38)
 - d. Laying on of hands. (Acts 6:2; 8:14-17; 19:1-6)The indwelling of the Holy Spirit.
4. The Form of Baptism:
 - a. Immersion (John 3:23; Acts 8:38-39)
 - b. Symbolic of Christ's Death, Burial, Resurrection.
5. Reception of the Holy Spirit
 - a. Laying on of hands.

(B) The Recipient of Baptism:

1. Requires the intention and desire to be baptized.
2. Requires that the one to be baptized is to be properly instructed prior to being baptized.
3. The one to be baptized must be fully repentant of the past sins; believe the Gospel; and accept Jesus Christ as a personal Saviour. (Acts 2:38)
4. Age of the one to be baptized:
 - a. Children - There can be no set rule about the proper age for baptism. Parents of the ones to be baptized should be consulted to ascertain the child's preparedness for baptism.
 - b. Adults should be baptized as soon as possible after accepting Jesus Christ as their personal Saviour.
5. Being rebaptized:
 - a. If the Elder that did the original baptism was a Church of God minister rebaptism is not required. Salvation does not depend on the one performing the baptism but solely upon Christ Jesus.
 - b. If the person had been baptized outside of the Church then he or she should be rebaptized in order to be baptized into the Body of Christ - The True Church, The Church of God. True membership in the Church is through baptism. When one is born of the water at baptism he is born into the Spiritual Family of God - The Church of God. We are all "baptised into Jesus Christ." (Romans 6:3)

(C) The Administration of Baptism:

1. Sufficient water should be available to completely cover the one being baptised.
2. Baptism should be performed by ordained elders of the Church who act through the authority of Jesus Christ and as His disciples. (Matthew 28:19-20)

The Elders act as human instruments that God uses in baptizing.

3. A baptismal recitation:

"(Name of the one being baptised) ...upon your profession of faith in Jesus Christ and His saving power through His Death, Burial, and Resurrection I now baptize you in the name of the LORD JESUS CHRIST for the remission of sins."

4. Laying on of hands:

After the recipient comes out of the water the Elders present lay hands on the one baptized for the reception of the Holy Spirit.

(D) Recording the Baptism:

1. A church Baptismal Certificate must be issued to the one baptized properly filled out and signed by the one performing the baptism.
2. A report of the baptism is then sent to Salem.

rites and services

We know that there are diversities of services in the different countries where the Body of Christ has members. National customs are perfectly alright to use in church services provided they are not contrary to God's ordinances. The Word of God is the final criteria in all services and programs.

The Church of God has no definite set rules concerning rites and ceremonies for each local church. These groupings of dedications are for a guideline and may be used or any other type of service program may be adopted for the different local churches in different countries. These grouping of dedications are to show that they are Biblical and are a blessing to the local church and congregation.

Whosoever, though his private judgment, willingly and purposefully, introduces rites and services contrary to the Word of God, must be rebuked, as one that offends against the Order to the Word of God and wounds the consciences of the weaker brethren, in order that others may be deterred from similar audacity.

Every particular local congregation has the privilege to introduce, change and have rites, services and ceremonies it pleases to have providing that all things are edifying and to the grace of God, and His Holy Word.

Things that can be Dedicated to the Lord

Children, when sponsored by adults, parents and guardians.

Churches, when new, or purchased, or reopened, (tabernacles).

Homes, or any building where education of people takes place, such as parsonages, dormitories.

Church Organ, or Piano.

Church Vehicles, such as cars, busses, or trucks used by the Church to help members and build up the church.

THOUGHTS FOR DIFFERENT DEDICATIONS

The Home: As we learn from the Holy Scriptures, it is meet and right the homes erected for the honor and glorification of the Father and the Son, Jesus we gather here to dedicate this home to rightful uses and to serve the Lord properly.

We dedicate this house to the glory of God and in honor of Jesus Christ, to praise their holiness. We pray that this edifice will be a light in this area showing others the good works of the gospel and the righteousness of keeping God's Ten Commandments. Except the Lord build the house they labor

in vain that build it.

The Parsonage or Church Sabbath School, and Recreational Building: By the favor of God and the labor of man, this building has now reached its completion, and we wish to dedicate it to the Lord for His continual blessings upon it. It is to be a place where men and women, boys and girls may find opportunities for instruction, for recreation and for the ministry of fellowship.

Let us therefore bring to the Heavenly Father our praises and thanksgiving for His guidance and aid in this undertaking. We thank each of you for your prayers, your donations, your care and help whatever it might have been which contributed to the erection of this building. Without your prayers, and without your gifts, and without your help in the varied ways of service you performed, we thank you. This proves that by a united service, and a willingness to do things together, "Nothing will be restrained from us."

In the words of David, who blessed the Lord, for accomplishments, we unite our hearts in saying: "O Lord our God, all the store that we have to prepare thee a house, cometh from thine hand and is all thine own. I know also, Lord, that thou triest the heart, and hast pleasure in uprightness. As for me, in the uprightness of mine heart I have willingly offered all these things, and how have I seen with joy thy people which are present here, to offer willingly unto Thee" (I Chronicles 29:10-17).

GENERAL FORM OF DEDICATION

Dearly Beloved it is right and proper that this -(Name of thing to be Dedicated) be dedicated into the service of our Lord. We now take this opportunity to formally and devoutly set apart this (boy, girl, bus, organ, etc.) for its special use. For this dedication we are assembled and join our hearts in unison that this will not be done in vain without the solemn consecration of those whose gifts and labors it represents. Let us give ourselves anew to the service of the Father and the Body of His Son, Jesus, Let our minds and hearts be renewed after the image of Christ. Let our bodies remain fit temples of the Spirit of God and let the indwelling of the Power of God continue in each one's life. Let this service be according to God's holy will, and that their fruit will tend to continue to upbuild the Church and advance the Kingdom of Heaven.

We dedicate this (Building, organ, bus, car, etc.) to the service of God and the uses of Christian fellowship. "Whether therefore ye eat or drink, or whatsoever ye do, do ALL to the glory of God." We dedicate this _____ for the spiritual enrichment of all who shall come here in the pursuit of the grace of God.

Prayer should then be made.

Whenever a noble deed is wrought
Whenever is spoken a noble thought,
Our hearts in glad surprise,
To higher levels rise.
Serene will be our days and bright
And happy will our nature be,
When love is an unerring light,
And joy its own security. Amen.

CHURCH BUILDING DEDICATION

(A suggested program or guideline).

AN OPENING HYMN

CALL TO WORSHIP (Psalm 134)

Psalms 84 (Responsively read)

PRAYER BY THE ELDER

APPROPRIATE HYMN

DEVOTIONAL MESSAGE BY THE ELDER

(With the following suggested closing statements)

This church building is dedicated today for the purpose of finding, and serving, those who are in the family of God and also those who are so sick of sin that they cannot find the door to salvation unless someone will guide them and in the name of Jesus Christ lead them into the healing transforming experience through a knowledge of the glorious gospel of the Son of God. John 10:1 tells us that there is only one door to the sheepfold; "I say unto you, he that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber."

This church building is being dedicated to the glory of God the Father for:

The worship of God in prayer, song, and meditation.

Proclamation of the everlasting gospel.

Preservation of the sacred ordinances.

Conversion of sinners.

Perfecting of God's people in righteousness.

