

Sacrament

01/06

“No more sacred ordinance is administered in the Church of Christ than the administration of the sacrament.” (David O. McKay, *CR*, April 1946, pg. 112)

Sacrament Defined

(3 Nephi 9:19-20; Matthew 26:26-29)

Sacrifice = Sacred Face (Future)

Sacrament = Sacred Mind (Past)

(Russell M. Nelson, *Ensign*, March 1983, pg. 67-68)

01 – “Jesus, celebrating the Feast of the Passover, thus dignifying and fulfilling the law to the full, initiated the sacrament of the Lord’s supper. **Sacrifice stopped and sacrament started. It was the end of the old era, the beginning of the new. Sacrifice looked forward to the shed blood and bruised flesh of the Lamb of God. The sacrament was to be in remembrance of his spilt blood and broken flesh, the emblems, bread and wine, typifying such as completely as had the shedding of the blood of animals in their days.**” (Bruce R. McConkie Doctrinal New Testament Commentary, 1:719-20)

02 – “Previous to the offering up of Himself, as the great expiatory sacrifice, having fulfilled the law and made it honorable, and having introduced the Gospel, He met with his disciples, as already noticed, to eat the Passover.... **Thus He [ate] both, for the two ceremonies centered in Him, He was the embodiment of both, He was the Being provided before the foundation of the earth, and prophesied of by men of God throughout all the preceding ages; and also on account of whom the sacrifices were offered up by all the servants of the Lord, from the fall of Adam to that time; and all the various atonements heretofore offered pointed to Him, for whom they were all made and in whom they all centered.**” (John Taylor, *Mediation and Atonement*, pg. 125)

03 – “In our day we observe that heart attack, stroke, and gangrene all follow in the wake as life leaves any part of the body deprived of its blood supply. With that background, think of this passage from the gospel of John: ‘Except ye eat the flesh of the Son of man, and drink his blood, **you have no life in you.** Whose eateth my flesh, and drinketh my blood, hath eternal life: and I will raise him up at the last day’ (John 6:53-54).” (Russell M. Nelson, CES address, September 13, 1985)

Sacred Sacramental Symbols in Scripture

(Jacob 1:8; 1 Corinthians 10:2-4; JS-Matthew 1:27; John 4, 6; Genesis 40:1-23)

04 – “We believe that the sacrament is not the literal body and blood of our Lord; in other words, we do not believe in the doctrine of Transubstantiation.” (George Albert Smith, *CR*, April 1908, pg. 36)

05 – “**How many members of the Church, when partaking of the emblems of the sacrament, try to visualize the extreme suffering of the Son of God as he went through his torment in our behalf.**” (Joseph Fielding Smith, *Answers to Gospel Questions*, 5:9)

The Carcass of Life - JST Matthew 1:27

The Living Waters - John 4

The Bread of Life - John 6

The Spiritual Meat and Rock - 1 Corinthians 10:2-4

The Butler and The Baker

Types For The Redemptive Blood And The Broken Body Of Christ

Genesis 40

The Butler: The Blood

- 1 A **servant** (40:1)
Christ = (Isaiah 42:1-7)
- 2 Characterized by providing “**pressed grapes**”(40:11)
Christ = (“*Gethsemane*”- D&C 133:50)
- 3 Grapes that came from a ‘**Vine**’ for his master (40:9-10)
Christ = The True Vine (John 15:1-5)
- 4 Restored to his **high position** (40:13, 21)
Christ = (1 Peter 3:15)
- 5 **Three Day** Wait in Prison (40:3, 13)
Christ = (Acts 10:40)
- 6 **Presents the fruits of his labors** (40:11, 13, 21)
Christ = (D&C 76:107)
- 7 Presentation to his master came through a **symbolic cup** (40:11,13, 21)
Christ = (D&C 19:18-19)

Redemptive Wine serves as a powerful symbol
(John 2:1-11; Matthew 14:22-33)

