The sacrament of the Lord's supper.

Written by Administrator
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The Sacrament Prayers.

An analysis of the two Sacrament prayer as given by the Lord and a comparison of these prayers with the doctrines of baptism and the atonement lead to some very interesting concepts. The study of the interrelationship of these doctrines brings one to the conclusion that the ordinance of the Sacrament is more beautiful and important than many have supposed.

It will be noted that each of the subjects listed below has two parts. One relates to the body which represents things temporal or physical. The other signifies the blood or things spiritual.

A BRIEF SUMMARY OF SYMBOLISMS

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<th>SUBJECT BODY - BREAD (PHYSICAL)</th>
<th>BLOOD-WINE (SPIRITUAL)</th>
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<td>LAMB OF PASSOVER EATEN BY, AND HAD SAVED ONLY THOSE WITH SIGNIFICANCE FOR, ALL A SPECIAL BIRTHRIGHT ISRAEL I.E THE FIRSTBORN</td>
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<td>ATONEMENT OF CHRIST ALL REDEEMED FROM THE ONLY THE FIRSTBORN FALL BY THE BODY WILL RECEIVE THE FULL BENEFITS OF THE BLOOD</td>
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<td>TWO BAPTISMS BY WATER, REPRESENTS BY FIRE, EMPHASIZES DEATH AND RESURRECTION THE SPIRITUAL, ASSURES OF BODY THE RIGHTEOUS THAT (SECOND) DEATH WILL PASS OVER.</td>
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<td>SACRAMENTAL EMBLEMS BREAD REMINDS ONE OF WATER REMINDS ONE OF CHRIST'S BODY AND THE BLESSINGS WHICH ENCOURAGES ALL TO KEEP MAY BE RECEIVED AS A COMMANDMENTS RESULT OF THE ATONEMENT OF CHRIST'S BLOOD</td>
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Two important conclusions arise from this summary.

First, it will be observed that the performance of the final effect of, the ordinances relating to the body were all completed BEFORE those concerning the blood could be performed or finished. The body of the Passover lamb WAS EATEN BEFORE THE BLOOD SAVED THE
FIRSTBORN; the body of the sacrificial animal was burned BEFORE the ordinance of blood sprinkling was performed; the redemption and resurrection must be completed for individuals before they can finally be judged, sanctified and exalted; baptism by water precedes baptism by fire; and the sacramental bread is taken BEFORE the water is administered.

The second conclusion is that all functions relating to the body are ACTS of obedience, while the covenant ordinances relating to the blood are exhibitions of faith in the future. The participants enter into this first phase of the various ordinances concerned because of some previous covenant made with God.

The second phase of these covenant-ordinances which relate to the blood or its symbolism is quite different. It is a show of faith and hope of things to come. It does not arise from any past covenant obligation. It emerges from the courage which results from having completed the part of the particular covenant relating to the body. Those who enter into the covenant-ordinances relating to blood are seeking for a blessing yet future. They seek the following results:

1) Glory for the Father,
2) Honor for their fellow men
3) an individual blessing for themselves.

The eating of the Passover was according to commandment in order to remember Israel's past in Egypt; but the striking of the blood on the door posts was an act of faith in a future happening. The Israelites sought continued life in the future for their firstborn. The death of Christ's body was to fulfill a promise he made before the foundation of the earth, which was to redeem man from the fall. The shedding of His blood, however, was to secure a future blessing for man and glory for His Father.

Man's baptism by water is an act of obedience. The baptism of fire, on the other hand, is a seeking for a blessing of guidance from the Father as assistance in future life.

With this summary, the differences in the sacrament prayers should be of greater significance.

A DETAILED ANALYSIS OF THE PRAYERS

The two prayers may be broken down into logical sections, as follows,

SECTION ON THE BREAD ON THE WATER
THE SALUTATION O GOD THE ETERNAL O GOD THE ETERNAL FATHER

THE PETITION WE ASK THEE IN THE NAME OF THY SON OF THY SON JESUS CHRIST
JESUS CHRIST, TO BLESS AND SANCTIFY THIS WINE TO THE SOULS THIS BREAD TO THE OF ALL THOSE WHO DRINK OF SOULS OF ALL THOSE IT WHO PARTAKE OF IT

EXPRESSION OF FIRST THAT THEY MAY EAT IN THAT THEY MAY DO IT IN
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PURPOSE REMEMBRANCE OF THE REMEMBRANCE OF THE
BODY OF THY SON BLOOD OF THY SON

