

March 24-26, 2025

## Doctrine and Covenants 27–28

“ALL THINGS MUST BE DONE IN ORDER”

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### Summary:

*Doctrine and Covenants 27. Revelation given to Joseph Smith the Prophet, at Harmony, Pennsylvania, August 1830. In preparation for a religious service at which the sacrament of bread and wine was to be administered, Joseph set out to procure wine. He was met by a heavenly messenger and received this revelation, a portion of which was written at the time and the remainder in the September following. Water is now used instead of wine in the sacramental services of the Church.*

*1–4, The emblems to be used in partaking of the sacrament are set forth;*

*5–14, Christ and His servants from all dispensations are to partake of the sacrament;*

*15–18, Put on the whole armor of God.*

*Doctrine and Covenants 28. Revelation given through Joseph Smith the Prophet to Oliver Cowdery, at Fayette, New York, September 1830. Hiram Page, a member of the Church, had a certain stone and professed to be receiving revelations by its aid concerning the upbuilding of Zion and the order of the Church. Several members had been deceived by these claims, and even Oliver Cowdery was wrongly influenced thereby. Just prior to an appointed conference, the Prophet inquired earnestly of the Lord concerning the matter, and this revelation followed.*

*1–7, Joseph Smith holds the keys of the mysteries, and only he receives revelations for the Church;*

*8–10, Oliver Cowdery is to preach to the Lamanites;*

*11–16, Satan deceived Hiram Page and gave him false revelations.*

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### Supplemental Jewish and Holy Land Insights

### How can I understand the sacrament's purpose better?

All ordinances are

eternal. “It was the design of the councils of heaven before the world was, that the principles and laws of the priesthood should be predicated upon the gathering of the people in every age of the world . . . Ordinances instituted in the heavens before the foundation of the world . . . for the salvation of men, are not to be altered or changed. All must be saved on the same principles.” (*Teachings of the Prophet Joseph Smith, Section Six 1843-44, Pg.308*) The sacrament is an ordinance instituted before the foundation of the earth. The performance of that ordinance can be seen as the Jews continue the practice of *Kiddush* (a sip of wine, juice or water) preceding the *Motzi* (broken bread). An explanation of the change of

‘performance’ can be considered. Weekly, Members of the Church of Jesus Christ of Latter-day Saints take a “sacrament” that consists of bread that is broken, blessed, and the presiding authority partakes first, then wine (nowadays, water) is blessed. Again, the presiding authority partakes first and then everyone follows. This is done in “remembrance” of the greater deliverance provided by the Savior's atonement. Sense that symbolically the Jews take wine and bread in anticipation of a greater deliverance (than Egypt) while members of the Church of Jesus Christ of Latter-day Saints take bread and wine in remembrance of the great deliverance . . . a chiasmus-with the Savior's atonement in the middle.

### When do the original Children of Israel reverse the ‘order?’

“From *Talmudic* times, it was the special duty of the housewife to bake the bread

for the Sabbath. This bread, usually prepared from white flour, is also called 'Hallah.' Two such loaves are placed on the festive Sabbath table as a symbol for the double portion of manna which the Israelites in the wilderness received every Friday, and because of the 'shew bread' in the Temple, which was displayed each Sabbath." (**Encyclopedia Judaica Jr.**) In Judaic Culture, during the Passover meal, the master of the house will pour and bless wine (it should be "new wine") three different times. Each one of those he blesses and sips first, and then everyone else may sip. After each occurrence of wine there is a breaking and blessing of bread (unleavened) three different times. Again, each time the master blesses and eats a broken piece, everyone else eats a piece. The remarkable exception is that at the beginning of the meal the middle of the three bread pieces is broken in two and a broken piece (largest of the two) is hidden for the younger children to find later in the *Seder* service. (Some see the three pieces representing the Father, Son, and Holy Ghost) When it is found that piece (fourth time bread is used) is blessed, broken, and the master eats the first part, then everyone follows his example. The fourth cup of wine is then poured full (more than the previous three "sips") and the master instructs everyone to "drink all of it." The present Jewish Passover feast is in fact an annual event to remember Israel's deliverance and anticipate a greater future deliverance. In a religious Jewish home, a weekly reminder of the first Passover is done with a "*Kiddush*." The master of the house always pours the wine (juice or water) with an appropriate blessing, sips first, followed by everyone else sipping the wine. He breaks a piece of bread and after the appropriate blessing, eats the first piece with everyone following his example. The prayers include a promise that in the future another deliverance

would occur greater than the first Passover.

