

# Doctrine and Covenants 45

"THE PROMISES . . . SHALL BE FULFILLED"

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## Summary:

*Doctrine and Covenants 45. Revelation given through Joseph Smith the Prophet to the Church, at Kirtland, Ohio, March 7, 1831. Prefacing the record of this revelation, Joseph Smith's history states that "at this age of the Church ... many false reports ... and foolish stories, were published ... and circulated, ... to prevent people from investigating the work, or embracing the faith. ... But to the joy of the Saints, ... I received the following."*

*1–5, Christ is our advocate with the Father;*  
*6–10, The gospel is a messenger to prepare the way before the Lord;*  
*11–15, Enoch and his brethren were received by the Lord unto Himself;*  
*16–23, Christ revealed signs of His coming as given on the Mount of Olives;*  
*24–38, The gospel will be restored, the times of the Gentiles will be fulfilled, and a desolating sickness will cover the land;*  
*39–47, Signs, wonders, and the Resurrection are to attend the Second Coming;*  
*48–53, Christ will stand on the Mount of Olives, and the Jews will see the wounds in His hands and feet;*  
*54–59, The Lord will reign during the Millennium;*  
*60–62, The Prophet is instructed to begin the translation of the New Testament, through which important information will be made known;*  
*63–75, The Saints are commanded to gather and build the New Jerusalem, to which people from all nations will come.*

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## Supplemental Jewish and Holy Land Insights

### What are revealed signs of "His coming as given on the Mount of Olives?"

Religious Jews still

practice many forms of ancient rites and rituals whose meanings have become distorted or lost over many years without priesthood guidance. With the restoration of priesthood, we are now privileged to glean from our study of the old practices a better understanding of the true principles embodied in the "Old Covenant" and to comprehend how the "New Covenant" restores the true doctrine that underlies those ancient practices. In these rituals are the very signs of the "Great Day of the Lord to Come." One of the most consistent rituals includes the eldest male in the family pouring the "Kosher Wine" (*Kidush*) at the onset of the Sabbath each week. He pronounces a blessing and takes a sip of the wine, after which each member of the family likewise partakes. This ritual also includes the eldest male blessing and partaking of a piece of broken bread (*Mozi*), after which, again, the rest of the family partakes. A rabbi once explained that if "Kosher" wine was unavailable that "living water" should be used instead. In Judaic

commentary, the term "bread and water" have been explained as "food and wine." This may be the possible context of using water instead of "unkosher" wine, that is, wine from an unknown source. ". . . And He will bless thy bread and thy water, as the 'bread' spoken of is a food that may be bought with the money of the *Second Tithe* so is the 'water' a liquid that may be bought with the money of the *Second Tithe*. Now such a liquid is, of course, wine, and yet it is called 'water'." (**Talmud, Eiruvim 65a**) Please note that the Jewish Prayer of wine and then bread includes thanks for deliverance out of Egypt – and a fervent plea for the future, grander deliverance. This second coming may be what is suggested in the "*second tithe*" (*Maaser Sheni*) which for some religious Jews, is referred to at the end of the Passover meal – which is when the "*affikomen*" (hidden piece) is found by the children. (See **Maaser Sheni - Chapter 1 - Chabad.org**)

### When was the "sacrament" instituted?

Although "wine and bread" are partaken weekly and three times during the Passover meal (*Seder*), there is only one time in Jewish ritual when bread precedes the wine. That is at one particular time in the Passover meal when

the children find a "lost (or hidden) piece of bread," the "*afikommen*." At the end of the meal, the "found" piece of bread is blessed and broken with the master of the house eating the first piece, and others follow. Then, the cup of wine is filled completely with the instructions to "drink all of it." There is no Jewish explanation as to the meaning of the reversed order. Members of the Church of Jesus Christ of Latter-day Saints take the Sacrament "in remembrance." "And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me." (Luke 22:19) "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) Considering that all ordinances are eternal, the performance of the ordinance was changed by the Savior at the last-supper in preparation of the great atonement.

