

# *The Law of the Sabbath*

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Several months ago I accompanied President Gordon B. Hinckley to a regional conference. On Saturday afternoon we instructed the priesthood brethren. In the course of the instruction, President Hinckley expressed some of the concerns he has with respect to the members of the Church. One of his concerns was “our tendency to take on the ways of the world.” He then said:

*We don't adopt them immediately, but we slowly take them on, unfortunately. . . . I wish I had the power to convert this whole Church to the observance of the Sabbath. I know our people would be more richly blessed of the Lord if they would walk in faithfulness in the observance of the Sabbath.* [Heber City /Springville Regional Conference, Priesthood Leadership Meeting, May 13, 1995]

So far as I can recall, I have always had a testimony of the gospel. I cannot remember when I did not have a testimony. I believe this is due to my having been reared in a god-fearing home. I am the oldest of ten children. Both of my parents are active members of the Church, and while we were growing up the Church was our life. We were taught to emulate the faith and example of our parents.

One element of their faith and obedience was the proper observance of the Sabbath day. If I may have your faith and the utterance of the Spirit, I would like to discuss with you my understanding of the teachings of the Church as they relate to the proper observance of the Sabbath day.

When President Hinckley expressed a concern that our people may “take on the ways of the world” by not observing the Sabbath day, I thought of the revelation of the Lord through the Prophet Joseph Smith in section 59 of the Doctrine and Covenants. In verse 9, the Lord states as follows:

*And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day.*

Is it not coincidental that the Lord counseled us, 164 years ago tomorrow, that we as a

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people may keep ourselves “unspotted from the world” by properly observing the Sabbath? We, as a community of Saints, should emulate the traditions of our fathers and be known as a people who honor the Sabbath. There should be no misunderstanding among our associates and friends, who are or are not members of the Church, about how we, individually and as a community of Saints, observe the Sabbath day. This example of our people should reflect how we act as well as what we teach. Although others may watch how we observe the Sabbath day, we should not be self-righteous or appear to elevate ourselves in the eyes of others. We should simply observe the Sabbath day in the proper manner because we know it is correct and we receive personal joy and strength from doing so.

The word *Sabbath* comes from the Hebrew *shabbath*, meaning “day of rest” (see *MD*, p. 658).

Flavius Josephus, an oft-quoted scholar in the first century, stated that the Sabbath was a day “set apart from labour; [and] dedicated to the learning of our customs and laws” so that the people might learn a good thing and avoid sin (*The Complete Works of Flavius Josephus*, trans. William Whiston [Grand Rapids, Michigan: Kregel Publications, 1981], p. 338 [book 16, chapter 2]).

It is interesting to me how closely this secular definition parallels the scriptural basis for honoring the Sabbath.

President Spencer W. Kimball said that in honoring the Sabbath, one “contemplates quiet tranquility, peace of mind and spirit. It is a day to get rid of selfish interests and absorbing activities” (*TSWK*, p. 215).

What is the origin of the Sabbath day? We often think that it originated with Moses when he gave the Israelites the Ten Commandments. In Exodus, chapter 20, the fourth commandment (which incidentally consists of ninety-four words as compared to some of the

commandments that consist of only four words) reads as follows:

*Remember the sabbath day, to keep it holy.  
Six days shalt thou labour, and do all thy work:  
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 stranger that is  
within thy gates:*

*For in six days the Lord made heaven and earth,  
the sea, and all that in them is, and rested the sev-  
enth day: wherefore the Lord blessed the sabbath  
day, and hallowed it. [Exodus 20:8–11]*

Elder Bruce R. McConkie states that Sabbath observance is an eternal principle, and he notes *five* occurrences in the scriptures when observance of the Sabbath day was required by the Lord (from *MD*, p. 658; emphasis in original):

First: “From the day of Adam to the Exodus from Egypt, the Sabbath commemorated the fact that Christ rested from his creative labors on the 7th day” (see Genesis 2:2–3, Exodus 20:8–11).

Second: “From the Exodus to the day of his resurrection, the Sabbath commemorated the deliverance of Israel from Egyptian bondage” (see Deuteronomy 5:12–15).

