

LESSON 16
“Thou Shalt...Offer Up Thy Sacraments upon My Holy Day”
D&C 59

OVERVIEW:

The Lord establishes the Sabbath. Pay devotions to God by worshipping Him in Sunday Church meetings. Pay devotions to God by partaking of the sacrament. Pay devotions to God by resting from your labors. The Lord blesses those who keep the Sabbath day holy.

What makes a temple different from other places? The Lord has sanctified it. D&C 109:13 And that all people who shall enter upon the threshold of the Lord’s house may feel thy power, and feel constrained to acknowledge that thou hast sanctified it, and that it is thy house, a ^aplace of thy holiness.

What makes the Sabbath different than other days? The Lord sanctified it. Genesis 2:1-3: 1 **THUS** the heavens and the ^aearth were finished, and all the ^bhost of them. 2 And on the seventh day God ended his work which he had ^amade; and he ^brested on the seventh day from all his ^cwork which he had made. 3 And God blessed the ^aseventh day, and ^bsanctified it: because that in it he had ^crested from all his work which God ^dcreated and made. (This is the pattern. Work six days, rest 1 day.)

SCRIPTURES:

Exodus 20: 8 Remember the ^asabbath (Heb stopping, cessation, rest (from labor)) day, to keep it ^bholy. (Once each week man is commanded to cease his own labors and allow God to perform his work of sanctification on him. Resting on the Sabbath, then, implies far more than taking a nap or stopping normal activities. Mankind must enter into the Lord’s work on that day.)

9 ^aSix days shalt thou ^blabour, and do all thy work:

10 But the seventh day *is* the sabbath of the LORD thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy ^astranger (or sojourner) that *is* within thy gates:

11 For *in* ^asix days the LORD made heaven and earth, the sea, and all that in them *is*, and rested the seventh day: wherefore the LORD ^bblessed the sabbath day, and ^challowed it (or sanctified, or consecrated).

Exodus 31: 13 Speak thou also unto the children of Israel, saying, Verily my ^asabbaths ye shall keep: for it *is* a sign between me and you throughout your generations; that ye may know that I *am* the LORD that doth sanctify you. 14 Ye shall keep the sabbath therefore; for it *is* ^aholy unto you: every one that defileth it shall surely be put to ^bdeath: for whosoever doeth *any* work therein, that soul shall be cut off from among his people. 15 Six days may work be done; but in the seventh *is* the sabbath of ^arest, holy to the LORD: whosoever doeth *any* ^bwork in the sabbath day, he shall surely be put to death. 16 Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, *for* a perpetual ^acovenant. 17 *It is* a sign between me and the children of Israel for ever: for *in* ^asix days the LORD ^bmade heaven and earth, and on the ^cseventh day he ^drested, and was ^crefreshed.

THE DOCTRINE AND COVENANTS
SECTION 59

Revelation given through Joseph Smith the Prophet, in Zion, Jackson County, Missouri, (On Sunday) August 7, 1831. HC 1: 196—201. Preceding his record of this revelation, the Prophet writes descriptively of the land of Zion wherein the people were then assembled. The land was consecrated, as

the Lord had directed, and the site for the future temple was dedicated. The Lord makes these commandments especially applicable to the saints in Zion. (This section shows how the people of Zion behave. Keeping the Sabbath holy. The weeks preceding this revelation had been very eventful. The Prophet and his party had arrived in Jackson County, Missouri; by the spirit of revelation he had designated the site for the temple, held conferences with the Saints in the area of Independence, directed the dedication of the land of Zion for the gathering of the Saints, and the day that this revelation was received he spoke at the funeral of a dear Saint and personal friend, Polly Knight, the aged wife of Joseph Knight Sr., who had died the day before. This revelation was received on Sunday, which it identifies as the day of worship for the Saints. It restored the law of the Sabbath as it had been given to ancient Israel. It was by this ancient covenant that the Lord's people were always to be known. Revelations of the Restoration, p. 428)

1—4, The faithful saints in Zion shall be blessed; 5—8, They are to love and serve the Lord and keep his commandments; 9—19, By keeping the Lord's day holy, the saints are blessed temporally and spiritually; 20—24, The righteous are promised peace in this world and eternal life in the world to come.

1 BEHOLD, blessed, saith the Lord, are they who have come up unto this land with an ^aeye single to my glory, according to my commandments.

