

Priesthood Study Series

Study #10 - Sacrament of the Lord's Supper

When was the first recorded serving of the Lord's Supper?

- ♦ And Melchizedek, king of Salem, brought forth bread and wine; and he break bread and blest it; and he blest the wine, he being the priest of the most high God,
And he gave to Abram, and he blessed him, and said, Blessed Abram, thou art a man of the most high God, possessor of heaven and of earth. *Genesis 14:17,18 I.V.*

Sacrament Instituted by Jesus Christ to His own disciples

- ♦ He takes bread and wine — common elements of our human existence — and under His blessing makes them food divine. *Arthur Oakman, O Worship the King, pg.57, 1952*
- ♦ Than Jesus said unto them, Verily, verily, I say unto you, Except ye eat of the flesh of the Son of man . . . And drink of his blood, ye have no life in you — *John 6:53; 3 Nephi 9:44*

In Remembrance of Me

- ♦ And Jesus took bread and brake it, and blessed it, and gave it to his disciples, and said, Take, eat; this is in remembrance of my body which I gave a ransom for you. And he took the cup, and gave thanks, and gave it to them saying, Drink ye all of it. For this is in remembrance of my blood of the new testament, which is shed for as many as shall believe on my name, for the remission of sins. *Matthew 26:22-24*

In Remembrance of Me

- ♦ Behold, this is for you to do in remembrance of My body; for as oft as ye do this ye will remember this hour that I was with you. This is in remembrance of my blood which is shed for many, and the new testament which I give unto you; for of me ye shall bear record unto all the world. And as oft as ye do this ordinance, ye will remember me in this hour that I was with you and drank with you of this cup, even the last time in My ministry – *Mark 14:21,23,24*

Remembrance Brings Spirit

- ♦ And it shall be a testimony unto the Father that ye do always remember Me
And **if ye do always remember Me, ye shall have My Spirit to be with you.** *3 Nephi 8:35-36*

Specific Council given to the Church concerning the Sacrament

- ♦ The elders and priests are to have sufficient time to expound all things concerning the church of Christ to their understanding, previous to their partaking of the sacrament, and being confirmed by the laying on of the hands of the elders; so that all things may be done in order. And the members shall manifest before the church, and also before the elders, by a godly walk and conversation that they are worthy of it . . .
Doctrine and Covenants 17:18

Council on the Sacrament continued

- ♦ It is **expedient** that the church meet together often to partake of bread and wine in remembrance of the Lord Jesus — *Doctrine and Covenants 17:22a*
- ♦ Nevertheless, ye are commanded never to cast anyone out from your public meetings, which are held before the world. Ye are also commanded **not to cast anyone, who belongeth to the church**, out of your sacrament meetings; nevertheless, if any have trespassed, let him not partake until he makes reconciliation. And again I say unto you, Ye shall **not cast anyone out** of your sacrament meetings, who is earnestly seeking the kingdom: I speak this concerning those who are not of the church. *Doctrine and Covenants 46:1c-2*

Authority given by Jesus Christ to administer the Sacrament of the Lord's Supper to His Church

- ♦ Behold, there shall be one ordained among you, And to to him will I give power that he shall brake bread and bless it and give it unto the people of My church, unto all they which shall believe and be baptized in My name. *3 Nephi 8:32*

Why the Sacrament instituted?

- ♦ Blessed are ye for this thing which ye have done, for this is fulfilling My commandments, And this doth witness unto the Father that ye are willing to do that which I have commanded you. And this shall ye always do unto those who repent and are baptized in My name, And ye shall do it in remembrance of My blood which I have shed for you, that you may witness unto the Father that ye always remember Me; And if ye do always remember Me, ye shall have My Spirit to be with you. *3 Nephi 8:39-41*

Unworthiness to Partake

- ♦ Ye shall not suffer anyone knowingly to partake of My flesh and blood unworthily when ye shall minister it, For whoso eateth and drinketh My flesh and blood unworthily eateth and drinketh damnation to his soul. *3 Nephi 8:60*

Unbaptized are unworthy to partake of the emblems

- ♦ And if it so be that he repenteth and is baptized in My name, then shall ye receive him and shall, minister unto him of My flesh and blood. *3 Nephi 8:62*
- ♦ He that repenteth not, he shall not be numbered among My people . . . Do not cast them out . . . Continue to minister to them . . . *3 Nephi 8:63-66*

Close communion known in the first century churches

- ♦ "Let no one eat of those things that is not initiated; but those only who have been baptized into the death of the Lord. But if any one that is not initiated conceal himself, and partake of the same, he eats eternal judgment; because, being not of the faith of Christ, he has partaken of such things as it is not lawful for him to partake of, to his own punishment. But if anyone is a partaker through ignorance, instruct him quickly, and initiate him." *The Teachings of the Twelve Apostles, by Philip Schaff*
- ♦ And this food is called among us the Eucharist, of which no one is allowed to partake but the man who believes that the things which we teach are true, and who has been washed with the washing that is for the remission of sins, and unto regeneration, and who is so living as Christ has enjoined. *Justin Martyr, Anti-Nicene Fathers, Vol. 1, pages 340-341*