### **What purpose did the Savior have in reversing the performance order of an eternal ordinance?**

Another element of the Jesus' restoration of original doctrine is the ordinance of the sacrament, using bread and wine (water) – in remembrance of His atonement. Weekly, Latter-day saints take a "sacrament" that consists of bread that is broken and blessed. The presiding authority partakes first, then the wine follows (nowadays, water instead of wine) is blessed. Again, the presiding authority partakes first and then everyone follows. This is done in "remembrance" of the greater deliverance (than Egypt) provided by the Savior's atonement. "And the church did meet together oft, to fast and to pray, and to speak one with another concerning the welfare of their souls. And they did meet together oft to partake of bread and wine, in remembrance of the Lord Jesus." (**Moroni 6:5-6**)

### **Who is the "New Wine?"**

There is a verse in the Book of Joel that bridges Joel's day when the Lord was known, to the end of days when he would not be known. The Lord has many names, one of them being "Wine" and another one, "New Wine." Notice that the "New Wine" – the new identity of the Lord, is rejected in favor of "old habits." "Awake . . . all ye drinkers of wine, because of the new wine, for it is cut off from your mouth." (**Joel 1:5**) In the meridian of times, the Apostle Luke seems to amplify this metaphor of the Lord being "New Wine." "No man also having drunk old wine straightway desireth new: for he saith, The old is better." (**Luke 5:39**) It is generally considered that aging makes wine better, hence old wine is better than the new. At a festivity, the oldest, best wine is given first and then the more recent wine is used. When wine ran out at

a marriage feast in Cana, Jesus was asked by his mother for assistance. It might be considered that he referred to one of his names (New Wine) by indicating that his time (fulfillment of New Wine) had not yet come. "And when they wanted wine, the mother of Jesus saith unto him, They have no wine. Jesus saith unto her, Woman, what have I to do with thee? Mine hour is not yet come." (**John 2:3-4**) He graciously turned water into wine (very new) and it was better than the old. The prophetic metaphor of New Wine was fulfilled when Jesus, at the Last Supper, instituted a new meaning for the old ordinance of "wine and bread." Jews still had a memory of that ritual as they were to pour, bless and sip wine (*Kiddush*), followed by breaking, blessing and eating a piece of bread at the beginning of every Sabbath (*Motzi*). "And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me." (**1 Corinthians 11:24-25**) White cloth for the Sabbath table and white cloth over the wine and bread that precedes the Sabbath meal are again indicative of the special nature, the purity, and the goodness of the meal. It should invoke a memory of partaking of the temple sacrifices and subsequent feasts in ancient days.

### **How can I better understand the scriptural term, "mystery?"**

A comforting verse comes to mind in "seeking to understand the mysteries." "For he that diligently seeketh shall find; and the mysteries of God shall be unfolded unto them, by the power of the Holy Ghost, as well in these times as in times of old, and as well in times of old as in times to come;" (**1 Nephi 10:19**) When Moses was chosen by God to lead the

Children of Israel he became a prophet with responsibility to be God's mouthpiece, an oracle. God said, "Hear now my words: If there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream. My servant Moses is not so, who is faithful in all mine house. With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the Lord shall he behold." (**Numbers 12:6-8**) That same God teaches us in an orderly manner, "For I have given him the keys of the mysteries, and the revelations which are sealed, until I shall appoint unto them another in his stead." (**Doctrine and Covenants 28:7**) It is only a mystery if you are unable to see the end from the beginning. Prophets think celestially, they can; "Declare the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure." (**Isaiah 46 10**)

### **How is God's pleasure our happiness?**

"Happiness is the object and design of our existence; and will be the end thereof, if we pursue the path that leads to it; and this path is virtue, uprightness, faithfulness, holiness, and keeping all the commandments of God" (**Teachings of the Prophet Joseph Smith, sel. Joseph Fielding Smith [1976], 255-56**). King Benjamin spoke of the "happy state of those that keep the commandments of God" (**Mosiah 2:41**). The prophet Alma warned, "Wickedness never was happiness" (**Alma 41:10**). There are two words in Hebrew used for happiness, *Simcha* which is generally and often used word. Another word for happiness is *Oher*. It is used as a deeper lasting definition. The Mount of Beatitudes on the north shore of the Sea of Galilee is called *Har HaOsher*. That name may have been chosen to infer that keeping the Lord's higher commandments creates a deeper, lasting happiness.