Unity of faith.

Comfort to those in sorrow and suffering.

Strength to those who are weak.

Christian fellowship with one another.

Instruction and safeguarding of the faith.

Promoting peace among all people.

Consoling to poor.

Healing of the sick.

Hospitality to the stranger.

This church building is also being dedicated in grateful:

REMEMBRANCE of those who served in the past in homes, tents and rented spaces.

RECOGNITION of those who serve today.

AWARENESS of the responsibility we bear to those who shall follow us in preparing the way for the soon return of the Lord Jesus.

HYMN

RESPONSIVE DEDICATION

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As we enter the solemn engagement of dedicating this church building to the service of our Heavenly Father, we must first each commit our own selves to Him who loved us and who gave Himself for us, our Lord and Saviour, Jesus Christ.

Pastor: We dedicate this building to the worship of the one true and living God.

People: "O come, let us worship and bow down: let us kneel before the lord our maker" (Psalm 95:6).

Pastor: We dedicate this building to the praise of God.

People: "...great is the Lord, and greatly to be praised..." (I Chronicles 16:25).

Pastor: We dedicate this building to fellowship with God through prayer.

People: "...our fellowship is with the Father, and with his Son Jesus Christ" (I John 1:3).

Pastor: We dedicated this building to the study of God's Word.

People: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (II Timothy 3:16).

Pastor: We dedicated this building to Christian fellowship, one with another.

People: "...if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (I John 1:7).

Pastor: We dedicate this building to hospitality to the stranger within our midst.

People: Jesus said, "I was a stranger, and ye took me in" (Matthew 25:35).

Pastor: We dedicate this building to ministering to the needs of our own.

People: "...let us do good unto all men, especially unto them who are of the household of faith" (Galatians 6:10).

Pastor: We dedicate this building to the ministry of meeting human needs as far as the power and influence of our personalities and possessions, our time and our talents, our lives and our love can reach.

People: "...[Jesus] went about doing good, and healing all that were oppressed of the devil; for God was with him. And we are witnesses of all things which he did" (Acts 10:38-39).

Pastor: We dedicated this building to the preaching of the gospel.

People: "...preach the word, be urgent in season and out of season, convince, rebuke, and exhort, be unfailing in patience and in teaching" (II Timothy 4:2, RSV).

Pastor: We dedicate this building to the spreading of the Good News of salvation to all people of all lands.

People: "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? (Romans 10:14-15).

Pastor: We dedicate this building to the hastening of the return of our Lord and Saviour, the Shepherd of our souls, the Prince of Peace.

People: "Even so, come, Lord Jesus" (Revelation 22:21).

APPROPRIATE HYMN (Following the Responsive Dedication)

BENEDICTION

Christ so loved the Church, and gave himself for it; that it would be sanctified and cleansed with the washing of water by the word. We pray that the water of life that will go forth through the members of the church, as they come to this building to be continued to be filled with this living water, will help others to be cleansed of their sins and added to the True Church of God so that when Jesus returns he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

Heavenly Father we know that it is the duty and obligation of each member of this church to keep the church pure in doctrines and practices until the Lord comes again to claim His bride as His own. The New Jerusalem is the bride with the saints of God's church being the adornment of the bride, or the inhabitants of the city.

We pray, Heavenly Father we know that it is the duty and obligation of each member of this church to keep the church pure in doctrines and practices until the Lord comes again to claim His bride as His own. The New Jerusalem is the bride with the saints of God's church being the adornment of the bride, or the inhabitants of the city.

We pray, Heavenly father, for those who will come to this building for spiritual food that they may increase in knowledge and wisdom and may find favor with thee according to the pattern and example that has been set for us by Jesus Christ, our Lord and Saviour.

Heavenly Father we pray that this church building will always be a place for the purpose of providing a place where questions can be always answered and where guidance can always be found in moments of decision, through the teachers, pastors, and other Christ-like saints. AMEN.

DEDICATION OF CHILDREN

The dedication of infants and children to the Lord has impressive precedent in the Holy Scriptures. Hannah, mother of Samuel, dedicated her son to the Lord and to the service of God's house. Mary, the mother of Jesus, early presented her Son in the Temple, "As it is written in the law of the Lord," (Luke 2:22-24) amid scenes of joyful emotions.

Likewise, today, a child/children, are presented to God through the Body of Christ. We are confident of Divine approval, for the Prophet declares: "He shall feed the flock like a shepherd; he shall gather the lambs with his arm, and carry them in his bosom" (Isaiah 40:11).

Ask the parents and sponsors to come forward with the child/children, to be blest.

The minister shall come down from up front and shall meet with the parents or sponsors of the child/children at the head of the other congregation.

The minister shall say:

Dearly beloved, forasmuch as all children are part of the kingdom of God they are entitled to be blessed through the favor of God and His Son Jesus Christ that His bounteous goodness will overshadow this little one/these little ones. They brought young children to Christ, that he should touch them. And His disciples rebuked those that brought the children. But when Jesus saw it, he was much displeased and said unto them, "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. Verily I say unto you, whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And He took them up in His arms, put His hands upon them, and blessed them.

Then the Minister shall address the parents and sponsors as follows:

Forasmuch as this child is now being presented by you for dedication to the Lord, and is thus to receive blessings from on high, it is part of your duty to see that he/she be taught, as soon as he/she, is able to be aware of things, and to learn the meaning and purpose of this service; that he/she be instructed in the principles of faith delivered to the saints, and the nature of a child of God; that he/she shall be trained to give reverent attendance in private and public worship, and the teaching of the Word of God, and that in every way, by precept and example, you shall seek to lead him/her into the love of God and the service of our Lord Jesus.

Answer: "We Do" or "We Will."

It will be your happy privilege, as well as your profound responsibility, in cooperation with the Church of God, to seek to realize this objective. Do you plan to raise this child (this bud) to blossom into a fragrant flower/s.

Parent and Sponsors shall say:

"We do, by the help of the Lord."

Note: A rose bud may be given to each child or mother of the child as a memento which will be cherished as a prophecy of unfolding life.

Then the minister shall take the child in his arms, and pronounce a blessing upon it. If more than one child is blest at this service take each child up into the Pastors arms and pronounce a blessing for each one separately.

This is a model prayer that the minister may use in blessing the Child:

"Our Father, the Father of all faithful, be pleased to grant this child thy blessings to help it grow up properly in these times of evils. Grant to this child an understanding mind and a sanctified heart. May thy providence lead him/her, through the dangers, temptations and ignorance of this ontoward generation, that he/she may never run into folly, nor into the evils of unbridled worldliness. Help the parents that by good examples and by restraining and renewing grace may teach obedience to thy holy Laws and sacred Words of the Scriptures.

Let Thy moving mercy and compassion descend upon these Thy servants of this child. Direct their actions and sanctify them for this duty they have vowed to do for this little one/s. We ask this through the merits of the one who loved little children, the Lord Jesus Christ. Amen."

Suggestions On

HOW TO MAKE MARRIAGE WORK AND BE SUCCESSFUL

Marriage does not consist of feelings alone, but it also consists of working at it. We must work at it as if it were the most important thing in life. It certainly should be!