### **How does the Jewish Sabbath Wine and Bread (Sacrament) reflect "then" - "now" and in the "future?"**

Jewish commentary on Shabbat Themes: Creation, Revelation and Redemption includes: ". . . (Creation) emphasizes God's role as the supreme author of all existence, Revelation of the Torah illustrates God's active involvement in the world of human beings, especially the origins and ongoing history of the Jewish people, And finally, redemption of the Israelites from slavery . . . as a harbinger of the messianic redemption, of not just the Jewish people but all humanity, in some distant time . . . which, according to the Jewish tradition, will only be enjoyed in the days of the Messiah." (<https://www.myjewishlearning.com/article/shabbat-liturgy/>)

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

A prominent rabbi in Israel recently suggested that even the wine should be "unleavened" or unfermented. This could be considered as "new wine." The ancient metaphor of new wine

was also used to anticipate the Deliverer. Ancient prophets said, "Awake, ye drunkards, and weep; and howl, all ye drinkers of wine, because of the new wine." (Joel 1:5) "And it shall come to pass in that day, that the mountains shall drop down new wine." (Joel 3:18) "No man also having drunk old wine straightway desireth new: for he saith, The old is better." (Luke 5:39) Analyzing the symbolism, the Passover Seder meal is done in remembrance of the first Passover deliverance. At this occasion wine is poured before the bread is broken, the prayers look forward to a greater deliverance in the future. In the Seder, there are three times when the wine is blessed and sipped. Following each wine sip, a piece of unleavened bread is used. Each piece is blessed, broken, and eaten. There is a total of three pieces of bread, but they are used four times. Toward the beginning of the Seder, the middle of three pieces is first broken in two. One piece has to be hidden away, usually in an upper part of the house. In any case, it must be hidden "above" something, in other words, slightly above the children – yet within reach.

### **Who else is anticipated announcing the Deliverer?"**

A complete meal is eaten with a door left open for Elijah who, by Jewish tradition, would announce the coming Messiah. After the meal, children search for the hidden piece of bread (*afikommen*) that is often wrapped in a red cloth. When found, the children receive a gift. This piece of bread is then blessed, broken, and eaten. Some traditions use this last piece of bread, the *afikommen*, to dip in the very sweet mixture of fruit and nuts, the *Charoseth*. After the *afikommen* is found the fourth cup of wine is poured and blessed. The master of the house then says, "Drink all of it." The prayer spoken then invokes a hope for the Temple and Jerusalem to be rebuilt and anticipates a greater deliverance in the future. One item that makes the Last Supper (*Passover Seder*) different from any other night is the explanation of the bread taken before the wine. Jesus used this meal to teach His Apostles that He was the Deliverer. He most likely showed that the Passover practice of partaking of wine followed by bread (three times) was very likely a

symbolic anticipation of a future atonement. It was henceforth changed to bread followed by wine-symbolic of the deliverance He was to carry out within the next four days. "(He) . . . took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me." **(Luke 22:19)** "And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it . . ." **(Matthew 26:27)** "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 their sins." **(Matthew 26:24 JST)**

### **How does ancient tradition remind me of the Godhead, Father, Son, Holy Ghost?**

The messianic symbolism can be further visualized in the three pieces of unleavened bread at the *Passover Seder* that could represent God, His Son, and the Holy Ghost. The three pieces are usually layered top, center (broken with the larger piece hidden), and bottom. Another chiasmus can be recognized as first it is "wine and bread" then, after the "hidden" center piece is found, it is "bread and wine." The Savior's Atonement is the center focus. A tradition to place the hidden piece above something may also connote the second coming of the Messiah. The first time he came in lowly circumstances, in a manger, likely under the house of relatives whose "*kataluma*" (Greek for guest chamber or inn) was filled with other family members. The second time he comes dressed in red and in great glory from above. It is the later generations (the children's children) that find Him and "great shall be their reward." It bears repeating, as stated in the Book of **Numbers 19:1-9**, that the rare Red Heifer ritual was for forgiveness of sins. This was made possible through the "red" atonement of the Lord on the Mount of Olives. Jews have a tradition that this red calf offering had to be on the Mount of Olives, above the Temple itself and opposite the Gate Beautiful (also known as the Gate of Forgiveness, Gate of Mercy), yet, slightly northwards of the altar. Those who have had the experience of sitting half-way up the Mount of Olives opposite the present day Gate Beautiful can attest to the spirit of Gethsemane