The Baker: The Body

- 1 A **servant** (40:1)
Christ = (Isaiah 53:13-15)
- 2 Characterized by providing “**bakemeats**” (40:17)
Christ = (Matthew 14-15)
- 3 ‘**Bread**’ that was for his master (40:17)
Christ = The Bread of Life (John 6:31-58)
- 4 Would be **swallowed up** (40:19)
Christ = (Mosiah 15:7)
- 5 **Three Day** Wait in prison (40:3, 18)
Christ = (Matthew 12:40)
- 6 **Death came on the desire on the part of another** (40:19, 22)
Christ = (Isaiah 53:10)
- 7 Means of death by his master came through a **symbolic tree**
Christ = (Isaiah 53:10)

Rejuvenating Bread serves as a powerful symbol
(Exodus 16:1-36;)

Joseph’s Only Request Was: “ But Think On Me When It Shall Be Well With Thee” (40:14)

8 Symbols of the Sacrament

OBJECT

SYMBOL

Broken Bread

Broken/Torn Body of Christ [Golgotha]

(John 6:53-54; Matthew 26:26; D&C 20:77)

(B.H. Roberts, *The Way, The Truth, and The Life*, pg. 390-391)

Spilt Water

Spilt/Shed Blood of Christ [Gethsemane]

(John 6:53-54; Matthew 26:27-28; D&C 20:79; D&C 38:4)

Table

Raised Altar of Sacrifice/Place of Cleansing

(Exodus 20:26-28; Leviticus 1)

(Encyclopedia of Mormonism, 1:37 'Altar')

Table Cloth

Evidence of the 'purity' of that which is offered; Sanctification; [Heb.=Kaphar] *Atonement*-to cover = Body of 'Christ' is prepared/entombed in white linens {Duty of the *Teacher*} (John 19:38-42)

Priest

Represents the '**Father**' who ordained and gave his son

(John 3:16; D&C 20:21)

Deacon

Represents the '**Holy Ghost**' who offers the cleansing power

(Isaiah 6:6-7; John 2:9; D&C 13:1; D&C 20:77, 79; Moses 6:60)

Right Hand

In Cutting/Renewing Sacred Covenants

[Heb.=*dexter*]**Right Side** - denotes righteousness or covenants (Russell M. Nelson, *Ensign*, March 1983, pg.69; J Fld S, *DS*, 3:107-108) Raised in cutting the covenant - used in renewing the covenants before Father, Son, HG

Partaker

Represents one who is **worthy of entrance into the Celestial kingdom** through the usage of the atonement and resurrection of Christ (D&C 76:69)

Baptism is gate in which one enters into for Celestial kingdom (J Fld S, *DS*, 2:230)

Eternal Nature of the Sacrament

(Exodus 12:14; Moroni 4:1-3; 5:1-2; D&C 20:77, 79; 27:1-18)

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06 – “When Jesus came and suffered, ‘the just for the unjust,’ . . . the law of sacrifice was fulfilled, and in the stead thereof he gave another law, which we call the ‘Sacrament of the Lord’s Supper,’ by which his life and mission, his death and resurrection, the great sacrifice he had offered for the redemption of man, should be kept in everlasting remembrance. . . . **Therefore, this law is to us, what the law of sacrifice was to those who lived prior to the first coming of the Son of Man, until He shall come again. Therefore, we must honor and keep it sacredly.**” (Joseph F. Smith, *JD*, 15:324)

07 – “**We take this sacrament not only in remembrance of the past but to direct our minds to the future.**” (Charles W. Penrose, *JD*, 22:82)

D&C 20:77 O God, the Eternal Father, we ask thee in the name of thy Son, Jesus Christ, to bless and sanctify this bread to the souls of all those who partake of it, ¹**that they may eat in remembrance of the body of thy Son,** and ²**witness unto thee,** O God, the Eternal Father, that they are willing to take upon them the name of thy Son, ³**and always remember him** and keep his commandments which he has given them; that they may always have his Spirit to be with them. Amen.

D&C 20:79 O God, the Eternal Father, we ask thee in the name of thy Son, Jesus Christ, to bless and sanctify this wine to the souls of all those who drink of it, ¹**that they may do it in remembrance of the blood of thy Son,** which was shed for them; ²**that they may witness unto thee,** O God, the Eternal Father, ³**that they do always remember him,** that they may have his Spirit to be with them. Amen.