Do we not always work the hardest toward the thing which means the most to us? Do we not make sure it comes out right? This should be so of marriage. Matrimony is not a game that can be played and then put away and be forgotten. There is too much at stake. It embraces our whole life and being. If we follow through with our vows to one another, they proclaim to all present, that we are committed to one another: in sickness, in health, for richer, for poorer, for better, for worse, to love and to cherish, till death.

We may want to change that wording to please ourselves but it is still a commitment and a solemn vow.

Do we really understand these vows when we take them, or are we carried away with the fantasy of it all/ I am afraid that it is more correct than we want to acknowledge and when the honeymoon has worn off and reality set in, "we do not want to play house any more." We are not happy with the circumstances we got into. Why? We wanted the marriage but not the responsibilities that go with it, so we decided to get out. Could it be because we have always run from our problems and life situations, rather than face them and fight for that which is right, descent and honorable?

No marriage is problem free. It can be rough and become very trying. It brings on many problems. But remember, it can also be stimulating and fun to solve the problems together and proving that we are now a team.

Marriage does not promise us a rose garden. What we make of it, ourselves, determines whether it will be thorns or roses. No one else can do it for us. Our marriage falls apart only when we fail to trust and lean on one another through sunshine and shadow.

It is up to you, whether your wedlock works or fails!

How important is it to you?

Remember, you are learning to grow together. If we worked as hard at holding our marriage together as we do at letting it come apart, nothing and no one would ever be able to separate us.

If we are as determined to make our marriage work as we are determined to get married then it would remain solid and together.

If we paid as much attention to our companion as we do to our friends then we would always be happy. We all need friends but they are not able to take the place of our spouse.

There is and should always be a direction in matrimony. One writer said it like this: "marriage consists not of two persons looking into each others eyes, but of two persons standing shoulder to shoulder, both looking in the same direction."

MARRIAGE

GENERAL INSTRUCTION

Marriage is first of all a religious institution. Its higher relations to the law of God, its nature, benefits and obligations, are fully set forth in the Holy Scriptures. When the ceremony is performed by the minister its religious significance should be deeply impressed upon the minds of the contracting parties.

Marriage is also a civil institution, and to be legal must be performed by those authorized by the laws of the land. Inasmuch as there is no absolute uniformity of marriage laws in the various states, or countries, the minister must familiarize himself with the local requirements and be duly qualified.

All ministers must be duly licensed to perform the marriage in the states, or countries, in which they reside or in which they are to perform the marriage. A minister may be subject to a fine if he is not legally authorized to perform the marriage.

There should be no deviation from the laws of the state respecting marriage, but, above all, no deviation from the divine laws. Runaway marriages, parties under suspicious circumstances, marriage of un-Scripturally divorced persons, etc., should be declined.

It is the minister's obligation to sign the necessary legal papers and to make certain that the marriage is properly recorded in the state. A copy of the state registration of the marriage should be given to the married couple after it is duly recorded. Certificate of Marriage should also be given to the couples desiring same.

A private register of all marriages should be faithfully kept, with all essential particulars, for future reference and personal security.

When the marriage takes place in the church or the minister's house, the occasion will be under his control. If at the bride's home or some other appointed place, the minister will respect the wishes of the contracting parties.

The parties should confer privately with the minister prior to the ceremony that proper instruction be given, precluding likelihood of blunders in the performance, and the necessary legal papers are reviewed or prepared.

A SUGGESTED CHURCH CEREMONY

The church wedding is usually held in the church which the bride attends. Arrangements are made by the bride.

At least one full-dress rehearsal should be held before the ceremony - notification should be by the

bride.

Attendants of the bride may be as many or few as she pleases.

The groom is attended by his best man.

The maid of honor and the best man are the two legal witnesses.

The formality of the marriage ceremony should be discussed with the bride and groom to ascertain whether or not a discourse by the minister is desired during the ceremony.

(A traditional wedding ceremony)

(The wedding party standing before the minister, the groom to the minister's left and the bride to his right, he shall say:)

Dearly beloved, we are gathered together here in the sight of Almighty God, and in the face of this company, to join together ___Full name___ and ___Full name___ in holy matrimony; which is an honorable estate, instituted by God in the Garden of Eden. It is a holy estate that Christ adorned and beautified with His presence and first miracle that He wrought in Cana of Galilee, and is commended by the apostle Paul to be honorable among all men; and therefore is not by any to be entered into unadvisedly or lightly; but reverently, discreetly, advisely, soberly and in the fear of God. Into this holy estate ____ and ____ come now to be joined.

If any can show just cause why they may not be lawfully joined together, let him now speak, or else hereafter for ever hold his peace.

(Minister, to the bride and groom)

I require and charge you both, as you will answer at the day of your judgment when the secrets of your hearts shall be disclosed, that if either of you know any impediment, why you may not be lawfully joined together in matrimony, you do now confess it. For be you assured, that if any persons are joined together otherwise than as God's Word allows, their marriage is not lawful.

(To the Groom)

___Full name___, wilt thou have this woman to thy wedded wife, to live together after God's ordinance in the holy estate of matrimony? Wilt thou love her, comfort her, honor, and keep her in sickness and in health; and forsaking all others, keep yourself only unto her, so long as you both live?

(Groom answers:) I Will

(To the Bride)

___Full name___, wilt thou have this man to thy wedded husband, to live together after God's ordinance in the holy estate of matrimony? Wilt thou love him, comfort him, honor, and keep him in sickness and in health; and forsaking all others, keep yourself only unto him, so long as you both

live?

(Bride answers:) I Will

Who giveth this woman to be married to this man?

(Appropriate answer).

(The minister receives the woman by the right hand and causes the groom to take her right hand and say after him as follows.) I ____, take thee ____, to my wedded wife, to have and to hold from this day forward; for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, till death do us part, according to God's holy ordinance; and thereto I pledge thee my faithfulness and loyalty.

(Same vow repeated to and by the Bride.)

(Minister:)

Would you have these vows sealed further by the gift of a ring?

(Prayer over the rings)

Bless, O lord, these rings, that they that give and wear these rings may abide in Thy grace, and peace, and may they continue in Thy favor, unto life's end; through Jesus Christ our Lord. Amen

(The minister taking the bride's ring shall deliver it to the groom who will put it upon the third finger of the bride's left hand.)

Will you ____ take this ring, the emblem of the purity and the perpetuity of your love, and placing it on the finger of ____ repeat after me: With this ring...I thee wed...with all my heart's affections...I thee endow...In the name of the Lord Jesus Christ...Amen.

(Minister delivers the groom's ring to the bride and repeats the same to her and she to the groom.)

(Minister)

Let us pray.

Our Father, who art in heaven, Hallowed by thy name, Thy kingdom come. Thy will be done, On earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those that trespass against us, And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, forever and ever. Amen

Heavenly Father, who has so consecrated the state of matrimony that in it is represented the spiritual marriage and unity between Christ and His Church; look mercifully upon these Thy servants, that they may love, honor, and cherish each other, and so live together in faithfulness and patience, in wisdom and true godliness, that their home may be a haven of blessing and peace; through the same Jesus Christ our Lord, who liveth and reigneth with thee, world without end. Amen.

Forasmuch as __ (Groom) __, and __ (Bride) __, have consented together in holy wedlock, and have witnessed the same before God in this company, and thereto have given and pledged their faithfulness and loyalty, each to the other, and have declared the same by giving and receiving a ring, and

by joining hands; I do by the virtue of the authority vested in me as a minister of the gospel, by the laws of the State of _____, and by the authority of God our Father, pronounce you husband and wife, henceforth in life and interest, as in affection, one.