Violation of close communion among the 1st breakdowns in Christ's Church following the golden age

- ◆ Yea, there were churches which professed to know the Christ and yet did deny the more part of His gospel, Insomuch that they did receive all manner of wickedness, and **did administer that which was sacred unto him it had been forbidden because of unworthiness; 4 Nephi 1:29**

Wherefore whosoever shall eat of this bread, and drink this cup of Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that cup.

1 Corinthians 11:27:28

- ◆ Let a man examine himself and consider the matter carefully— **1 Corinthians 11:28-30**
- ◆ “There are two phases of this statement which needs elucidation. First, personal worthiness before one may partake of the Communion is indicated;
And, second, one should have a personal conviction and knowledge that the body with whom he communes is in fact and deed the true body of Christ.
If there are doubts in either case, the communicant has not properly discerned the body of Christ, and should not participate in the Communion whether he is a baptized member or not.” **The Sacrament of Communion, F. Edward Butterworth.**

Certain Unrepentant sins among the Body of Christ need to be reconciled before partaking of the Sacrament

- ◆ Those that have ought against a sister or brother need to be first reconciled — **Matthew 5:24-26**
- ◆ Whenever you know that a brother or sister has ought against you, go and be reconciled with them.— **Matt. 18:15-17; Luke 17:3**
- ◆ Unrepentant sins often requires righteous judgment by the church in order to protect the body of Christ— **D&C 17:24; 42:6,7,20-23; Moroni 6:6-8; Mosiah 11:136-146**

Directions given for Serving the Sacrament of the Lord's Supper

- ◆ Elder to take the lead of all meetings [8f] Administer bread and wine [8b] The priest's duty is to preach, teach, expound, and baptize, and administer the sacrament . . . [10a-c] [Priest] . . . when there is an elder present is only to preach, teach, expound, exhort, and baptize, and visit the house of each member . . . [10d] Neither teachers or deacons have authority to administer the sacrament [11e] **Doctrine and Covenants 17**
- ◆ **5c** To avoid confusion let him who presides in the sacrament meeting, and those who administer it **cause that the emblems be duly prepared upon clean vessels for the bread** and clean vessels for the wine, or the water, as may be expedient; **5d** and the officer may break the bread before it is blessed, and pour the wine before it is blessed; or he may, if he be so led, bless the bread before it be broken and the wine before it be poured; **5e** nevertheless both bread and wine should be uncovered when presented for the blessing to be asked upon it. **5f** It is expedient that the bread and wine should be administered in the early part of the meeting, before weariness and confusion ensue. **Doctrine and Covenants 119:5c-f**

Duties & Responsibilities of the Priest clarified

- ♦ The Priests duty is to preach, teach. expound, exhort and baptize, and administer the Sacrament, and visit the house of each member, and exhort them to pray vocally and in secret, and also to attend to all family duties; and ordain other Priests, Teachers and Deacons, and take the lead in meetings; **but none of these offices is he to do when there is an Elder present, but in all cases is to assist the Elder.** *The Evening and the Morning Star, Independence, Missouri, Vol. I. June, 1832. No. 1. [D&C 17]*

The Prayers

- ♦ **The Prayer over the Bread - D&C 17:22b-d; Moroni 4**

Prayer over the Bread to be read while kneeling

O God, the eternal Father, we ask thee to in the name of thy Son Jesus Christ, to bless and sanctify this bread to the souls of all those who partake it, that they may eat in remembrance of the body of Thy Son, and witness unto Thee, O God, the eternal Father, That they are willing to take upon them the name of Thy Son, And always remember Him and keep His commandments which He hath given them

That they may always have His Spirit to be with them.

Amen

- ♦ **The Prayer over the Wine D&C 17:23; Moroni 5**

He (they) shall take (took) the cup also, and say (said)

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 those who drink of it, that they may do it in remembrance of the blood of Thy Son which was shed for them, that they may witness unto Thee, O God, the eternal Father, that they do always remember Him,

That they may have His Spirit to be with them.

Amen

“Wine of your own make”

- ♦ “That it mattereth not what ye shall eat, or what ye shall drink, when ye partake of the sacrament, if it so be that ye do it with an eye single to My glory. ***Doctrine and Covenants 26:1b***
- ♦ Wherefore a commandment I give unto you, that you shall not purchase wine, neither strong drink of your enemies; wherefore ye shall partake of none, except it be made new among you ***Doctrine and Covenants 26:1d***
- ♦ ... For the wine or for the water ***Doctrine and Covenants 119:5c***
- ♦ Touching the kind of wine to be used in sacrament services of the church, we are of the opinion that fermented wine should not be used, but that either unfermented wine or water should be used, and so be in harmony with the spirit of the revelations. ***R&R 702 (1913) [See D&C 26:1; 86:1; 119:5]***

Common Cup or individual portion for Sacrament?