1- Past

2- Present

3- Future

D&C 27:1-18

- 1 – D&C 27:1-4 (2) = Gratitude for His Sacrifice Through Sacramental Emblems
- 2 – D&C 27: 15-18 (18) = Live Faithfully and in Harmony with His Will
- 3 – D&C 27:5-14 (5) = Hope to Attend the Sacrament Meeting with Him

The Tokens of Remembrance and Safety

(D&C 27:15-18)

08 – “**How fitting it was during the observance of this ancient covenant of protection (Passover) that Jesus should institute the emblems of the new covenant of safety — the emblems of his own body and blood.**” (Howard W. Hunter, *Ensign*, May 1974, pg. 18)

Whole Armor of God D&C 27:15-18 (Romans 13:12, 14; Galatians 3:27; D&C 106:4-5; 1 Thessalonians 5:5)

Wherefore, lift up your hearts and rejoice, and gird up your loins, and take upon you my whole armor, that ye may be able to withstand the evil day, having done all, that ye may be able to stand.

Stand, therefore, having your loins girt about with truth, having on the breastplate of righteousness, and your feet shod with the preparation of the gospel of peace, which I have sent mine angels to commit unto you;

Taking the shield of faith wherewith ye shall be able to quench all the fiery darts of the wicked;

And take the helmet of salvation, and the sword of my Spirit, which I will pour out upon you, and my word which I reveal unto you, and be agreed as touching all things whatsoever ye ask of me, and be faithful until I come, and ye shall be caught up, that where I am ye shall be also. Amen.

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The Seven Articles in the Whole Armor of God

- 1 - loins girt about with truth
- 2 - breastplate of righteousness
- 3 - feet shod with the preparation of the gospel of peace
- 4 - shield of faith
- 5 - helmet of salvation
- 6 - sword of my Spirit
- 7 - whole armor

Type and Shadow of Christ

- 1 - John 14:6
- 2 - Jeremiah 23:6
- 3 - Isaiah 9:6
- 4 - D&C 35:14
- 5 - Hebrews 2:10, 1 Thessalonians 5:8-9
- 6 - John 1:1
- 7 - Matthew 5:48b, 3 Nephi 12:48

loins girt about with truth = “ that they may always have his *Spirit* to be with them” (Moroni 10:5)
breastplate of righteousness = “that they are willing to take upon them the *name* of thy Son” (Mosiah 5:12)
feet shod with the preparation of the gospel of peace = “*keep his commandments* which he has given them” (D&C 101:36)
helmet of salvation = “that they do always *remember* him” (Mosiah 4:30)

09 – “When you look in the dictionary for the most important word, do you know what it is? It could be remember. Because all of you have made covenants—you know what to do and you know how to do it—our greatest need is to remember. That is why everyone goes to sacrament meeting every Sabbath day—to take the sacrament and listen to the priests pray that they ‘may always remember him and keep his commandments which he has given them.’ Nobody should ever forget to go to sacrament meeting. Remember is the word. Remember is the program.” (Spencer W. Kimball, CES address, June 28, 1968)

Helaman 5:5-12 - REMEMBER = זכור (Psalms 119)
 (2 Sets of ‘Remember’ while within the text 7 ‘Redeem’ or ‘Redeemer’)

- ז (*Zayin*) The cut that flows down; anointing oil; blood (John 19:34-36)
- כ (*Kaph*) The palm of the hand; the strong right arm of God (Ezra 9:8; D&C 1:14)
- נ (*Vav*) The nail; affixed covenants which can’t be broken (Isaiah 22:23-25)
- ר (*Resh*) The sickle; that which cuts or divides (Alma 46:21)

10 – “To ‘always remember him’ does not mean simply to remember that he was crucified; but to keep in mind constantly the reasons why, and what blessings have come to each of us through his death and resurrection. We are to remember the great suffering and what it cost him to make the great atonement. We are to remember that he did it because of his love, not only for those who believe on him, but also for the whole world....” (Joseph Fielding Smith, *Answers to Gospel Questions*, 3:3-5)

D&C 13:1

UPON you my fellow servants, in the name of Messiah I confer the Priesthood of Aaron, which holds the **keys of the ministering of angels**, and of the gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness.