Third: “From the days of the early apostles to the present, the Sabbath has been the first day of the week, the *Lord’s Day*, in commemoration of the fact that Christ came forth from the grave on Sunday” (see Acts 20:7).

Fourth: “The Latter-day Saints keep the first day of the week as their Sabbath . . . because the Lord so commanded them by direct revelation.” This revelation was given on Sunday, August 7, 1831, and is recorded in section 59 of the Doctrine and Covenants.

Fifth: “Sabbath observance was a sign between ancient Israel and their God whereby the chosen people might be known” (see Nehemiah 13:15–22, Isaiah 56:1–8,

Jeremiah 17:19–27, Ezekiel 46:1–7, and Exodus 31:12–17).

As I earlier stated, I learned to observe the Sabbath day from my parents. I grew up on a large farm where we had animals to feed and care for, cows to milk, and vegetables to pick, harvest, and market. It would have been very easy for our family to break the Sabbath day. Although we attended to the essential chores—such as feeding the animals and milking the cows, taking the water turns when they came, and preparing our large trucks with harvested and packed fresh fruits and vegetables for a 4:00 a.m. Monday departure for market—we never did other farm work on Sunday. Our tractors were turned off, and no plowing, planting, or cultivating was done on the Sabbath. We never hauled in the hay before a coming storm. My parents had a very simple philosophy: “The day we violate the Sabbath day and have to miss our Sunday meetings to care for the farm is the day we sell the farm.” As I grew up, married, and had a family of my own, my wife and I taught these same principles to our children.

When our family was young, we lived in Connecticut and were the only members of the Church in our small community. When our oldest son was nine years of age, he was invited to play Little League baseball. He was outfitted with a complete baseball suit, and he practiced very hard to be a good member of the team. Several days before the first game was to be played, the coach of his team came to our home and informed us that due to a recent scheduling change, all games would be played on Sunday. Our son was devastated. We convened a family home evening the next Monday and discussed the matter and left the decision to our son. He, knowing of our heritage and principles, made the decision that he would not play. I can still recall his heartbreak as I drove him to the coach’s home, where he turned in his newly acquired baseball uniform.

I am eternally grateful that all of our children, to this day, properly observe the Sabbath.

I recall reading several years ago a talk given by President Hinckley telling of the faithfulness of our pioneer forefathers in their observance of the Sabbath. He said:

*May I take you back 142 years when there was, of course, no tabernacle here, nor temple, nor Temple Square. On July 24, 1847, the pioneer company of our people came into this valley. An advance group had arrived a day or two earlier. Brigham Young arrived on Saturday. The next day, Sabbath services were held both in the morning and in the afternoon. There was no hall of any kind in which to meet. I suppose that in the blistering heat of that July Sunday they sat on the tongues of their wagons and leaned against the wheels while the Brethren spoke. The season was late, and they were faced with a gargantuan and immediate task if they were to grow seed for the next season. But President Young pleaded with them not to violate the Sabbath then or in the future. [Gordon B. Hinckley, “An Ensign to the Nations,” *Ensign*, November 1989, p. 51; emphasis added]*

Can you possibly imagine how tempting it must have been for our pioneer forefathers to break the Sabbath day? Their survival depended upon the food they could grow and harvest. Yet their leaders counseled them to exercise faith in the promises of the Lord and to respect the Sabbath day.

You students and faculty and administration leaders are the beneficiaries of that heritage and of the promises of the Lord to those who are faithful. Always remember who you are and that you are different from the world. We expect that much of you.