- ♦ Up until 1915 a common cup was pretty much standard practice.

On April 8, 1915 there was discussion on the floor concerning resolution No. 747 saying “that the individual sacrament service be used throughout the church, as the authorized form of service, in conformity with the laws of health as prescribed by the health officials of the United States.”

A question put to the chair (Elbert A. Smith) that was included in the adopted resolution states that approval by the church of the authorized form would not prohibit any branch from using any other form.
General Conference Minutes, April 8, 1915

Excess emblems – Sacramental or ordinary

- ♦ In his commentary on the Doctrine & Covenants in 1956, Apostle F. Henry Edwards who was a member of the presidency for many years wrote: "It is to be noted here that the bread and wine used in the sacrament are simply blessed for the use of those who partake of them on that occasion and with an understanding of their purpose. The bread and wine are emblems only, and are to be partaken in remembrance of the body and blood of Jesus. They become efficacious (*effective*) to our salvation if they are partaken of worthily. Unworthy participation in so sacred an ordinance must necessarily bring its condemnation. Any of the bread or wine which is unused is merely bread and wine and has no sacramental properties."

Joseph Smith III Statement

- ♦ “In administering the sacrament, the elders are hereby instructed to prevent the desecration of the ordinance by a waste of the bread blessed upon the occasion — A very proper way of preventing this, is, if more is prepared than is used at one passing, pass until all is used. It is urged by some, that not infrequently the bread which is left is thrown aside, when after becoming dry it is thrown out and wasted. This ought not to be. For thereby a disregard to the ordinance may be engendered in the minds of some, who otherwise would revere it.” *Saints Herald, Vol. 13, No. 8 (April 15, 1868), page 120.*

Conference Action appears to have rescinded a portion of the recommendations given by President Joseph Smith, III on the Sacrament

- ♦ R&R #172 (1875) — The following resolution on sacrament was adopted: Whereas, Believing that the bread and wine used at the sacrament are simply blessed for the use of those who at the time and with an understanding of its purpose partake of it, in no way relating to its subsequent use, therefore be it Resolved, That we rescind a former resolution of General Conference making necessary the passing of the bread until all be taken.—*The Saints' Herald*, vol. 22, p. 299.

Avoid Contention

- ♦ **5a** And the Spirit saith further: Contention is unseemly; therefore cease to contend respecting the sacrament and the time of administering it; **5b** for whether it be upon the first Lord's day of every month, or upon the Lord's day of every week, if it be administered by the officers of the church with sincerity of heart and in purity of purpose, and be partaken of in remembrance of Jesus Christ and in willingness to take upon them his name by them who partake, it is acceptable to God.
5g Let him that partaketh and him that refraineth cease to contend with his brother that each may be benefited when he eateth at the table of the Lord. *Doctrine and Covenants 119:5,a,b &g*

The Statement

- ◆ It is always wise to inform nonmembers in attendance that we are close communionists.

A statement should be read prior to the blessing of the emblems stating clearly that only members of the church, in good standing, whom have been baptized and confirmed by one having authority recognized by the Restored Church, are eligible to partake.

The Manner of Serving

- ◆ "It is best for two to remove the linen covering the emblems, fold it carefully and lay it aside, ready for use again to cover the vessels after the emblems have been served."
- ◆ "Those who serve the emblems should preserve order and quietness in their work, should keep abreast or in pairs and return to the altar (rostrum) at the same time." *Ordinances & Sacraments of the church*, Yale & Brockway, page 69.

Priesthood served by Jesus - Members served by Priesthood

- ◆ And when the disciples had come with bread and wine, He took of the bread and break and blessed it; And He **gave unto the disciples and commanded that they should eat** And when they had eaten and were filled, He commanded that they should give unto the multitude. *3 Nephi 8:30-31; 3 Nephi 9:40-42*
- ◆ "Serving should begin at the center of the row, serving to the outer edge so the server will not be interfering with the meditations of the communicants immediately following partaking of the emblems."
"Take a firm grip on the trays, and be careful to maintain balance when reaching. Hold tray low enough for members to partake conveniently, and serve one person at a time."
"It is sometimes advisable to hand the glass of wine to aged or handicapped members rather than to let them fumble of the tray." *Ordinances & Sacraments of the church*, Yale & Brockway, page 69.
- ◆ After the bread and wine have both been served and all have received their portion, the priesthood on the rostrum should all stand and be seated only after all the servers have returned to their seats.