11 – “But the ministering of angels can also be unseen. Angelic messages can be delivered by a voice or merely by thoughts or feelings communicated to the mind.... Most angelic communications are felt or heard rather than seen....

So it is that those who hold the Aaronic Priesthood open the door for all Church members who worthily partake of the sacrament to enjoy the companionship of the Spirit of the Lord and the ministering of angels.” (Dallin H. Oaks, *Ensign*, November. 1998, pg. 39)

Who and Worthiness to Partake

(Exodus 12:43, 45; 3 Nephi 18:5, 28-30; Mormon 9:29; D&C 46:4; 1 Corinthians 10:16-21; 1 Corinthians 11:24-30; Wilford Woodruff, *Millennial Star*, 57:339-340)

12 – NON-MEMBERS AND THE SACRAMENT. Non-members cannot comply with the covenants embodied in the blessings of the sacrament and, therefore, should not partake of it. They are old enough to reason and should understand that the sacrament, so far as adults are concerned, is for those who have repented of their sins in the waters of baptism.

It would be proper in a meeting to say, ‘The sacrament will now be administered to the members of the Church,’ in cases where there are non-members present; otherwise nothing need be said of this nature. If non-members are present and partake of the sacrament, we would not do anything to prevent it, for evidently they would take it in good faith, notwithstanding the nature of the covenant.” (Joseph Fielding Smith, *DS*, 2:350)

13 – “...unbaptized children, being without sin, are entitled and expected to partake of the sacrament to prefigure the covenant they will take upon themselves when they arrive at the years of accountability.” (Bruce R. McConkie, *DNTC*, 1: 723)

14 – Contrary to the expressed opinion of some who think that the partaking of the sacrament at such an early age ‘detracts from its meaning,’ we sincerely proclaim that the permitting of small children to partake when it is explained to them acts upon their minds exactly to the contrary. Perhaps some of us fail to comprehend the depth of a small child’s mind. Surely little children in the Primary class can understand that the sacrament is a sacred ordinance when they are carefully taught. Then again we may say, even if they are too small to comprehend, the practice is teaching them that it is a sacred ordinance, and this will eventually bear fruit. It seems that a child in the kindergarten class is surely capable of realizing that the sacrament is a special privilege, having relationship to the sacrifice of our Redeemer on the cross.” (Joseph Fielding Smith, *Answers to Gospel Questions*, 5:67)

15 – “We do not have to be hindered by self-judgment. All of us have the benefit and added wisdom of a bishop and a stake president to help us determine our worthiness and, if necessary, to assist us to begin the process of becoming worthy to accomplish whatever goal we wish to achieve. **When we take it upon ourselves to pass self-judgment and simply declare, ‘I am not worthy,’ we build a barrier to progress and erect blockades that prevent our moving forward. We are not being fair when we judge ourselves. A second and third opinion will always be helpful and proper.”** (Marvin J. Ashton, *Ensign*, May 1989, pg. 20)

16 – “If we desire to improve (which is to repent) and are not under priesthood restriction, then, in my opinion, we are worthy. If, however, we have no desire to improve, if we have no intention of following the guidance of the Spirit, we must ask: Are we worthy to partake, or are we making a mockery of the very purpose of the sacrament, which is to act as a catalyst for personal repentance and improvement? If we remember the Savior and all he has done and will do for us, we will improve our actions and thus come closer to him, which keeps us on the road to eternal life.

If, however, we refuse to repent and improve, if we do not remember him and keep his commandments, then we have stopped our growth, and that is damnation to our souls.