2 For those that live shall ^ainherit the earth, and those that ^bdie shall rest from all their labors, (Brigham Young: Is a Saint subject to the power of the Devil in the spirit world? No, because he has gained the victory through faith, and can command Satan, and he must obey. How is it with the wicked? The Devil has power over them to distress and afflict them; they are in hell. (JD, June 12, 1859, 7:174.)) and their works shall follow them (Suppose, then, that a man is evil in his heart—wholly given up to wickedness, and in that condition dies; his spirit will enter the spirit world intent upon evil. On the other hand, if we are striving with all the powers and faculties God has given us to improve upon our talents, to prepare ourselves to dwell in eternal life, and the grave receives our bodies while we are thus engaged, with what disposition will our spirits enter their next state? They will be still striving to do the things of God, only in a much greater degree—learning, increasing, growing in grace and in the knowledge of the truth. (JD, October 8, 1859, 7:333.)); and they shall receive a ^ccrown in the ^dmansions of my Father, which I have prepared for them.

3 Yea, blessed are they whose feet stand upon the land of Zion, who have obeyed my gospel; for they shall receive for their reward the good things of the earth, and it shall bring forth in its ^astrength.

4 And they shall also be crowned with blessings from above, yea, and with ^acommandments not a few, (This verse could have read, "with revelations not a few," because the words commandment and revelation were often used interchangeably. Thus the compilation of the Prophet's revelations was to be called the Book of Commandments (D&C 1:6), meaning the book of revelations. Revelations of the Restoration, p. 429) and with ^brevelations in their time— (Boyd K. Packer: Revelation continues in the Church: the prophet receiving it for the Church; the president for his stake, his mission, or his quorum; the bishop for his ward; the father for his family; the individual for himself. Many revelations have been received and are found in evidence in the onrolling work of the Lord. Perhaps one day other revelations which have been received and have been recorded will be published, and we stand in expectation that ". . . He will yet reveal many great and important things pertaining to the Kingdom of God." (Ninth Article of Faith.) (CR, April 1974, p. 139.)) they that are ^cfaithful and ^ddiligent before me.

5 Wherefore, I give unto them a commandment, saying thus: Thou shalt ^alove the Lord thy God with all thy ^bheart, with all thy might, mind, and strength; (Brigham Young: If I spend a minute that is not in some way devoted to building up the Kingdom of God and promoting righteousness, I regret that minute, and wish it had been otherwise spent. This proves to me that the Spirit of the Lord is with me. (JD, May 17, 1868, 12:217.)) and in the name of Jesus Christ thou shalt ^cserve him. (Bruce R.

McConkie: "Our relationship with the Father is supreme, paramount, and preeminent over all others. He is the God we worship. It is his gospel that saves and exalts. He ordained and established the plan of salvation. He is the one who was once as we are now. The life he lives is eternal life, and if we are to gain this greatest of all the gifts of God, it will be because we become like him. Our relationship with the Father is one of parent and child. He is the one who gave us our agency. It was his plan that provided for a fall and an atonement. And it is to him that we must be reconciled if we are to gain salvation. He is the one to whom we have direct access by prayer, and if there were some need—which there is not—to single out one member of the Godhead for a special relationship, the Father, not the Son, would be the one to choose. Our relationship with the Son is one of brother or sister in the pre-mortal life and one of being led to the Father by him while in this mortal sphere. He is the Lord Jehovah who championed our cause before the foundations of the earth were laid. He is the God of Israel, the promised Messiah, and the Redeemer of the world. By faith we are adopted into his family and become his children. We take upon ourselves his name, keep his commandments, and rejoice in the cleansing power of his blood. Salvation comes by him. From creation's dawn, as long as eternity endures, there neither has been nor will be any act of such transcendent power and import as his atoning sacrifice. We do not have a fraction of the power we need to properly praise his holy name and ascribe unto him the honor and power and might and glory and dominion that are his. He is our Lord, our God, and our King" (Sermons and Writings, 65).)

6 Thou shalt ^alove thy ^bneighbor as thyself. Thou shalt not ^csteal; neither commit ^dadultery, nor ^ekill, nor do anything ^flike unto it. (What is "like unto" murder? Abortion. When God placed Adam and Eve in the Garden of Eden, he told them that they could eat of the fruit of all the trees except the tree of the knowledge of good and evil. Of that tree he said, "Ye shall not eat of it, neither shall ye touch it, lest ye die" (Genesis 3:3). Sin is born in the touching stage. We court or flirt with sin before we commit ourselves to it. For instance, we may seek the exact demarcation or definition of a sin so that we can push up as close to it as possible, thinking that we can touch without tasting. This becomes particularly dangerous in sexual transgression, where sins are often simulated with the idea that no offense has been given to the Spirit. This simply is not the case. Toying with sin, simulating sin, and defining sin in such a manner that one can effectually touch it while still feigning innocence are each sins which can be as harmful, or in some instances even more harmful, than the sin itself. Revelations of the Restoration, p. 431)

7 Thou shalt ^athank the Lord thy God in all things.

8 Thou shalt offer a ^asacrifice unto the Lord thy God in ^brighteousness, even that of a broken heart and a ^ccontrite (humble) spirit.