(Bride and Groom seal the contract with a kiss.)

(Closing prayer by Minister:)

May the Lord Jesus Christ bless, preserve, and keep you; the Lord mercifully with His favor look upon you, and fill you with all spiritual benediction and grace; That you may live together in this life, that in the world to come you may have life everlasting. Amen.

SAMPLE FORM FOR A SHORT WEDDING

Dearly beloved, we are assembled here in the Presence of God to join this man and this woman in holy marriage, which is an estate to be held in honor by all men. Let us reverently remember that God has established and sanctified marriage for the happiness and welfare of mankind. Those who enter into this relation are to cherish a mutual esteem and love; to bear with each other's infirmities and weaknesses; to comfort each other in sickness, trouble and sorrow; to share each other's joys; in honesty and industry to provide for each other and their household; to pray for and encourage each other, and to live together as heirs of the grace of life.

Let us Pray

Almighty, and ever blessed God, Our Father, Thy Presence is the happiness of every condition of life, and Thy favor sweetens every relationship. We thank Thee for the assurance of Thy Presence and favor with these Thy servants as they come to be truly joined in the honorable estate of Marriage. As Thou hast brought them together by Thy Providence, sanctify them by Thy spirit, giving them a new frame of heart for their new estate; and grant unto them, now in the hour of their pledge of love, and throughout their wedded life, Thy divine guidance, through Jesus Christ, our Lord, Amen.

Then the Minister Shall Say:

Who gives this woman in marriage to this man? (The father, or friend, shall answer I do.).....of the bride gives his.....in marriage.

Then the Minister Shall Say to the Man:....., will you have this woman to be your wife, and will you live with her in all love and honor, in all duty and service, in all faith and understanding? Will you be true to her in sickness and health, in sorrow and joy, forsaking all others so long as you both shall live? I will

Then the Minister shall say to the woman:, will you have this man to be your husband, and will you live with him in all love and honor, in all duty and service, in all faith and understanding? Will you be true to him in sickness and in health, in sorrow and in joy, forsaking all others so long as you both shall live? I Will

The Minister shall then receive the ring (s). This (these) simple band (s) is (are) symbolic of the unbroken bond of love that these two pledge to one another. The circular form of the ring (s) symbolizes the endless devotion of the one to the other., as you place the ring upon her finger will you say these words after me:

With this ring I wed Thee, and pledge my faith, my love, and my loyalty.

....., as you receive this ring (place this ring upon his finger) will you say these words after me:

With this ring I accept Thy devotion, and pledge my faith, my love, and my loyalty.

Then the Minister shall join their right hands together and shall say:

The marriage vows which you have made this day are voluntary and equal, the same for the man and for the woman. Regard them not as burdens to weigh you down, but as winged hopes and promises to bear you up into a more abundant life. Remember that true love is not the passion to possess and rule, but the desire to give and to bless. Let no secret divide, no rivalry estrange, no

difference embitter your hearts; but seek by openness, reason, and goodwill to find the spiritual key of peace. Be not elated by prosperity nor overcome by adversity, but study to be quiet and have firm faith in God.

And now, in the name of the Lord Jesus Christ, I pronounce you husband and wife. What God has truly joined together no man can put asunder. May God, in whose Presence these vows have been taken, make you blessed and a blessing.

Let Us Pray

O Eternal God, Creator and Preserver of all mankind, the Author of everlasting life, send Thy blessing upon these, Thy servants....., whom we bless in Thy name. Give them bounteously of Thy grace that they may surely keep these vows which they have made, and this covenant between them. Grant that they may remain in perfect love and loyalty together and live according to Thy will, through Jesus Christ our Lord...And now, may the Lord bless you and keep you. The Lord make His face to shine upon you and be gracious unto you. The Lord lift up the light of His countenance upon you, and grant you His peace, both now and in the days to come. Amen.

ORDER FOR CANDLELIGHT WEDDING

Lighting of candles

Prelude begins

Mothers come in - ushers take their places

Minister, Groom, best man enters

Begin Bridal music

Maid of honor enters

Wedding march (everyone stands)

Bride enters -- congregation stands or sits according to bride's wishes

Ceremony

Lighting of candle - give flowers to Moms

Kneel for playing or singing of Lords' Prayer

Benediction while still kneeling

Rise and kiss the bride

Introduce the new couple

Recessional

THE FUNERAL

Regarding the funeral, the service and the practices of the service is not an easy task. The subject is complex because it must be approached in several dimensions. The funeral is a religious observance therefore it has theological foundations and implications. The funeral is also a social observance; an event which involves a community of individuals. As such it possesses the relationship to the culture of the area and contributes to the community and the inhabitants of that community. The purpose of the funeral is to relate God to the people and to bring help to the mourners in such a way that they can draw upon the resources of God's power in their hour of confusion and need. We must understand the attitude of mourners. Mourning is seen as the necessary part of the process of regaining composure. Through the mourning process the bereaved individual has to go over and over memories which surround the deceased until he can be emancipated to assume new relationships within a framework from which the deceased has gone. This is a gradual and painful process. We must know and learn how to confront and undertake this problem honestly and courageously. When we approach the funeral in its psychological dimensions we immediately become aware of the necessity for dealing with mourners as individuals. We concentrate on their feelings, their needs. The sensitive pastor will focus his attention on the dynamic forces which are underlying the behavior and attitude of the mourners. The minister officiating at the funeral must also understand the psychodynamics of grief are: for the mourners: bewilderment, loneliness, tearfulness, fear, hostility and guilt. By directing prayer to each or either of these situations much good can be derived. And thus our prayer is of great value to the one who is needing our help. The funeral can be used as a hortatory purpose. It is proper and not in bad taste, if opportunity arises to sound a word of warning to the mourners that they mend their sinful ways and prepare for their own death. This is permissible, but it must be remembered that this type of words can also have damaging effect. It can heighten the guilt feelings beyond repair and it also can breed an alienating hostility to the Word of God and to the church.

When being called to preside at a funeral the minister must remember that he is the servant serving the mourners. As soon as he knows that he is expected to have charge of the funeral services he should hasten to the home to comfort the bereaved. Here is the place for taste and tact to do enough and also not to do too much. It is appropriate to ask if the deceased had left any instructions concerning his burial. Many times the mourners because they are distraught and bewildered, forget a certain poem or a song had between requested by the deceased. Therefore this type of question is permitted of the mourning family and gives the pastor also a way to know what type of funeral is expected of him. Keep in close touch with the funeral director and follow his lead for he has done this as a profession and knows more about these things than many pastors even give him credit for. The simpler the services the better, but let them be full of sympathy and heart power; with the power of God doing the leading. It is never the duty of the minister to declare that anyone had died finally impenitent. God is the only judge. Nor should the minister be disloyal and say that non-Christians are not saved or are among the saved. Again the minister does not know the heart of the person who has been deceased. It is generally well to speak sparingly of the individual unless you have a definite factual knowledge of his life.

