

## Summary Handout

# “The Only True and Living Church”

Lesson

9

Summary

### Scripture Summary:

*Doctrine and Covenants 20: Revelation on Church Organization and Government, given through Joseph Smith the Prophet, April 1830. HC 1: 64—70. Preceding his record of this revelation the Prophet wrote: “We obtained of him [Jesus Christ] the following, by the spirit of prophecy and revelation; which not only gave us much information, but also pointed out to us the precise day upon which, according to his will and commandment, we should proceed to organize his Church once more here upon the earth.” 1—16, The Book of Mormon proves the divinity of the latter-day work; 17—29, The doctrines of creation, fall, atonement, and baptism are affirmed; 29—37, Laws governing repentance, justification, sanctification, and baptism are set forth; 68—74, Duties of members, blessing of children, and mode of baptism are revealed; 75—84, Sacramental prayers and regulations governing church membership are given.*

*Doctrine and Covenants 21: Revelation given to Joseph Smith the Prophet, at Fayette, New York, April 6, 1830. HC 1: 74—79. This revelation was given at the organization of the Church, on the date named, in the home of Peter Whitmer, Sen. Six men, who had previously been baptized, participated. By unanimous vote these persons expressed their desire and determination to organize, according to the commandment of God; see Section 20. They also voted to accept and sustain Joseph Smith, Jun., and Oliver Cowdery as the presiding officers of the Church. With the laying on of hands, Joseph then ordained Oliver an elder of the Church; and Oliver similarly ordained Joseph. After administration of the sacrament, Joseph and Oliver laid hands upon the participants individually, for the bestowal of the Holy Ghost and for the confirmation of each as a member of the Church. 1—3, Joseph Smith is called to be a seer, translator, prophet, apostle, and elder; 4—8, His word shall guide the cause of Zion; 9—12, The saints shall believe his words as he speaks by the Comforter.*

*Doctrine and Covenants 27: Revelation given to Joseph Smith the Prophet, at Harmony, Pennsylvania, August 1830. HC 1: 106—108. In preparation for a religious service at which the sacrament of bread and wine was to be administered, Joseph set out to procure wine for the occasion. 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 115: Revelation given through Joseph Smith the Prophet, at Far West, Missouri, April 26, 1838, making known the will of God concerning the building up of that place and of the Lord’s House. HC 3: 23—25. This revelation is addressed to the presiding officers of the Church. 1—4, The Lord names his church, The Church of Jesus Christ of Latter-day Saints; 5—6, Zion and her stakes are places of defense and refuge for the saints; 7—16, The saints are commanded to build a House of the Lord at Far West; 17—19, Joseph Smith holds the keys of the kingdom of God on earth.*

### Supplemental Holy Land and Jewish insights:

**God Chooses the Day:** In order to better understand the miracle of the restoration and the day that the Church of Jesus Christ of Latter-day Saints was officially organized, let us go back to Biblical times. Isaac, a miracle child, was born of Sarah who was ninety-years old and barren. A human impossibility became a God-given fulfillment. In the Lord’s own plan, he kept the promises he made! “According to the aggadah, Isaac was born to Sarah on the first day of Passover.” (*Encyclopedia Judaica Jr.*)

**Specific Day of Restoration:** According to revelation, the Savior was born on the same day as the Church of Jesus Christ of Latter-day Saints was organized, April 6, 1830. Using the biblical and Jewish calendar, that day was the first day of Passover in 1830. That means that the Son of God was born to Mary on the first day of Passover. The Redeemer was born on the holiday representing the redemption and restoration of Israel. It is also the holiday that anticipates an even greater redemption of Israel in the future that includes restored temple activity and the advent of the Messiah.

**God Speaks Before He Acts:** The modern-day restoration included the priestly powers in an organizational structure. The necessity of this organization was established in the past. Probably the most repeated verse of Amos is the Lord’s instruction that He needs his prophets to reveal His word and will. “Surely the Lord GOD will do nothing, but he revealeth his secret unto his servants the prophets.” (*Amos 3:7*)

**Relevant in Modern Times:** In Hebrew, the words, secret, counsel, advice and insight are all related in meaning! “Amos, the shepherd, was called from following his flock to become a prophet of Israel. “The third of the twelve Minor Prophets, Amos, preached a powerful message that sounds as relevant in the Western world of the twentieth century as it did in Erez Israel in Amos’ own day.” *Encyclopedia Judaica Jr.*

**Meeting Together:** The opportunity of meeting together is a God-given instruction for the benefit of all His children. “The rich and poor meet together: the LORD is the maker of them all.” (*Proverbs 22:2*) “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*)

**Jewish Custom of Wine and Bread:** In a religious Jewish home, every Sabbath Eve begins with an old ritual of a blessing and pouring of a little pure wine (or living [spring] water if wine is not available). It is followed by a blessing, breaking and eating of a little piece of the “Hallah” bread. This procedure is called “Kiddush.” The father or grandfather in the home always partakes first, and then others receive the Kiddush. “*Kiddush* is recited on the evening of the Sabbath, or the festival, before the start of the meal . . . preceded by the word *savri* (Attention!) so that all present, men and women, may fulfill the requirement of *Kiddush* by listening carefully to the recital of the prayer and by responding ‘Amen’ afterwards’.” (*Encyclopedia Judaica Jr.*) The weekly Jewish ritual using wine and bread also includes a remembrance of the first Passover deliverance from Egypt.

**Passover Seder Also Includes a Looking Forward:** During the Passover meal, the master of the house will pour and bless wine (it should be “new Wine”) three different times. He sips first, and then everyone else may sip. After each occurrence of wine there is a breaking and blessing of (unleavened) bread. 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 and, a piece (largest of the two called the afikommen) is hidden for the children to find later in the Seder service. When found, that piece (fourth time bread is used) is blessed, broken, (before the wine) and the master eats the first part, then everyone follows. The fourth cup of wine is then poured full and the master instructs everyone to “drink all of it.” That blessing looks forward to a greater deliverance.

**New Wine:** There is a verse in the Book of Joel that bridges his 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.

**New Wine at Cana:** 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*)

**Old Wine Made New:** Jesus 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 have a memory of that ritual as they pour, bless and sip wine followed by breaking, blessing and eating a piece of bread at the beginning of every Sabbath (Kiddush). The only time Jews will break, bless and eat a piece of bread first, followed by pouring, blessing and sipping wine last is when children at the traditional Passover meal (Seder) find the “hidden piece of bread” (Afikommen). It was that piece of bread that Jesus was referring to as he blessed bread and wine, giving a new meaning to an old ordinance . . . hence, the New Wine. “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*)

**Sabbath Day Changed:** “The Sabbath bears record of Christ: from Adam to Moses it was the 7th day to signify that our Lord rested on that day from his creative labors (Ex. 20:8-11); from Moses to Christ, the Sabbath day was a different day each year to commemorate our Lord’s leading of the children of Israel out of bondage (Deut. 5:12-15); and from the apostolic day until now, the Sabbath has been the first day of the week to point attention to our Lord’s resurrection on his holy day.” (*Bruce R. McConkie, Mormon Doctrine, Pg.452*)

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