9 And that thou mayest more fully keep thyself ^aunspotted from the world, thou shalt go to the house of ^bprayer (Saints are to assemble together on the Sabbath day in buildings set apart for worship of the Lord. To seek solace in nature or at home does not fulfill the command. The Saints are to gather together to partake of the sacrament and to instruct one another. Revelations of the Restoration, p. 432) and offer up thy ^csacraments (Sacraments are oaths or covenants. Revelations of the Restoration, p. 432) upon my ^dholy day; (This revelation was received on a Sunday, the first day of the week, thus settling the issue for Latter-day Saints as to what day should be for the day of worship. In the first dispensations of the gospel, the seventh day was set apart to recall that the Lord rested on that day from his labors of creation (Genesis 2:1-3). During the Mosaic dispensation, the Lord affirmed that his people were to worship on the seventh day as a remembrance of his goodness in delivering them from their Egyptian bondage (Deuteronomy 5:12-15). Following the resurrection of Christ, the Saints were directed by revelation to observe the Sabbath on the first day of the week in remembrance of the day upon which the Lord rose from the tomb. This revelation affirms that this practice is to continue among his people. Revelations of the Restoration, p. 432-33. President Gordon B. Hinckley: Every sacrament meeting ought to be a spiritual feast and a time of spiritual refreshment. Teachings of Gordon B. Hinckley, p. 563-64. President Spencer W. Kimball: We do not go to Sabbath meetings to be entertained or even solely to be

instructed. We go to worship the Lord. It is an individual responsibility, and regardless of what is said from the pulpit, if one wishes to worship the Lord in spirit and truth, he may do so by attending his meetings, partaking of the sacrament, and contemplating the beauties of the gospel. If the service is a failure to you, you have failed. No one can worship for you. Ensign, Jan 1978, p. 4-5)

10 For verily this is a ^aday appointed unto you to rest from your labors, and to pay thy devotions unto the Most High; (Spencer W. Kimball: wonder if money earned upon the Sabbath, when it is unnecessary Sabbath earning, might not also be unclean money. I realize that some people must work on the Sabbath; and when they do, if they are compelled, that is, of course, a different situation. But men and women who will deliberately use the Sabbath day to develop business propositions, to increase their holdings, to increase their income, I fear for them. I think the Lord was speaking to them when he said: "Woe unto them that call evil good. . . ." (Isa. 5:20.) Sometimes we salve our consciences by saying that the more we get the more we can give to the worthy causes, but that, of course, is a subterfuge. There are people who work on the Sabbath, not through compulsion, but because the income is attractive, and others who work voluntarily to get the "time and a half" that Sabbath work gives them. . . . The Savior knew that the ox gets in the mire on the Sabbath, but he knew also that no ox deliberately goes into the mire every week. . . . I know that men will never suffer, ultimately, for any seeming financial sacrifices that might be made, for he has commanded us to live his laws and then has challenged us: . . . prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." (Malachi 3:10.) (CR, October 1953, pp. 54-56.))

11 Nevertheless thy ^avows shall be offered up in righteousness on all days and at all times;

12 But remember that on this, the ^aLord's day, thou shalt offer thine ^boblations (An oblation is an offering given in service to God. It may be our time, talents, or other means. Revelations of the Restoration, p. 433) and thy sacraments unto the Most High, ^cconfessing thy sins unto thy brethren, (The Lord exhorts his Saints that not one Sabbath day should pass without making the wrongs of the week right. Most sins would not be grievous, if attended to immediately. Public confession is appropriate when the transgression is public. If our transgression involved but one or a few people, then it would be to them that the confession would be made and to none others. If our action is an offense to the ward, our confession should in like manner be made to the ward. Transgressions that are sufficiently serious that they call in question our standing in the Church should be made to the appropriate ecclesiastical officer, normally the bishop. All sins should be confessed to our Father in Heaven. Sins not involving Church standing or other people need be confessed only to God. Revelations of the Restoration, p. 433) and before the Lord.