The funeral service can be held anywhere appropriate as the mourning family would desire; in the funeral home, in the church, in a community building, even in a mausoleum. The casket should be closed for the service. Again this is providing the wishes of the mourning family. But when the

casket is closed the minister can point out much more the blessedness of the closed casket for then he points to the living and to the love and great power of God. The closed casket places attention on God and on the living relatives. An open casket keeps people looking at the deceased. The minister should always take his place at the head of the casket. When the funeral is held in the home the minister should take his place at the head of the casket. When the service is in the church he meets the casket at the door and precedes it up the aisle. When the service is over he again proceeds the casket to the hearse. When the hearse arrives at the cemetery the minister should again meet the casket as it is being removed from the hearse and precede it to the gravesite. Standing beside the casket at any time the service is continued is in good taste. The minister should make himself known if the way is far from the hearse to the gravesite so he can lead the pallbearers according to the shortest distance and the most appropriate way to bring the casket into the place where the grave is dug. When the address is given the minister should affirm the Word of God and how that it is God's power that helps us as individuals. The word spoken by the officiator must be properly selected and effectively presented according to the personality that is resting in the casket. There are many appropriate scripture readings for the different types of funeral services; by the different types of funeral services I mean a service for a child, a young woman, a young man, or even a stranger. There are multiple Bible texts that can be used. After reading the scripture a prayer is appropriate to ask the Lord to bless the service. A brief exposition of the gospel can then be presented. A bit of appropriate literature can be used. Then a portion of the scripture explained is proper. Then your final prayer.

The prayer that the minister gives at the funeral service is of utmost importance. The prayers made at the services are to include the praise of God and thanksgiving for His love and His Son, Jesus Christ, who is our resurrection and life. We must pray for hope to be supplied by the Father and the Son. There is further thanksgiving for the gift of life for those that are resting, together with the blessings to be enjoyed in youth and maturity, the grave and the one that is going to rest in the grave, the people who have been enriched by his days and the blessings that the deceased brought to others. All these are thoughts that should be remembered in the prayer because this will bring about a sense of contentment and the victory will prevail as the pastor prays. Then there are the prayers for all present that they may enter fully into life and be comforted. The Bible places differences in funerals. The funeral that honors nature and extols the remains of the temple of God or the one mentioned of King Jehoiakim, "He shall be buried with the burial of an ass." Jeremiah 22:19. Next follows a few Bible texts to help the minister in forming funerals that they may have from time to time.

Whenever there is time to make ready for a funeral a good deal of thought should go into the address. As stated earlier we must deal with mourners as individuals, then such should be your scriptures used. One way to prepare would be to learn the Scriptures to be used by heart and then recite them without glancing at your notes. Look at the mourners and show them that this Scripture you are using is directed at them. Be sure to understand the passages yourself.

The following suggestions for sermons have to do with helping the new or young minister in preparation for the different types of funerals. These outlines are not to be looked upon as "Cut and dried" but as helps, such as recorded in I Corinthians 12:28.

FUNERAL OF A CHILD:

I Samuel 1:26-28

II Samuel 12:23

Isaiah 11:6; 40:11

Matthew 18:1-3; 19:13-15

"Joys to be Awaited" by old and young alike." Zechariah 8:5

"The Love of a Son." Genesis 22:5-12

FUNERAL OF A MIDDLE AGED:

Job 19:25

Psalm 90:12

John 11:25-26

FUNERAL FOR ONE THAT IS OLD:

Ecclesiastes 12:3-7

Genesis 15:15

Numbers 23:8-10

"The Prayer of an Aged Believer" Luke 2:26-32

"The Benefit of Death" Philippians 1:21

"The Faith of a Veteran for Christ." II Timothy 4:7-8

FUNERAL FOR ONE WHO HAS SUFFERED LONG:

"The Secret of Security in God" Deuteronomy 33:26-29

"The Joys of Eternal Life to Come" Psalm 16:7-11

"The Affliction of a Goodly Man" Job 1:20-22

FUNERAL FOR A CHRISTIAN BUSINESS MAN:

James 4:14-17

Philippians 1:20

"Rewards for faithful Service" Matthew 25:21

"Treasures of a Good Man's Heart" Matthew 6:19-24

FUNERAL FOR A MINISTER OR CHURCH WORKER:

Malachi 2:6-7

Daniel 12:2-3

"A Good Shepherd" I Peter 5:1-4

Finally we must note that a sermon for a funeral is much harder than a sermon presented before your congregation. It takes more time to prepare because you have less time knowing and for whom to make the address. So it takes more time to prepare and it is more difficult to think of the proper words to use. But what is the best test of how we should present our service and words of the service? It is the measure of difficulty involved in a task. The criterion should be what will do the most good for the mourners, for those bereaved over the longest period of time and thus bring the most glory to God. The funeral service rates first by this type of test. Any type of preaching should require hard work. The funeral address probably requires no more work than any other type once a preacher gets into the habit of doing it. This is what we hope this manual will bring about. To be an effective pastor the minister needs to be filled with the Holy Spirit, the references to know

experience, and to know extreme theory. The meaning is that the minister ought to have had a personal experience of God's redeeming grace and should know the circumstances of the mourners so that he can prepare himself a proper service. Whenever there is a call to an upper room where death is near or to a home where it has come he should be ready to serve as a man of God. Such a pastor is a living epistle. He is known and read by everybody in the community. Day after day the minister shows the meaning and glory of a Christian manhood. Because he lives in constant fellowship with Christ, the pastor's life is a radiant life and is an example for every individual to see. By his daily ministry he shows what the gospel of John, the gospel of Love means when it says, "For the Child of God, life everlasting has already begun." Such a radiant personality has been shown in many of our great ministers of our church. It is not difficult to believe in the reality of the Word of God when lived by a minister who does not fear death himself. So at the death bed in a funeral service or anywhere else such a pastor is a living benediction.

FUNERAL POEM FOR A SAINT:

A soldier has fallen in the midst of the fray
One who fought through the heat of the day
Not by the sword, which is of man,
But by the sword of the Spirit-strong and grand.

We knew this soldier, we helped him fight
We prayed together to banish the night
And light firm his pen flower out o'er the world
And the banner of Christ by his writings unfurled.

Good-by to this soldier, who fought with his pen
Good-by to this soldier and leader of men
God knew him in life. He knows him in death
And someday He'll give back the life-giving breath.

To some he was Dad, to us he was Brother
To some he was friend, known only by others
To God he was both brother and friend
Who kept him and loved him right to the end.

THE LORD'S SUPPER

When Jesus said, "Do this in remembrance of me," he gave an invitation which was to draw all Children of God from every generation into a glorious fellowship around his table upon which the broken bread and the poured out fruit of the vine described the cost of the world's redemption. To every Child of God this time of communion offers opportunity of worship at its highest degree. To the Child of God there is no greater hour than that which he spends at the Lord's table. To sit at the table is a rest. It brings a sense of friendship and comradeship with kindred spirits who are going forward to better goals with the light of everlasting life shining upon their faces. Here the presence of God is made real through the tangible symbols and the glorious promise that if we partake of the emblems of Jesus Christ, his flesh and his blood, we shall have eternal life in us. This manual has been prepared to help those who serve in this capacity and as an aid to any Child of God who will spend time in sole preparation for the opportunity to spend the time at the Lord's table. The Lord's Supper is the focal point of our worship service and the very heart of our worship experience.