I would like to read two scriptures that teach us what we should do on the Sabbath and that tell of the promises that come from keeping the Sabbath. The first scripture is found in the Old Testament in Leviticus 26:2–6, 9:

*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. . . .*

*For I will have respect unto you, and make you fruitful, and multiply you, and establish my covenant with you.*

Did you note the promises of the Lord? Can you relate to them in a modern-day world? Do you not need today, just as the Israelites did in the Old Testament, to have the land yield her increase and the trees of the field yield their fruit? Do you not also need to have rain in due season, peace in the land, to be able to lie down and not be afraid, and to not have the sword or wars go through your land? Do you not also want the Lord to have respect for you and help you be fruitful and multiply you and establish his covenant with you? All of these promises apply to us today. I personally believe that perhaps some of the destruction and suffering we see and experience in the world today are the result of a people who mock God and who do not keep his simple commandments such as properly observing the Sabbath day. One of the key messages of the Book of Mormon is how people suffer when they do not keep God's commandments. President George Albert Smith said, "Much of the sorrow and distress that is afflicting . . . mankind is traceable to the fact that they have ignored his [God's] admonition to keep the Sabbath day holy" (CR, October 1935, p. 120).

Examine your own life and you will see how, by keeping these commandments, each of these promises could bless and prosper you today.

The second scripture is found in D&C 59:9–13:

*And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day;*

*For verily this is a day appointed unto you to rest from your labors, and to pay thy devotions unto the Most High;*

*Nevertheless thy vows shall be offered up in righteousness on all days and at all times;*

*But remember that on this, the Lord's day, thou shalt offer thine oblations and thy sacraments unto the Most High, confessing thy sins unto thy brethren, and before the Lord.*

*And on this day thou shalt do none other thing, only let thy food be prepared with singleness of heart that thy fasting may be perfect, or, in other words, that thy joy may be full.*

Please note some of the things we are counseled to do on the Sabbath:

- The Sabbath is a day of rest.
- It is a day of worship to pay our devotions to the Most High.
- It is a day to offer up our vows in righteousness.
- It is a day to confess our sins.
- It is a day to partake of the sacrament.
- It is a day to prepare our food with singleness of heart.
- It is a day to perfect our fasting.

Now, beginning with verse 16, please note the promises, which are similar to those found in the book of Leviticus, that come to those who live the law of the Sabbath:

*Verily I say, that inasmuch as ye do this, the 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;*

*Yea, and the herb, and the good things which come of the earth, whether for food or for raiment, or for houses, or for barns, or for orchards, or for gardens, or for vineyards;*

*Yea, all things which come of the earth, in the season thereof, are made for the benefit and the use of man, both to please the eye and to gladden the heart;*

*Yea, for food and for raiment, for taste and for smell, to strengthen the body and to enliven the soul. [D&C 59:16–19]*

Once again the promise is that “all things which come of the earth” are for our benefit if we will observe the Sabbath. I believe that we as a people, a community of Saints, would be entitled to these marvelous blessings pronounced by the Lord in these two scriptures if we would keep the Sabbath day holy as required by the Lord.

President Kimball taught how we might observe the Sabbath:

*The Sabbath is a day on which to take inventory—to analyze our weaknesses, to confess our sins to our associates and our Lord. It is a day on which to fast in “sackcloth and ashes.” It is a day on which to read good books, a day to contemplate and ponder, a day to study lessons for priesthood and auxiliary organizations, a day to study the scriptures and to prepare sermons, a day to nap and rest and relax, a day to visit the sick, a day to preach the gospel, a day to proselyte, a day to visit quietly with the family and get acquainted with our children, a day for proper courting, a day to do good, a day to drink at the fountain of knowledge and of instruction, a day to seek forgiveness of our sins, a day for the enrichment of our spirit and our soul, a day to restore us to our spiritual stature, a day to partake of the emblems of his sacrifice and atonement, a day to contemplate the glories of the gospel and of the*

*eternal realms, a day to climb high on the upward path toward our Heavenly Father. [TSWK, p. 216]*

President David O. McKay said: “Sunday is a day when we change our clothes, put on clean linen. It is truth that ‘cleanliness is next to godliness,’ and the Lord said, ‘Be ye clean that bear the vessels of the Lord’” (CR, October 1956, p. 90).

We have always tried to teach our children that perhaps we can better observe the Sabbath by the manner in which we dress on the Sabbath. It may not be that we would always remain in our white shirts, ties, and suits all day Sunday, but it also might be that we would not quickly change to our “grubbies” or commonly worn workaday clothes on Sunday. Perhaps we ought to consider being a little better dressed on Sunday than we are for the rest of the week. This will help us to properly observe the Sabbath and to do the things that ought to be done on the Sabbath.