13 And on this day thou shalt do none other thing, only let thy food be prepared with singleness of heart (This is not a commandment precluding nice meals on the Lord's day, but rather that those that prepare meals and those that receive of the bounty of the Lord recognize the hand from whom all blessings flow. This was the practice of the meridian-day Church of whom we read, "And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart" (Acts 2:46). Revelations of the Restoration, p. 434) that thy ^afasting may be perfect, (Each Sabbath day is a day of fasting. This has no reference to abstaining from food. Rather, it refers to abstaining from the things of the world, including the good things of the world. Similar to the fact that we must eat good food to maintain the strength of the body, yet on occasions we fast from that nourishment; likewise, the Sabbath is a day to refrain from worldly activities regardless of how wholesome they may be. To justify participating in worldly activities on the Sabbath because they are good activities is to have an imperfect fast. The Savior's reference to doing well on the Sabbath day dealt with loosing spiritual burdens, healings by the power of God (Matthew 12:10-12; John 5:16-17, 21), and ultimately the resurrection during the great Sabbath of the earth— the Millennium. Revelations of the Restoration, p. 434. Joseph F. Smith: Now, while the law requires the Saints in all the world to fast from "even to even" and to abstain both from food and drink, it can easily be seen from the Scriptures, and

especially from the words of Jesus, that it is more important to obtain the true spirit of love for God and man, "purity of heart and simplicity of intention," than it is to carry out the cold letter of the law. The Lord has instituted the fast on a reasonable and intelligent basis, and none of his works are vain or unwise. His law is perfect in this as in other things. Hence, those who can are required to comply thereto; it is a duty from which they cannot escape; but let it be remembered that the observance of the fast day by abstaining twenty-four hours from food and drink is not an absolute rule, it is no iron-clad law to us, but it is left with the people as a matter of conscience, to exercise wisdom and discretion. Many are subject to weakness, others are delicate in health, and others have nursing babies; of such it should not be required to fast. Neither should parents compel their little children to fast. I have known children to cry for something to eat on fast day. In such cases, going without food will do them no good. Instead, they dread the day to come, and in place of hailing it, dislike it; while the compulsion engenders a spirit of rebellion in them, rather than a love for the Lord and their fellows. Better teach them the principle, and let them observe it when they are old enough to choose intelligently, than to so compel them. But those should fast who can, and all classes among us should be taught to save the meals which they would eat, or their equivalent, for the poor. None are exempt from this; it is required of the Saints, old and young, in every part of the Church. It is no excuse that in some places there are no poor. In such cases the fast donation should be forwarded to the proper authorities for transmission to such stakes of Zion as may stand in need. Gospel Doctrine, p. 243-44. Upon the Sabbath, even the food should be prepared "with singleness of heart"; that is to say, in simplicity. Our hearts, our desires, on that day should not be elaborate feasts, whereby some are prevented from having a Sabbath. A simple meal should suffice. To that extent every Sabbath should be a fast day, one bringing perfect joy. Our Lord, on one occasion, entered the house of Martha and Mary. Martha was cumbered about much serving, desirous of giving the Master many courses, and all in grand style. Mary was anxious to listen to the Master. To Martha's rebuke of her younger sister, our Lord gently replied, "But one thing is needful." This might well be always remembered on our Lord's day. Smith, Sjodahl, Doctrine and Covenants Commentary, p. 352) or, in other words, that thy^b joy may be full.

14 Verily, this is fasting and prayer, or in other words, rejoicing and prayer.

15 And inasmuch as ye do these things with^a thanksgiving, with^b cheerful^c hearts and countenances, not with^d much^e laughter, for this is sin, (Activities that lead to excessive laughter are not appropriate on the Sabbath. The Spirit of God is available to those who are cheerful, yet thoughtful and reflective. Fits of laughter were part of the false influences thought to be bestowed by the Spirit of God in camp revivals during frontier days. Clearly, the Spirit of God does not inspire Saints to break into uncontrollable laughter. "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance" (Galatians 5:22-23). Similarly, the brethren who attended the School of the Prophets were admonished to "cast away your . . . excess of laughter far from you" (D&C 88:69) and to "cease from all your light speeches, from all laughter" (D&C 88:121). Revelations of the Restoration p. 434-35) but with a glad heart and a cheerful countenance—