The sacrament is an intensely personal experience, and we are the ones who knowingly are worthy or otherwise.” (John H. Groberg, *Ensign*, May 1989, pg. 38)

Not For Remission But For His ‘Spirit’

(D&C 27:2)

17 – “We do not partake of the sacrament for the remission of sins, as they do in many of the different churches. We believe that baptism was instituted for the remission of sins, and that having received the Spirit of God, if we humbly repent of what wrongs we have done, and earnestly seek the Lord’s forgiveness, that forgiveness may come to us.” (Anthon H. Lund, *CR*, October 1916, pg. 14)

18 – “Purpose of the Sacrament—From the scriptural citations already made, it is plain that the sacrament is administered

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to commemorate the atonement of the Lord Jesus, as consummated in His agony and death; it is a testimony before God that we are mindful of His Son's sacrifice made in our behalf; and that we still profess the name of Christ and are determined to strive to keep His commandments, in the hope that we may ever have His Spirit to be with us. Partaking of the sacrament worthily may be regarded therefore as a means of renewing our avowals before the Lord, of acknowledgment of mutual fellowship among the members, and of solemnly witnessing our claim and profession of membership in the Church of Jesus Christ. **The sacrament has not been established as a specific means of securing remission of sins; nor for any other special blessing aside from that of a continuing endowment of the Holy Spirit, which, however, comprises all needful blessings. Were the sacrament ordained specifically for the remission of sins, it would not be forbidden to those who are in greatest need of forgiveness; yet participation in the ordinance is restricted to those whose consciences are void of serious offense,** those, therefore, who are acceptable before the Lord, those indeed who are in as little need of special forgiveness as mortals can be.” (James E. Talmage, *Articles of Faith*, pg. 158)

19 – “How can we have spiritual hunger? Who is there among us that does not wound his spirit by word, thought, or deed, from Sabbath to Sabbath? We do things for which we are sorry, and desire to be forgiven, or we have erred against someone and given injury. **If there is a feeling in our hearts that we are sorry for what we have done; if there is a feeling in our souls that we would like to be forgiven, then the method to obtain forgiveness is not through rebaptism, it is not to make confession to man, but it is to repent of our sins, to go to those against whom we have sinned or transgressed and to obtain their forgiveness, and then repair to the sacrament table where, if we have sincerely repented and put ourselves in proper condition, we shall be forgiven, and spiritual healing will come to our souls. It will really enter into our being.** You have felt it. I am a witness that there is a spirit attending the administration of the Sacrament that warms the soul from head to foot. You feel the wounds of the spirit being healed, and the lead is lifted. Comfort and happiness come to the soul that is worthy and truly desirous of partaking of this spiritual food.” (Melvin J. Ballard, *Crusader for Righteousness*, 132–133)

Benefits and Blessings

(D&C 59:9)

20 – “**No member of the Church can fail to make this covenant and renew it week by week, and retain the Spirit of the Lord.** The Sacrament meeting of the Church is the most important meeting which we have, and is sadly neglected by many members. **We go to this service, if we understand the purpose of it, not primarily to hear someone speak, important though that may be, but first, and most important, to renew this covenant with our Father in heaven in the name of Jesus Christ.** Those who persist in their absence from this service will eventually lose the Spirit and if they do not repent will eventually find themselves denying the faith (Joseph Fielding Smith, *Church History and Modern Revelation*, 1:123)

21 – “**The sacrament of the Lord's supper is an ordinance of salvation in which all the faithful must participate if they are to live and reign with him.**” (Bruce R McConkie, *Promised Messiah*, pg. 384)

22 – “**Who can measure the responsibility of such a covenant? How far reaching! How comprehensive! It excludes from man's life, profanity, vulgarity, idleness, enmity, jealousy, drunkenness, dishonesty, hatred, selfishness, and every form of vice. It obligates him to sobriety, to industry, kindness, to the performance of every duty in church and state. He binds himself to respect his fellow men, to honor the priesthood, to pay his tithes and offerings and to consecrate his life to the service of humanity.**” (David O. McKay, *Gospel Ideals*, pg. 73)

23 – “It is significant that when we partake of the sacrament we do not witness that we take upon us the name of Jesus Christ. We witness that we are willing to do so. (D&C 20:77) **The fact that we only witness to our willingness suggests that something else must happen before we actually take that sacred name upon us in the most important sense.**

What future event or events could this covenant contemplate? The scriptures suggest two sacred possibilities, one concerning the authority of God, especially as exercised in the temples, and the other—closely related—concerning exaltation in the celestial kingdom.

Willingness to take upon us the name of Jesus Christ can therefore be understood as willingness to take upon us the authority of Jesus Christ. **According to this meaning, by partaking of the sacrament we witness our**

willingness to participate in the sacred ordinances of the temple and to receive the highest blessings available through the name and by the authority of the Savior when he chooses to confer them upon us....