Decorum For Leaders

The elder is a spiritual leader in the Church of God and occupies a place of honor and trust among his fellow brethren. The office of elder carries with it certain standards which cause many men to be reluctant in accepting responsibility. This feeling of personal unworthiness is a prerequisite to the leadership, for one can scarcely take such responsibility lightly. Although he may feel unworthy, a man elected to be a leader must do all he can to meet the standard. He should do his best to make his life and conduct to conform to the high spiritual expectations of his office. By the time the service comes around in the evening the sanctuary has been prepared by the deacons and deaconesses or others in charge that have prepared the emblems and set them ready at the church or at the room wherever you have your services. The emblems should be covered and be ready to be used during the service. All preparations should be made prior to the service. Also physical cleanliness and proper dress are important. Clean clothes are necessary. If ever appropriate the white shirt, conservative tie and shoes that are shined would be in good taste at each service. The elders manner should be dignified and reverent, his posture erect, his movements deliberate. The preparation of mind is also important. The mental attitude should be one of devotion, thoughts which would keep one from entering wholly into the spirit of the service should be pushed aside. When the elder is leading in prayer at the table, his voice should be clear and audible and grammatically correct. Private prayer and meditation are soul conditioners, indispensable for an elder as he approaches the sacred hour of the Lord's Supper. This is a tuning of life already in touch with God. I wish to quote Psalm 24:3-4 to show how necessary it is to come with a clean heart and pure hands to the Lord's table. "Who shall ascend the hill of the Lord? or who shall stand in his holy place? He that hath clean hands, and a pure heart." The saying certainly is true. We also must do our best to come in our best attire and in our best attitude to meet the Lord at the table.

We meet for the Lord's Supper on the 14th day of the first month. This is according to scripture. We do not take any other calendar which has been made by men, whether it is of Hebrew origin or of Greek origin or of Roman origin. All are Babylonian calendars. By that I mean that they are calendars that will cause confusion. To figure the date of the Lord's Supper we take the new moon nearest the vernal equinox. By that we mean when day and night are equal in the spring the new moon nearest it is the first day of the month when the crescent appears. Then we count, after the

crescent has appeared fourteen days which will bring you to the full moon. That is the day to keep the Lord's Supper. That is the same night in which Jesus was betrayed, when he took bread. This is always in the spring, either in the end of March or the beginning of April. It is always within a twelve month period. We do not consider a thirteen month calendar as being scriptural.

Footwashing

When the Lord Jesus went to the upper room on the last day before his crucifixion he instituted the act of humility which we call footwashing. When we seek to wash a brother's feet we must be very careful about three things:

1. Above all things else this office of love must be performed in the spirit of servitude and meekness. Our attitude must be solicitous to the one whom we serve. It would be well if, like Mary, we would wash our brother's feet with our tears. It must be enacted, so to say, in the shadow of the cross and that the washer, must realize the sin that has been washed away by the First Washer of feet as He took away the sins of the world. Above all remember the motif of the whole transaction when Jesus said: "If I do not wash you, you are not in fellowship with Me." The deeper meaning then is that there is NO PLACE at the table of the Lord for those who have not been cleansed by water of the footwashing and the atoning blood of the cross. Washing your brother's feet dramatically symbolizes the truth enunciated in I John 1:7: "If we have fellowship one with another the blood of Jesus Christ cleanseth us from all sin."

2. Our own hands should be clean. To no purpose will we seek to win a brother's love if we be ourselves guilty of sin and we could find ourselves guilty of the very thing which we blame on to our brother.

3. We must be ready to submit our own feet to the process. The washing of feet is to go around to everyone. That which, when done by us, is obedience to Christ and kindness to a brother, is equally obedience and kindness when done by him to us.

When is the proper time to keep the Ordinance of Humility? Open your Bible to John 13 and let us point out important truths concerning our subject:

"Now before the feast of the Passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end. And supper being ended, (the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him) Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God; He riseth from supper, and laid aside his garments; and took a towel, and girded himself. After that, he poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded" (vv 1-5).

Jesus hour had come. This was the appointed time in the purpose of the heavenly Father for Jesus to die. (Read John 12:27) the feast of Passover is a period of eight days. It is often also called the feast of unleavened bread. The Passover itself is only on one day -the fourteenth day of Abib- and the feast of unleavened bread began on the fifteenth day of the same month. Because unleavened bread was eaten on the fourteenth day as well as on the next seven days the Scriptures often use the expression "the feast of unleavened bread" to include the Passover. (Read Matthew 26:2, 17; Leviticus 23:4-8; Exodus 12:18-19)

Jesus sent two of His disciples to prepare the ancient Passover meal in the upper room in Jerusalem. This was the "Supper from which Jesus arose and girded Himself. "Supper being ended" expression is found only in the vulgate translation. John wrote in Aramaic "while they were at supper." and this statement is more correct and clear from the fact that we find the disciples still

eating after this.

"Jesus riseth from supper." (v. 4). With the full understanding of the time at hand, Jesus with dignity and elevation of character, condescends to wash His friends feet. The Apostle John introduces His washing their feet by saying that He was fully conscious of His elevation from above by His Father, as being entrusted with all things. This makes the Lord's humility the more striking and remarkable. (Read John 6:61-62)

"Laid aside his garments." This means the outer garments that hung loosely on the body. This garment was like a mantle or robe. It was seamless and very strikingly beautiful. (See John 19:23)

"Girded himself with a towel." Jesus took upon Himself the duty of a slave or servant. It was uniformly the office of slave, or servant, to wash the feet of the guests (see Luke 17:8-9; I Samuel 25:41). It was a matter of necessity to wash feet where travel was done mostly on foot and eating was done reclining on a couch or covered bench. The upper rooms were usually furnished with fine upholstered furniture. (See Matthew 23:6).

The "towel wherewith Jesus was girded" was long enough to go around His body. It was like an apron to protect the wearer's clothes and long enough to use the ends and bottom for drying the washed feet. Today no such towel is available. We can simply sew two towels together lengthwise in order to "gird" ourselves (gird means to go around the body) and use the ends for drying purposes.

When Jesus came to Simon Peter to wash his feet Peter said: "Lord, dost thou wash my feet? Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter. Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head. Jesus saith unto him. He that is washed needeth not save (only) to wash his feet, but is clean every whit: and ye are clean but not all. For he knew who should betray him; therefore said he, Ye are not all clean" (John 13:6-11).

Self Examination

Sometime during the service the minister should point out that it is for the people of the congregation to follow the apostolic example which says let a man examine himself and so let him eat. This is good to do right after the footwashing or if you had a chance to do it earlier it is up to the minister and the program that he has. But every minister must remember this is an important statement put into the service, that every man must examine himself before he partakes of the emblems, for if a man eat and drink of these emblems unworthily or in an unfit form or mind that does not understand it, he is eating and drinking the Lord's body to a shame. Therefore it is very important that we point out this examination. It should be a self examination, let every man judge himself. The minister must also look into his heart and judge himself.