QUALIFYING PHRASE WHICH WAS SHED FOR THEM

EXPRESSION OF SECOND AND WITNESS UNTO THEE THAT THEY MAY WITNESS
PURPOSE UNTO THEE

SALUTATION REPEATED O GOD, ETERNAL FATHER O GOD, THE ETERNAL FATHER

COVENANT PROMISES OF THAT THEY THAT THEY DO
MAN (A) ARE WILLING TO
TAKE UPON THEM THE
NAME OF THY SON
(B) AND ALWAYS REMEMBER ALWAYS REMEMBER HIM,
HIM
(C) AND KEEP HIS
COMMANDMENTS WHICH HE
HAS GIVEN THEM

COVENANT PROMISE THAT THEY MAY ALWAYS THAT THEY MAY HAVE HIS
OF GOD HAVE HIS SPIRIT TO BE SPIRIT TO BE WITH THEM
WITH THEM

BENEDICTION AMEN

The salutations, petitions and expressions of purposes are essentially the same in both prayers except for the references made to the nature of the emblems and to the body and blood of Christ to which the emblems relate. It will be noted, however, that the covenant-promises of man in the two prayers are quite different.

MAN'S COVENANT-PROMISES- BREAD.

The emblem of the bread relates to man's mortal probationary state. The taking of this emblem should cause one to reflect on the things which Christ did with the atonement of His body. As discussed earlier, these are the redemption of man from the fall and raising him in resurrection. Understanding the nature and significance of these things, the baptized Christian believer should be anxious to renew the promises made at baptism. The baptismal promises are the three promises expressed in the prayer on the bread. If man literally takes Christ’s name upon himself and remembers Him in all things and keeps His commandments, enduring to the end, he will be granted the blessings of the atoning blood and will be exalted in the kingdom of Heaven. The fulfilling of these covenant promises are the three things a person must do during the process of becoming spiritually reborn.
KEEP HIS COMMANDMENTS WHICH HE HAS GIVEN

Man should live by every word coming forth from the mouth of God and this is possible only if people are good listeners to the Holy Ghost, because His calling is to remember, to teach, to inspire and so on. people will not violate God's law by listening to the still small voice.

MAN'S COVENANT PROMISE- WATER

The prayer on the water contains one prominent addition and two notable deletions. The addition is the qualifying phrase which follows the reference to the blood of Christ. This phrase is," which was shed for them."

An important question arises concerning this phrase. The question is: "Who is them?" Does it refer to very person who partakes of this sacrament emblem? No, this is not consistent with the doctrine of the atoning blood of Christ as explained in chapter 10. Them refers only to those who, throughout their lives, literally fulfill the three covenant promises mentioned in the prayer of the bread. It refers to those who complete the rebirth of the spirit, not to those who embark upon the narrow way but fail to endure in righteousness to the end.

The partaker of the sacramental water should thereby remember to drink of the blood of Christ; that is, to become spiritually regenerated with the help of the Holy Ghost so that ultimately the crowning blessings of Christ's atoning blood might be bestowed upon him. When Jesus said: "Whose eateth my flesh, and drinketh my blood, hath eternal life;... (John 6:54). He referred not to the sacramental emblems. These are merely reminders. Instead He referred to the receiving of all of the blessings available through the atonement by obedience to God's commandments. therefore, them refers to the "few there be that find it."

Ancient Israel could only hope when they performed their ordinance symbolizing the Great Sacrifice. Modern Israel must both remember and hope. In contrast to ancient Israel, Latter day saints should think of two things when they partake of the sacramental water.

First, they should look back and remember what Christ has done with His atoning blood, and contemplate their own responsibility thereto.

Second, they should look forward with great hope to that part of eternity which commences with the final judgment and then continues forever. The single covenant promise of man mentioned in the prayer of the water is significant in this regard. The only promise man makes is always to remember Christ. Why is this? It is because, in the eternities, those who have actually drunk the blood of Christ (i.e been born again spiritually), have no more need to covenant to take Christ's name upon themselves; for they have finally been judged Christ's and heirs to the celestial kingdom.

GOD'S COVENANT PROMISE

There exists only one difference in the two sacramental prayers in the wording of the covenant promise of God. The word "always" is added in the prayer on the bread. This is probably for emphasis. it should suggest to the person who is in the process of spiritual rebirth the importance of the constant companionship of the Holy Ghost. Man should do all in his power to keep himself worthy to have His guidance.
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Sacrament is a word coming from Latin sacramentum, sacramentum is a word composed from two roots sacra=sacred and mentum=momentum, so sacrament means sacred momentum.

Now it is more clear why the sacraments are important. Are sacred moments that they articulate our salvation.

Baptism is a sacrament and it is the path and sacred moment of our conversion to a new life. It is the faith in the death and resurrection of the Lord and in His power of His atonement.

The Lord's supper is the continuation of this covenant and it is a weekly testimony to endure to the end.

Discourses of Brigham Young, p.58

You may ask, "What is meted out to us?" I answer the ordinances, the sacraments that the Lord Jesus Christ instituted for the salvation of the Jews, for all the House of Israel, and then for the Gentiles. This is the Gospel—the plan of salvation the Lord has given to us. This is the Kingdom the Lord has presented to us; the same he presented to the Apostles in the days of Jesus. 3:90.