(well away from the traditional Church of Gethsemane on the lower part of the mount). In that sense, even the color of blood (red) has stayed symbolic for Jews. ". . . there are Ashkenazim who attempt to protect their toddlers from harm by tying a red ribbon around their wrists." **(Encyclopedia Judaica Jr.)**

### **How does the spotlessness of the red calf teach about the Savior?**

"The Bible is very specific about the kind of (calf or heifer) to be used. It had to be in perfect physical condition-'a red heifer, faultless, containing no blemish and which has never been yoked.' The rabbis interpreted 'faultless' to mean perfect in color also, ruling that even two non-red hairs in its hide were enough to disqualify it. Obviously such an animal was very rare and apparently the ceremony was performed only a very few times in all of ancient Jewish history. "Perhaps the strangest feature of the law of the red heifer is that, although the impure were cleansed by its ashes, all those who helped to perform the ceremony were rendered unclean by it and had themselves purified afterwards. Thus, the red heifer was an agent of both purity and impurity. This paradox has puzzled the rabbis and the law remains one of the few in the *Torah* for which no rational explanation can be found."

**(Encyclopedia Judaica Jr.)** Incidentally, finding a Red Heifer is not enough, the Jews are waiting for the restoration of the priesthood to carry out the ritual! Consider now, the "Day of the Lord to Come."

### **"The "Day of the Lord to Come" – where will He appear? What will He wear?**

"For behold, he shall stand upon the mount of Olivet, and upon the mighty ocean, even the great deep, and upon the islands of the sea, and upon the land of Zion." **(Doctrine & Covenants 133:20)** ". . . I have trodden the winepress alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment." **(Isaiah 63:2-3)** "Which suffering caused myself, even God, the greatest of all, to tremble because of pain, and to bleed at every pore, and to suffer both body

and spirit-and would that I might not drink the bitter cup, and shrink- Nevertheless, glory be to the Father, and I partook and finished my preparations unto the children of men."

**(Doctrine and Covenants 19:18-19)** ". . . I have trodden the wine-press alone, and have brought judgment upon all people; and none were with me; And I have trampled them in my fury, and I did tread upon them in mine anger, and their blood have I sprinkled upon my garments, and stained all my raiment . . ."

**(Doctrine and Covenants 133:50-51)**

### **Who is this that cometh from Edom, with dyed garments?**

There will be questions as he appears to those who have waited so long for Him. The questions indicate a lack of even knowing who he is: "Who is this that cometh from Edom, with dyed garments from Bozrah? This that is glorious in his apparel, travelling in the greatness of his strength?" (He will answer them.) "I that speak in righteousness, mighty to save." (They will continue to question.)

"Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat?" **(Isaiah 63:1-2)** The old English word "winefat" is from the Hebrew word for a "wine press" or "vineyard." It is from that word we get "Gethsemane," where the Savior bled from every pore. His stained clothing is reflected in his return to the Mount of Olives – in red. The fact that they are asking indicates that they

have not been instructed. They just don't know the account of the Gethsemane suffering and of the crucifixion. "And then shall the Jews look upon me and say: What are these wounds in thine hands and in thy feet? Then shall they know that I am the Lord; for I will say unto them: These wounds are the wounds with which I was wounded in the house of my friends. I am he who was lifted up. I am Jesus that was crucified. I am the Son of God."

Following their instruction and learning-things that we may be so familiar with . . .) ". . . then shall they weep because of their iniquities; then shall they lament because they persecuted their king." **(Doctrine & Covenants 45:51-53)** It will be a Godly sorrow and, better yet, from the captivity of all the sorrow and persecution they have endured, they will be set free. They will hear him, their king, whom they did not know, say-as Isaiah prophesied . . . "The spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound;" **(Isaiah 61:1)** There will be those who will not abide his presence, those who said they knew him, yet continued in their secret sins even though he has already atoned for them. Their self-serving, selfish lives result in a sorrow, lamenting because they knowingly persecuted their king.