Scriptural references to the name of Jesus Christ often signify the authority of Jesus Christ. **In that sense, our willingness to take upon us his name signifies our willingness to take upon us the authority of Jesus Christ in the sacred ordinances of the temple, and to receive the highest blessings available through his authority when he chooses to confer them upon us.**” (Dallin H. Oaks, *Ensign*, May 1985, pg. 81, 83)

Principles and Practices

(3 Nephi 18:1-11; 3 Nephi 20:3-9; D&C 20:75-79)

24 – “He has prescribed for us only a few set prayers, one of which is the blessing on the bread and water.” (David O. McKay, *CR*, October 1929, pg. 11)

25 – “I admonish you, my brethren, that when we officiate in administering the sacrament, we repeat, if possible, the exact words given by revelation, and that we do so with the Spirit of the Lord.” (George Albert Smith, *CR*, April 1908, pg. 37)

26 – “Every word in the sacrament ordinance is vital....Is it possible that a casual attitude on our part of routine formality of this sacred occasion might deaden our opportunity for spiritual growth?” (David B. Haight, *Ensign*, May 1983, pg.13-14)

27 – “Brethren, we recommend that we surround this sacred ordinance with more reverence, with perfect order, that each one who comes to the house of God may meditate upon his goodness and silently and prayerfully express appreciation for God’s goodness. Let the sacrament hour be one experience of the day in which the worshiper tries at least to realize within himself that it is possible for him to commune with his God.” (David O. McKay, *CR*, April 1946, pg. 114)

28 – “In that sacred setting, we ask you young men of the Aaronic Priesthood to prepare and bless and pass these emblems of the Savior’s sacrifice worthily and reverently. What a stunning privilege and sacred trust given at such a remarkably young age! I can think of no higher compliment heaven could pay you. We do love you. Live your best and look your best when you participate in the sacrament of the Lord’s Supper.” (Jeffrey R. Holland, *Ensign*, November 1995, pg. 68)

29 – Principle of Non-Distraction

“The principle I suggest to govern those officiating in the sacrament—whether preparing, administering, or passing—is that they should not do anything that would distract any member from his or her worship and renewal of covenants. This principle of non-distraction suggests some companion principles.

Deacons, teachers, and priests should always be clean in appearance and reverent in the manner in which they perform their solemn and sacred responsibilities. **Teachers’ special assignments in preparing the sacrament are the least visible but should still be done with dignity**, quietly and reverently. Teachers should always remember that the emblems they are preparing represent the body and blood of our Lord.

To avoid distracting from the sacred occasion, **priests should speak the sacrament prayers clearly and distinctly**. Prayers that are rattled off swiftly or mumbled inaudibly will not do. All present should be helped to understand an ordinance and covenants so important that the Lord prescribed the exact words to be uttered. All should be helped to focus on those sacred words as they renew their covenants by partaking....

Deacons should pass the sacrament in a reverent and orderly manner, with no needless motions or expressions that call attention to themselves. In all their actions they should avoid distracting any member of the congregation from worship and covenant making.

All who officiate in the sacrament—in preparing, administering, or passing—should be well groomed and modestly dressed, with nothing about their personal appearance that calls special attention to themselves. In

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appearance as well as actions, they should avoid distracting anyone present from full attention to the worship and covenant making that is the purpose of this sacred ordinance.

This principle of non-distraction applies to things unseen as well as seen. If someone officiating in this sacred ordinance is unworthy to participate, and this is known to anyone present, their participation is a serious distraction to that person. Young men, if any of you is unworthy, talk to your bishop without delay. Obtain his direction on what you should do to qualify yourself to participate in your priesthood duties worthily and appropriately.

I have a final suggestion. With the single exception of those priests occupied breaking the bread, **all who hold the Aaronic Priesthood should join in singing the sacrament hymn** by which we worship and prepare to partake. No one needs that spiritual preparation more than the priesthood holders who will officiate in it. My young brethren, it is important that you sing the sacrament hymn. Please do so.” (Dallin H. Oaks, *Ensign*, November 1998, pg. 39-40)