The Emblems

After the footwashing and the brethren are assembled again, the table containing the emblems should be uncovered. There should be enough small containers empty as those that are present. The grape juice cannot be fermented grape juice, for no leavening can be at this sacred table. The bread must be unleavened, therefore also the fruit of the vine must be unleavened. The grape juice is in one large container and after a communion hymn or other appropriate words the minister or a delegated individual takes the bread which is a piece of unleavened matzo usually, and blesses the bread. Just as Paul said in I Corinthians 11:23-24 can be recited there. And then after the bread is

blessed it should be broken into the amount of pieces of people present. The person that has blessed the bread then gives the plate to a deacon or other person who hands the plate to the individuals present in the room to take of the bread and hold it until everyone has received a piece of the bread. When everyone has a piece of the bread the minister or leader shall say, "Take, eat; this is my body which is broken for you. This do in remembrance of me." Then all partake of the bread. The elder or designated person takes the container that holds the grape juice and prays over it and blesses it. Then he says, "As the Lord Jesus took the cup and prayed over it and blessed it, He said divide it among yourselves." Then the latter fills the containers with the grape juice for as many as are present to partake of the grape juice. Then the deacon or designated person takes the containers that have been filled with the grape juice and distributes it to the people present. When everyone has received a container again the leader says, "This is the cup of the New Testament as oft as you drink of it, ye drink of it in remembrance of me and you remember the Lord's death until he comes; drink ye all of it." Then all drink the grape juice. The service is then closed with a hymn, not with a benediction, for we read again that after Jesus had presented the emblems the disciples all sang a hymn and went immediately out. We wish to practice also this part, just singing a closing hymn and going out.

At the end of this discourse you will find a few notes that you could use to prepare Lord's Supper sermons or addresses. We hope they will be useful to you in planning a good Lord's Supper service. Also a good thing to remember is to have preparatory services. They are good to have a day or two before the Lord's Supper convenes to give lessons concerning the history behind the Lord's Supper, the history of the Passover, the meaning of partaking of the emblems of Jesus Christ and to know as much as we possible can so that we will not in any way partake of the Lord's Supper unworthily. The preparatory services can be held anywhere that are convenient for the most number of people, in the home or in the church or anywhere folks can meet together to study and enjoy learning of the Lord's Supper, the greatest feast of all time.

Sermon Notes for the Lord's Supper Service

Preparatory Service Notes

THE PASSOVER IN THE OLD AND NEW TESTAMENT

Exodus 12 The memorial of the Blood.

When to be kept. Exodus 12:1-2,6; Leviticus 23:5; Deuteronomy 16:6; Numbers 33:3; I Corinthians 11:23-24 (In the evening)

Deliverance from the evil power of the day. (by the blood of the Lamb)

Deliverance from the evils of sin. (by the blood of Jesus Christ)

THE HUMBLEST SACRIFICE

The commandment of Love, is enacted out by Jesus through the Footwashing.

A new Commandment of Jesus that you love one another. John 13:15

The fellowship of footwashing. "If we have fellowship then the Blood of Jesus will cleanse us also" (I John 1:7).

AN EXEMPLARY ASPIRATION

Psalm 106:1-12. Remember Me. This do in remembrance of me. VV4-5.

That we may behold the good of Thy Chosen. V.5

Lord's Supper Sermons

THE GUESTS OF THE LORD

Come and dine. John 21:12

Thou preparest a table. Psalm 23

Eat My Flesh and Drink my blood. John 6:44-50

A SAFE REFUGE

Psalm 34:22. A refuge is universally needed. For shelter from elements. To keep you from sinning.

THE LORD'S FRIENDSHIP

It's experience, It's participation and It's Revelation Psalm 25:14

THE MYSTERY OF THE CROSS

Psalm 118:1-23. The rejected stone becomes the needed stone I Peter 2:5; Luke 20:18

THE GREAT SUPPER

"Come, for all things are now ready." Luke 14:7-24

The motive for the Supper.

The requirement for the Supper.

The compliance for the Supper. Matthew 22:11-12

THE LAYING ON OF HANDS

The laying on of hands is of primary importance to every Child of God. The hand is the primary organ of touch. Contact with the hands is often considered a means of conferring friendship, powers of quality, love and affection. The hand is generally laid upon the head because it is the noblest part of man.

Laying on of Hands has played a very significant role in the history of the Bible and Religion. It became one of the significant doctrines of our Lord Jesus Christ. "...Of the doctrine of laying on of hands...this we will do, if God permits" (Hebrews 6:1-3).

It was practiced in the Old Testament for various purposes. The priest laid his hands on the scapegoat ceremonially to transfer to it the sins of the people (Leviticus 16:21). Jacob placed his hands upon his sons and upon his grandsons to convey his blessing (Genesis 48). In ordination Moses conferred a portion of his wisdom and Holy Spirit upon Joshua (Numbers 27:18-23). To mete out proper punishment hands were used to lay upon the guilty person (Leviticus 24:14).

Jesus Himself employed the laying on of hands in different ways: In healing (Mark 5:23, 7:32); In blessing people (Matthew 19:15, Luke 13:13); In giving people a benediction (Mark 10:16, Luke 24:50).

It was adopted as part of the service of the Church for healing and blessings (Acts 9:17, James 5:14-15). It was employed for the reception of the Holy Spirit (Acts 8:14; 19:1). It became of special importance for the conferring of an office or assignment in the service of the church of God (Acts 6:6, 13:3). Out of these Scriptures we received the rite of ordination in which special grace is given to serve. (I Timothy 4:14, II Timothy 1:6). Laying on of hands is practiced in ordination, marriage, baptism, unction, visitation of the sick and private absolution.

ANOINTING WITH OIL (Material or Spiritual)

We find two kinds of anointing in the Bible. It is either material or Spiritual. For both the hands are used as instruments of reception.

Anointing with oil was an act used for many things, especially Holy things. Since our Bodies have become the most holy receptacle, it should also be anointed properly. (Exodus 25:6; 30:26-33). All the furniture of the temple were anointed. Then the cloths, such as carpets, curtains, veil, and clothing of the Levites were anointed. (Exodus 29:29; Leviticus 16:32).

Anointing was a sanctifying process. The furniture and clothes, as well as the people, were set apart for a holy purpose. It was the workings of worship and holy living that made the anointing so necessary.

The Holy Oil became holy when the father set it apart from other types of oil. Most all oil used was Olive oil. The anointing oil was mixed according to a specific recipe. To mark the sacredness of that which was set apart unto the Lord, any other use of the oil was forbidden. (v.33)

It was prepared with pure myrrh. (v.23) "Flowing" or liquid balsam 500 shekels about 16 pounds. Sweet Clammy which was quite rare in those days is like to our Cinnamon. Eight pounds of each. Then Cassia which was like sorghum cane which was imported from India at that time. In all, about fifty pounds of spices, dried powder, which was mixed into a gallon and a half of the finest olive oil. It was to be prepared by a proper pharmacist. (V. 33)

If you only have Olive Oil pray over it and hold it in your hands as you pray for its consecration.

Then the oil can be used for ordaining and healing. This preparing, you oil, can be done with others present or in your own privacy.

1. Hold open the container with the pure olive oil.
2. Address our Heavenly Father as in prayer.
3. State the authority of the Word of God which tells us to sanctify this anointing oil.
4. Close this act of consecration in the name of Jesus Christ.