16 Verily I say, that inasmuch as ye do this, the^a fulness of the earth is yours, the beasts of the field and the fowls of the air, and that which climbeth upon the trees and walketh upon the earth; (President Spencer W. Kimball: The Lord uses the weather sometimes to discipline his people for the violation of his laws. He said to the children of Israel: If ye walk in my statutes, and keep my commandments, and do them; Then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit. And your threshing shall reach into the vintage, and the vintage shall reach unto the sowing time; and ye shall eat your bread to the full, and dwell in your land safely. And I will give peace in the land, and ye shall lie down, and none shall make you afraid: . . . neither shall the sword go through your land." (Lev. 26:3-6.) With the great worry and suffering in the East and threats of drouth here in the West and elsewhere, we asked the people to join in a solemn prayer circle for moisture where needed. Quite immediately our prayers were answered, and we were grateful beyond expression. We are still in need and hope that the Lord may see fit to answer our continued prayers in

this matter. Perhaps the day has come when we should take stock of ourselves and see if we are worthy to ask or if we have been breaking the commandments, making ourselves unworthy of receiving the blessings. But today numerous of the people of this land spend the Sabbath working, devoting the day to the beaches, to entertainment, to shows, to their weekly purchases. The Lord makes definite promises. He says: "Then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit." (Lev. 26:4.) God does what he promises, and many of us continue to defile the Sabbath day. CR, Apr 1977, p. 4-5)

17 Yea, and the herb, and the ^agood things which come of the earth, whether for food or for ^braiment, or for houses, or for barns, or for orchards, or for gardens, or for vineyards;

18 Yea, all things which come of the earth, in the season thereof, are made for the ^abenefit and the ^buse of man, both to please the eye and to ^cgladden the heart;

19 Yea, for ^afood and for raiment, for taste and for smell, to ^bstrengthen the body and to enliven the soul. (Sabbath observance is a principle with a promise. Those living this principle are promised a richness and prosperity that will not be known to others. Similarly, the Lord blessed ancient Israel, saying, "Ye shall keep my sabbaths, and reverence my sanctuary: I am the Lord. If ye walk in my statutes, and keep my commandments, and do them; then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit. And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time: and ye shall eat your bread to the full, and dwell in your land safely. And I will give peace in the land, and ye shall lie down, and none shall make you afraid: and I will rid evil beasts out of the land, neither shall the sword go through your land" (Leviticus 26:2-6). Revelations of the Restoration, p. 435)

20 And it pleaseth God that he hath given all these things unto man; for unto this end were they made to be used, with judgment, not to ^aexcess, neither by extortion. (Extortion is the act of taking something by violence, by threats, by overcharge, etc., unlawfully.)

21 And in nothing doth man ^aoffend God, or against none is his ^bwrath ^ckindled, save those who ^dconfess not his hand in all things, and ^eobey not his commandments.

22 Behold, this is according to the law and the prophets; wherefore, trouble me no more concerning this matter.

23 But learn that he who doeth the works of ^arighteousness shall receive his ^breward, even ^cpeace in this world, and ^deternal life in the world to come. (Marion G. Romney: When earth life is over and things appear in their true perspective, we shall more clearly see and realize what the Lord and his prophets have repeatedly told us, that the fruits of the gospel are the only objectives worthy of life's full efforts. Their possessor obtains true wealth—wealth in the Lord's view of values. We need constantly to deepen our understandings and sharpen our realization of what the fruits of the gospel are. The Lord has defined them as . . . peace in this world, and eternal life in the world to come. (D. & C. 59:23.) It is a bit difficult to define the "peace in this world" referred to in the revelation. But we may be assured that it is not the ease luxury, and freedom from struggle envisioned by the world's utopian dreamers. Jesus told his apostles that it would be found by theft even in their days of tribulation. Peace I leave with you, he said, . . . my peace I give unto you. And then, by way of caution, it seems to me, he added, . . . not as the world giveth, give I unto you. (John 14:27.) The other fruit of the gospel named in the quotation—"eternal life in the world to come"—must be a glorious thing, for the Lord has said that "he that hath eternal life is rich," (D. & C. 6:7) and that the "gift of eternal life is the greatest of all the gifts of God." (D. & C. 14:7.) He who obtains it will obtain an exaltation in the celestial kingdom of our Father in heaven. This gift of eternal life in the world to come may not, of course, be fully realized during earth life. An assurance that it will be obtained in the world to come may, however, be had in this world. As a matter of fact, the blessings of the celestial kingdom are promised only to those who have such an assurance. According to the vision, a successful candidate for these blessings must qualify on three counts: First, he must have ". . . received the testimony of Jesus, and believed on his name" and been ". . . baptized after the manner of his burial"; second, he must have received "the Holy Spirit by the laying