Also other interesting considerations are

1) The prayer of the bread invites us to remind us His Atonement (eat in remembrance of Thy Son), our baptism's covenant (willing to take upon them the name of Thy Son), to remind us His teachings ((and always remember Him) and to observe them (keep His commandments).

So we could easily say that the bread represents a reminder for the whole mission of Jesus. 2) The prayer of the water is to remind us His atonement and the purpose of it. Without atonement there is not salvation but without repentance the atonement will not work (in remembrance of the blood of Thy Son, which was shed for them) The atonement works if the people will wash their clothing in the blood of the Lamb, or in other words if they practice repentance. Blood atones for sin, (Jesus's part) but repentance is the act to wash our faults in the blood and this part is our part, Jesus will not wash our sins. His blood is available for everyone but repentance is the way to confess Jesus like our Savior, making the atonement at work.

Hosea 13:14
14 I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes. Matthew 3:8
8 Bring forth therefore fruits meet for repentance:
Matthew 3:11
11 I indeed baptize you with water unto repentance
Matthew 9:13
13 But go ye and learn what [that] meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.

Luke 15:7
7 I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.

Luke 24:47

47 And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.

This is very clear and sharp!!!!

Acts 5:31

31 Him hath God exalted with his right hand [to be] a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.

Acts 11:18

18 When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.

Acts 20:21

21 Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.

Acts 26:20

20 But shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judaea, and [then] to the Gentiles, that they should repent and turn to God, and do works meet for repentance.

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2 Peter 3:9

9 ¶ The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.

So we can say that the first part of the sacrament is based on keeping the commandments, on doing our best to be perfect, but because that is not possible God gave the means to reach that goal anyway: Atonement of Jesus working by repentance, not just admitting our faults but better to restore what was broken, that is the true repentance. Forgiveness will come not just confessing our mistakes, but doing what is necessary to really restore the initial condition.

Orson Pratt spoke about the dual nature of the atonement:

The universal redemption of the posterity of Adam from the Fall will be fully accomplished after the earth has been filled with its measure of inhabitants, and all men have been redeemed from the grave to immortality, and the earth itself has been changed and made entirely new.
But a universal redemption from the effects of original sin has nothing to do with redemption from our personal sins; for the original sin of Adam, and the personal sins of his children, are two different things. The first was committed by man in his immortal state; the second was committed by man in a mortal state: the former was committed in a state of ignorance of good and evil; the latter was committed by man, having a knowledge of both good and evil. As the sins are different, and committed entirely under different circumstances, so the penalties are different also. The penalty of the first transgression was an eternal separation of body and spirit, and eternal banishment from the presence of God; while the penalty of our own transgression does not involve a disunion of body and spirit, but only eternal banishment. The first penalty not only shut man out from the presence of God, but deprived him eternally of a body; the second penalty permits him to retain his body, though in a banished condition. As the penalties are different, so also in redemption. Redemption from the first penalty is unconditional on the part of man; redemption from the second penalty is conditional. Unconditional redemption is universal; it takes within its scope all mankind; it is as unlimited as the fall; it redeems men from all its effects; it restored to them their bodies... The children of Adam had no agency in the transgression of their first parents, and therefore they are not required to exercise any agency in their redemption from its penalty; they are redeemed from it without faith, repentance, or any other act, either mind of body.

Conditional redemption is also universal in its nature, it is offered to all, but not received by all: it is universal gift, though not universal accepted; its benefits can be obtained only through faith, repentance, baptism, the laying on of hands, and obedience to all other requirements of the Gospel.

Unconditional redemption is a gift forced upon mankind which they cannot reject though they were disposed. Not so with conditional redemption; it can be received or rejected according to the will of the creature.

Millenial Star volume 12 pp.69-70

The sacrament of the Lord's supper is really a complete meal for the believer it contains all the reminders necessary for our salvation. It is really a sacred moment because it gives us the opportunity to focus our life on Jesus and his mission. For that reason is stressed by our prophets to focus our mind on this things during the sacred moment or sacrament.

It is interesting to note here that Jesus was aware of certain Jealousies among them as to who would be first, so the foot-washing was a lesson in humility, but not only. Surely it was the first time that Jesus introduced it because Peter and the other were astonished and Peter declared...
that he would not allow the Master to wash his feet. But Jesus was going to teach something important to them and to us. the feet are the basic of the body and the washing is a symbol of purification. jesus was teaching them that salvation is a process gained by service and service is to help our fellow man to purify himself, so not only we should purify ourselves but we are the guardians of our brothers and sisters and if we don't do that we cannot partake of the fruit of the Gospel.