HOW TO ANOINT

This is a doctrine of Jesus Christ. (Hebrews 6:1)

Again this part of the service can be done by one person or several Elders to help pray for the one to be anointed. The decision which Elder is to do the anointing should be either decided in advance or the oldest Elder present can do the anointing or specify an Elder he wishes to do so. The person to be anointed should have requested this act. The recipient may stand, sit, lie, or keel to receive the anointing. Call the person by name. Such as Brother Jones or Sister Johnson. Tell them that the power of healing comes from God the Father. It is He who sends his power at the request of the Elders. The oil is a symbol of the Power of God, the Holy Spirit. Tell that this oil is specially consecrated. Then pray for the sick. James 5:14-15.

HOW TO ANOINT

1. State the Biblical Authority for this action performed
2. Ask for faith to be increased by all present.
3. Pronounce a blessing of faith (prayer of faith) as the power of God leads and dictates.
4. Close in the Name of the Lord Jesus Christ. As the name of the Lord Jesus Christ is spoken pour a drop or two on the recipient.

EXAMPLE OF PRAYER:

Our Father, we thank Thee for this blessed opportunity to use your great power. Give us faith and wisdom to invoke this power for the healing of this sister, or brother who has expressed her or his faith by calling for the Elders of the Church. By the authority of the Word of God, and by the wishes of the Son of God, I anoint you with oil that has been consecrated, dedicated and set apart for this purpose of healing your infirmities and afflictions, in the name of the great Physician, the Lord Jesus Christ. Amen.

ABORTION

In medical terminology, the word abortion denotes either spontaneous abortions (miscarriage) or medically induced termination of pregnancy. A Supreme Court decision of July, 1989, marked the beginning of an era where everyone must take a stand concerning this dreadful problem. This thought of abortion is so foreign to Children of God, that it is not once mentioned in the Bible.

The people, that make up the Church of God, have such a powerful commitment to keep the Law of God and to align themselves with Jesus that the impurity encircling them does not lodge in them. But we cannot hide anymore or skirt about this imposing matter. Too many secular people are asking us: "How does your Church stand concerning abortion?" So we as ministers of the truth must give a proper answer.

The Bible does say some things concerning the unborn child. In Exodus 21:22-23 we read about an extraordinary case where two individuals are fighting and they cause a pregnant woman to miscarry. Now if no death was involved, the two fighting had to pay a sum stipulated by the father and husband. But if death occurred to either the mother or the unborn child the law of life for life was to be enforced. This shows to us that the unborn life was protected by the Mosaic statutes.

We find some other texts in Scriptures that show the sinfulness of man in not respecting a pregnant woman and her unborn. (Isaiah 13:18; Hosea 13:16; II Kings 8:12; 15:16-18; Amos 1:13).

In the New Testament we find the same thoughts, perhaps expressed even more intensely: The angel Gabriel said to Mary: "And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS." (Luke 1:31). Even more descriptive, the angel continues: "And, behold, thy cousin Elisabeth, she hath conceived a son in her old age: and this is the sixth month with her, who was called barren" (verse 36). Then the next text quoted emphasizes that she "conceived a son," that is a human being, a person. Conception and the birth of a person cannot be separated in God-Hebrew given thinking. The beginning of personhood starts with conception.

The word "Womb" in the Bible illustrates this point clearly. The biblical writers understood that that which was developing in the wombs of women was not some unimportant tissue, but persons, individuals, who could be consecrated to God, whom GOD watched over, and who were designed, while still in the womb, to become progenitors of whole nations. "And the Lord said unto her (Rebekah), two nations are in thy womb, and two manner of people shall be separated from thy bowels, and the one people shall be stronger than the other people; and the elder shall serve the younger." (Genesis 25:23). The two fetuses were here prophetically seen as people and nations. What has been conceived and is under development is very important. Also we should read the next two proceeding verses, where we find the conception in one verse and the struggle of the unborn within the womb in the next.

The angel of the Lord appeared unto Manoah's wife and told her that she would have a son, (Samson) and that this son would be dedicated to the Lord, not from birth but at the time of his development, while still in the womb. (Judges 16:17; 13:7-8). Should man freely, willfully, and purposefully destroy the life that God makes and fashions through the procreative powers? Even the servant's offspring is the product of God's creative work in the womb and should be dealt with respectfully.

Of all the texts (and there are a few more) thus far shed light directly or indirectly on the subject of abortion, but in seeking God's will in the matter, we must not overlook the basic underlying

principle of respect for life as it is expressed in the sixth commandment of God's Ten, "Thou shalt not kill." The vast majority of abortions done today are for one reason: personal convenience.

Abortionists say abortion was necessary to spare women the trauma of pregnancy caused by rape or incest. Although any pregnancy from rape or incest is dreadful, it is not what the people for abortion need to use as an excuse. The reason is that less than 100 pregnancies in USA are due to rape. Another reason used by pro-abortionists is that it is a way to keep affections intact. By removing the fetus, the relationship can continue. But the fact is that 70 percent of all relationships fail after an abortion has occurred.

Pro-abortionists also claimed that legalized abortion could reduce child abuse because every child born would be wanted. However statistics reveal, that 91 percent of all battered children were from planned parenting. What kind of logic is it that seeks to save children from abuse by enforcing another type of abuse. Then the pro-abortionists claim that because of birth defects, abortion should be allowed. But statistics again prove them to be so wrong, when 99 percent of all abortions are performed on healthy fetuses.

The above reasons for abortion are all futile. Only about 1 percent of them are for the hard cases involving the life of the mother, rape, incest or severe fetal defects. Abortion is a heinous sin and a poor type of birth control. Abortion has cheapened life by placing selfish interests above the sanctity of human life. Some might argue that the sixth Commandment in its original presentation stated: "Thou shalt do no murder." This is not speaking of accidental killing. Is it not murder to slay the unborn child?

The Ten Commandments say much more than the casual reader would think. This Commandment does not include just the right to live, but commissions us to spare life, to protect life, to guard life. Accordingly, we are required to do what lies in us to defend the life of our neighbor. The whole human family has one origin and we are all in some way related to one another. All men, according to Jesus, are our neighbors. And is not the unborn child the mother's closest neighbor?

Rape has increased 21 percent since 1980 and is increasing each year. This was the consensus of the Senate Judiciary Committee which noted that last year the rapes in the U.S. exceeded 100,000 (one hundred thousand). Senator Biden admitted that the nation is being swept by an "Epidemic of sexual crimes against women." Children of God must be on the alert and protect themselves. Do not go out alone at dark. How can we stay pure in such an impure condition? Jesus said, "Blessed are the pure in heart." If He said this it must be possible. If a sister should be raped, go immediately to a hospital, or clinic. You have two to four hours to become clean before a conception can take place. Have faith in God. Look unto Jesus. You are a Child of God and pray that He will take care of you. He has chosen you and His purity becomes your purity.

Wickedness never takes a vacation. It is getting stronger and stronger each day as the second coming of Jesus approaches nearer and nearer. It was necessary for The Apostle Paul to preach about separation from this evil. He pointed out that evil must be overcome with righteousness, Christ's righteousness. The flesh will continue to war with the Spirit until Satan is bound. Paul pointed out to victory one could get by setting one's mind on things above. A person violated has so much more to be thankful for that the power of God within will prevent any bad situation. Children of God are not in the flesh but in the Spirit. Let the Spirit of God indeed dwell in all of us. If we believe in the Spirit's presence, then we should also live up to the indwelling of the Holy Spirit. (Taken from selected sources)