on of the hands of him who is ordained and sealed unto this power"; and third, he must be "sealed by the Holy Spirit of promise." (D. & C. 76:51-53.) The Prophet Joseph taught that one so sealed would have within himself an assurance born of the spirit, that he would obtain eternal life in the world to come. He urgently and repeatedly admonished the Saints of his day to obtain such an assurance by making their calling and election sure. It is this assurance within a person which brings to him the peace in this world which will sustain him in every tribulation. These fruits of the gospel—assurance that we shall obtain eternal life, peace in this world sustained by such an assurance, and finally eternal life in the world to come—are within the reach of us all conceive the blessings of the gospel to be of such inestimable worth that the price for them must be very exacting, and if I correctly understand what the Lord has said on the subject, it is. The price, however, is within the reach of us all, because it is not to be paid in money nor in any of this world's goods but in righteous living. What is required is wholehearted devotion to the gospel and unreserved allegiance to the Church of Jesus Christ of Latter-day Saints. A half-hearted performance is not enough. We cannot obtain these blessings and be like the rich young man who protested that he had kept the commandments from his youth up but who went away sorrowful when, in answer to the question, "What lack I yet?" Jesus said unto him, "If thou wilt be perfect, go and sell that thou hast, and give to the poor . . . and come and follow me." (Matt. 19:21.) Evidently he could live everything but the welfare program. There can be no such reservation. We must be willing to sacrifice everything. Through self-discipline and devotion we must demonstrate to the Lord that we are willing to serve him under all circumstances. When we have done this, we shall receive an assurance that we shall have eternal life in the world to come. Then we shall have peace in this world. Let us each day in solemn honesty confront ourselves with the rich man's question, "What lack I yet?" And thus, with utter frankness, discovering our own limitations, let us conquer them one by one until we obtain peace in this world through an assurance that we shall have eternal life in the world to come. CR, Oct 1949, p. 39-45 Spencer W. Kimball: To those who live for tomorrow, the rewards are beyond their conception. And even though some of the blessings are for future enjoyment, is it not far better to enjoy the spiritual luxuries of tomorrow, which is an eternity, rather than to revel in the physical comforts of today? Peace, joy, satisfaction, happiness, growth, contentment, all come with the righteous living of the commandments of God. The one who delights in all of the worldly luxuries of today, at the expense of spirituality, is living but for the moment. His day is coming. Retribution is sure. . . . When one realizes the vastness, the richness, the glory of that "all" [Luke 15:31] which the Lord promises to bestow upon his faithful, it is worth all it costs in patience, faith, sacrifice, sweat and tears. The blessings of eternity contemplated in this "all" bring to men immortality and everlasting life, eternal growth, divine leadership, eternal increase, perfection and with it all—Godhood. (CR, April 1952, pp. 23-24.) 24 I, the Lord, have spoken it, and the Spirit beareth record. (Law of witnesses) Amen.

BIBLE DICTIONARY

SABBATH

Instituted to commemorate God's seventh day of rest at the Creation (Ex. 20: 10-11), and also the redemption from Egyptian bondage (Deut. 5: 15). On the Sabbath the daily sacrifices were doubled; the loaves of the shewbread were changed; the people abstained from all manner of work, and it was a day of holy assembly.

The Sabbath was a holy day before the giving of the law, even from the earliest times (cf. the account of the creation - Gen. 2: 2-3; the sacredness of the number 7; the narrative of the manna - Ex. 16: 32-36; cf. v. 34); but we have no evidence of its observance in patriarchal times. This is no doubt due to the scantiness of the record, for the Sabbath is an eternal principle, and would have existed from the days of Adam, whenever the gospel was on the earth among men.

After the return from the exile Nehemiah made the observance of the Sabbath one of the chief points of his reformation (Neh. 10: 31; Neh. 13: 15-22), and the strictness with which it was kept by the Jews became a well-known fact. In course of time many regulations grew up, and were observed by the Pharisees. One of the charges frequently brought against our Lord was that of Sabbath breaking, but this was because he failed to conform to the traditions and manmade regulations concerning the Sabbath. Jesus obeyed the letter and the spirit of the Sabbath, but was not obligated to follow the traditions of the elders of the Jews.