Joseph Smith, III Comments on the Sacrament Service - *The Saints' Herald*, vol. 17, pp. 272, 273, 5-1-1870

- ◆ "Perhaps a few suggestions and plain teaching respecting this ordinance may not be amiss, during the divided opinions of the many who have superficially thought upon it. The time of its observance should be as often as once each month; it may be as often as once each week. It should be in the afternoon, toward evening. The emblems should be prepared beforehand, and should be good, sweetbread, and the pure wine of the grape, if wine is used. When wine is used it should be made by the saints, of the pure juice of the grape. Water, or water poured upon raisins and then expressed, may be used in the place of wine, when wine cannot be had.

"The saints should gather together in the spirit of solemnity, and should avoid rudeness and laughter, either going to or coming from the meeting. They should go in peace and pray for its continuance. They should forgive trespasses, and pray for forgiveness.

"The manner of procedure should be on this wise: The elder or the priest should break the bread provided into as many fragments as he may in his judgment deem necessary for all; he should then kneel, the saints kneeling if practicable, and ask a blessing upon the bread as given in the Doctrine and Covenants. After all have eaten, the elder or the priest should ask if any have been missed in passing the bread. He should then pour the wine, (if wine be used,) or the water into the cups prepared, and kneeling with the saints, as before in blessing the bread, ask a blessing on the wine, or water.

- ◆ The person or persons officiating in blessing the emblems, should (1) require the persons who are to present the emblems to partake first, after which (2) the persons who carry the emblems to the saints should present them to the officiating officers and then (3) take them and present them personally to every member of the church present. (4) No person should officiate in the act of blessing the emblems, or in the presenting them to the congregation, who is not willing and in condition of mind and body to partake. (5) The person officiating should see that all the bread broken should be eaten; and (6) the persons passing the emblems should not permit unbaptized persons, nor members of the church against whom charges are made for which they are to be tried, to partake if they know them. (7) After the wine is passed, the elder or priest should ascertain if any have been missed. (8) If all have partaken, then he should in a few words of exhortation request the saints to speak of the goodness of God, bear testimony to the work, or exercise other gifts as they may be led by the Spirit. . . .
- ◆ "The sacrament should not be administered in a dirty room, nor should the saints meet to partake of the emblems in filthy places.

They should also be clean in person, having washed their bodies in pure water that they may show forth the purity of their intentions and their hopes. The hands of the persons breaking the bread and pouring the wine should be clean, so should the hands of those who bear it to the saints."

"If the foregoing rules be generally observed, there will need be no contention as to the materials used, nor as to the manner of its administration. **A pure heart is the most essential ingredient in the whole matter.** The administration of the sacrament comprehends the breaking the bread, pouring the wine, blessing the bread, blessing the wine, passing or presenting the emblems, and the partaking thereof. These all constitute the sacrament of 'The Lord's Supper,' an ordinance of the church."

Presiding Over the Sacrament and Service

- ◆ Much Prayer, Fasting, & personal preparation required in order that the service permits the true meaning of the Communion to penetrate the hearts & minds of the body.
- ◆ The Sacrament of the Lord's Supper should be the primary focus.
- ◆ Encourage prior preparation by both the priesthood & members.
- ◆ The Presiding officer is responsible that the ebb and flow of the service is smooth and that all details and aspects of the service are both uplifting and brings honor and glory to our Lord Jesus Christ.
- ◆ All participating priesthood are contacted prior to the service and understand their role — and make the proper preparations.
- ◆ The priesthood that will officiate and serve are given specific assignments in advance of the service so that there are no distractions during the Sacrament service. Those serving the emblems in larger services should have assigned areas to serve.
- ◆ "The minister in charge should arrange the order of worship so that the act of receiving the emblems is a deep, rich, spiritual experience."
- ◆ "A pastoral talk prior to the serving of the emblems and a pastoral prayer following the receiving can blend the thoughts and minds of the people in unity.
- ◆ The church should always be reminded prior to the serving of those emblems of the significance of the Sacrament of the Lord's Supper

- ◆ The sacrament of the Lord's Supper lends itself well to the use of music: organ, piano, choral, and congregational.
- ◆ Special offering for the poor and needy. [It is customary for many branches to use all undesignated funds collected during the sacrament service for this purpose. REG] The oblation may be considered as an affirmation of faith or, perhaps more properly, as an act of dedication and deep concern for the common good.
- ◆ The Communion message truly should be an affirmation of faith."

Ordinances & Sacraments of the church, Yale & Brockway, page 70.

See That All Is Done In Order -

- ◆ "The communion of the Lord's Supper meets a real human need, and draws more people to the church than does any other service, It is dominated by the Spirit of Christ, and its activities are ordered by His command, This do in remembrance of Me.

It is a service in which spirituality should be greater than formality, though the service should be governed with quietness and order." *Arthur A. Oakman, O Worship the King, pg. 65.*