After the ascension of Christ, the members of the Church, whether Jews or gentiles, kept holy the first day of the week (the Lord's day) as a weekly commemoration of our Lord's resurrection (Acts 20: 7; 1 Cor. 16: 2; Rev. 1: 10); and by degrees the observance of the seventh day was discontinued. (See *Lord's Day*.)

The importance of a sacred day for man to rest from his temporal labors, contemplate the world of the Lord, and assemble for public worship is a major item in a person's spiritual development. Furthermore, a decay in the national religious life always follows any tendency toward carelessness in the matter of Sabbath observance. The existence of a weekly holy day is a most important safeguard; it leaves a constant reminder to the individual of his need for spiritual sustenance and his duty before God, and serves as a witness to the world that there is such a thing as revealed religion.

The change from observing the last day of the week to the first day of the week is not so important as is the concept and principle of the Sabbath. In either case, the Sabbath was symbolic of the mighty works of God, i.e., the creation of the earth, the deliverance of Israel from Egypt, and the resurrection of Jesus from the dead.

Latter-day revelation confirms the significance of the Sabbath (or Lord's day), in D&C 59. For other references to the Sabbath see 2 Kgs. 4: 23; 2 Kgs. 11: 5-7; Isa. 1: 13; Isa. 58: 13 (If thou turn away thy foot from the sabbath, *from* doing thy pleasure on my holy day; and call the ^asabbath a delight, the holy of the LORD, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking *thine own* words); Jer. 17: 20-27 (20 And say unto them, Hear ye the word of the LORD, ye kings of Judah, and all Judah, and all the inhabitants of Jerusalem, that enter in by these gates: 21 Thus saith the LORD; Take heed to yourselves, and bear no burden on the ^asabbath day, nor bring *it* in by the gates of Jerusalem; 22 Neither carry forth a burden out of your houses on the sabbath day, neither do ye any work, but hallow ye the sabbath day, as I commanded your fathers. 23 But they obeyed not, neither inclined their ear, but made their neck ^astiff, that they might not hear, nor receive instruction. 24 And it shall come to pass, if ye diligently hearken unto me, saith the LORD, to bring in no burden through the gates of this city on the sabbath day, but hallow the sabbath day, to do no work therein; 25 Then shall there enter into the gates of this city ^akings and princes sitting upon the throne of David, riding in chariots and on horses, they, and their princes, the men of Judah, and the inhabitants of Jerusalem: and this city shall remain for ever. 26 And they shall come from the cities of Judah, and from the places about Jerusalem, and from the land of Benjamin, and from the plain, and from the mountains, and from the south, bringing burnt offerings, and sacrifices, and meat offerings, and incense, and bringing sacrifices of praise, unto the house of the LORD. 27 But if ye will not hearken unto me to hallow the ^asabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the sabbath day; then will I kindle a fire in the gates thereof, and it shall devour the ^bpalaces of Jerusalem, and it shall not be quenched.); Ezek. 20: 12-13, 16 (12 Moreover also I gave them my ^asabbaths, to be a sign between me and them, that they might know that I *am* the LORD that ^bsanctify them. 13 But the house of Israel ^arebelled against me in the wilderness: they walked not in my statutes, and they ^bdespised my judgments, which *if* a man do, he shall even live in them; and my sabbaths they greatly polluted:

then I said, I would pour out my fury upon them in the ^cwilderness, to consume them. 16 Because they despised my judgments, and walked not in my statutes, but polluted my sabbaths: for their ^aheart went after their idols.); Hosea 2: 11; Amos 8: 5; Matt. 12: 1-13; Mark 2: 23-28; Mark 3: 1-5; Luke 6: 1-10; Luke 13: 11-16; Luke 14: 1-5; John 5: 18; John 7: 21-24; Rom. 14: 5-6; Gal. 4: 10; Col. 2: 16.

The Ten Commandments given in the latter days. Here is a comparison of the ten commandments given in Exodus, and Sections 42 and 59 of the Doctrine and Covenants:

Exodus 20	D&C 42	D&C 59
<p>3 Thou shalt have ^ano other ^bgods before me. (If God is not first, then all other things are affected. Nothing in life, not even such treasured things as families or even life itself, can take priority, or come before, God. His power is the only power that can save us.)</p>		<p>5 Thou shalt ^alove the Lord thy God with all thy ^bheart, with all thy might, mind, and strength; and in the name of Jesus Christ thou shalt ^cserve him. 8 Thou shalt offer a ^asacrifice unto the Lord thy God in ^brighteousness, even that of a broken heart and a ^ccontrite spirit.</p>
<p>4 Thou shalt ^anot make unto thee any ^bgraven ^cimage, or any likeness of <i>any thing</i> that is in heaven above, or that <i>is</i> in the earth beneath, or that <i>is</i> in the water under the earth:</p>		
<p>7 Thou shalt not take the ^aname of the LORD thy God in ^bvain; for the LORD will not hold him ^cguiltless that ^dtaketh his name in vain. (ie utters an oath or makes a promise using the Lord's name without valid purpose) (When a person is baptized and covenants to take the name of Christ upon himself. If he forgets that solemn oath made at baptism, he has taken the name of the Lord in vain.)</p>	<p>29 If thou ^alovest me thou shalt ^bserve me and ^ckeep all my commandments.</p>	
<p>8 Remember the ^asabbath (Heb stopping, cessation, rest (from labor)) day, to keep it ^bholy. (Once each week man is commanded to cease his own labors and allow God to perform his work of sanctification on him. Resting on the Sabbath, then, implies far more than taking a nap or stopping normal activities. Mankind must enter into the Lord's work on that day.)</p>		<p>9 And that thou mayest more fully keep thyself ^aunspotted from the world, thou shalt go to the house of ^bprayer and offer up thy ^csacraments upon my ^dholy day; 12 But remember that on this, the ^aLord's day, thou shalt offer thine ^boblations and thy sacraments unto the Most High, ^cconfessing thy sins unto thy brethren, and before the Lord. 13 And on this day</p>

		thou shalt do none other thing, only let thy food be prepared with singleness of heart that thy ^a fasting may be perfect, or, in other words, that thy ^b joy may be full.
12 ¶ ^a Honour (or respect, or value) thy ^b father and thy ^c mother: that thy ^d days may be ^e long upon the ^f land which the LORD thy God giveth thee. (Anytime a child lives wickedly he brings shame to his parents, whether or not the parents are righteous. So, honoring parents may not always imply obeying them. In those relatively few cases where parents may ask for or encourage unrighteous behavior in their children, the individual brings dishonor to his parents if he obeys them.)		
13 Thou shalt not ^a kill. (Heb murder)	18 And now, behold, I speak unto the church. Thou shalt not ^a kill; and he that ^b kills shall ^c not have forgiveness in this world, nor in the world to come.	6 Thou shalt not... ^c kill, nor do anything ^f like unto it.
14 Thou shalt not commit ^a adultery.	24 Thou shalt not commit ^a adultery; 22 Thou shalt ^a love thy wife with all thy heart, and shalt ^b cleave unto her and none else. 23 And he that ^a looketh upon a woman to lust after her shall deny the faith, and shall not have the ^b Spirit;	6 Thou shalt not ...commit ^d adultery, ... nor do anything ^f like unto it.
15 Thou shalt not ^a steal.	20 Thou shalt not steal 54 Thou shalt not take thy brother's ^a garment; thou shalt ^b pay for that which thou shalt receive of thy brother.	6 Thou shalt not ^c steal... nor do anything ^f like unto it.
16 Thou shalt not bear ^a false witness against thy ^b neighbour.	21 Thou shalt not ^a lie; 27 Thou shalt not ^a speak evil of thy neighbor, nor do him any harm. 45 Thou shalt ^a live together in ^b love.	6. Thou shalt love thy neighbor as thyself.
17 Thou shalt not ^a covet (Heb desire, take pleasure in) thy neighbour's house, thou shalt not covet thy neighbour's ^b wife, nor	23 And he that ^a looketh upon a woman to lust after her shall deny the faith, and shall not have the ^b Spirit; and if he repents not	

<p>his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that <i>is</i> thy neighbour's.</p>	<p>he shall be cast out.</p>	
	<p>40 Thou shalt not be ^aproud in thy ^bheart;</p>	<p>7 Thou shalt ^athank the Lord thy God in all things. 11 Nevertheless thy ^avows shall be offered up in righteousness on all days and at all times;</p>
	<p>42 Thou shalt not be ^aidle; 53 Thou shalt ^astand in the place of thy stewardship. 55 And if thou ^aobtainest more than that which would be for thy support, thou shalt give it into my ^bstorehouse, 59 Thou shalt take the things which thou hast received, which have been given unto thee in my scriptures for a law, to be my ^alaw to govern my ^bchurch; 65 Behold, thou shalt observe all these things, 66 Ye shall observe the laws which ye have received and be faithful.</p>	<p>20 God ... hath given all these things unto man; for unto this end were they made to be used, with judgment, not to ^aexcess, neither by extortion.</p>