A member of the Seventy once shared with several of us that in his home the family observed the Sabbath by following three principles: attitude, appearance, and activity. They tried to focus on reverence as they observed these principles. I think this is wise counsel. What is your attitude of what you should do on the Sabbath? Is your appearance conducive to proper Sabbath worship and observance? A proper attitude and appearance will always lead to proper activity on the Sabbath.

President Kimball also reviewed some additional excellent suggestions from the Brethren on what types of activities we might consider doing on the Sabbath:

*“As we plan our Sunday activities, we may want to set aside time for our family to be together, for personal study and meditation, and for service to others. We might want to read the scriptures, conference reports, and Church publications; study the lives and teachings of the prophets; prepare Church lessons and other Church assignments; write in*

*journals; pray and mediate; write to or visit relatives and friends; write to missionaries; enjoy uplifting music; have family gospel instruction; hold family council meetings; build husband-wife relationships; read with a child; do genealogical research, including the four-generation program and family or personal histories; sing Church hymns; read uplifting literature; develop our appreciation for the cultural arts; plan family home evening study and activities; plan other family activities; friendship nonmembers; fellowship neighbors; visit the sick, the aged, and the lonely; hold interviews with family members.” [TSWK, p. 217]*

As we consider these teachings of the prophets, we should not be judgmental of others who do not believe or practice as we do. Tolerance and humility, in a personal sense, are true attributes of a follower of Christ.

President Ezra Taft Benson has given similar counsel:

— *Engage in activities that contribute to greater spirituality.*

— *Attend essential Church meetings in the house of prayer.*

— *Acquire spiritual knowledge by reading the scriptures, Church history and biographies, and the inspired words of our Church leaders.*

— *Rest physically, get acquainted with your family, relate scriptural stories to your children, and bear your testimony to build family unity.*

— *Visit the sick and aged shut-ins.*

— *Sing the songs of Zion and listen to inspiring music.*

— *Pay devotions to the Most High through prayer (personal and family), fasting, administration, and father’s blessings.*

— *Prepare food with a singleness of heart: simple meals prepared largely on Saturday.*

— *Remember that Sunday is the Lord’s day, a day to do his work. [“Keeping the Sabbath Day Holy,” *Ensign*, May 1971, p. 6]*

I have observed that when we follow the prophets we will be blessed. I think it is not asking too much for you to give strong consideration to following these counsels.

One way to more effectively keep the Sabbath day is to prepare in advance. President Benson has given us the following additional suggestions:

— *Houseclean, straighten up, refuel the car, and prepare clothing and meals in advance on Saturday.*

— *Provide for recreation and amusements during the week and provide for a holiday during the week, if possible.*

— *Get a good rest on Saturday night.*

[“Keeping the Sabbath,” p. 6]

These practical suggestions might well be performed by all members of the family—husband and wife and all children cooperating together before the Sabbath to be prepared and ready for the Sabbath.

We might also consider what activities do not fit the spirit or purpose of the Sabbath. President Benson has offered the following suggestions:

— *Overworking and staying up late Saturday so that you are exhausted the next day.*

— *Filling the Sabbath so full of extra meetings that there is no time for prayer, meditation, family fellowship, and counseling.*

— *Doing gardening and odd jobs around the house.*

— *Taking trips to canyons or resorts, visiting friends socially, joy riding, wasting time, and engaging in other amusements. (See Discourses of Brigham Young, p. 165; Daniel H. Ludlow, *Latter-day Prophets Speak*, pp. 360–63.)*

— *Playing vigorously and going to movies.*

— *Engaging in sports and hunting “wild animals” which God made for the use of man only “in times of famine and excess of hunger.” (See D&C 89:15.) . . .*

—Reading material that does not contribute to your spiritual uplift.

—Shopping or supporting with your patronage businesses that operate on Sunday, such as grocery stores, supermarkets, restaurants, and service stations. [Benson, “Keeping the Sabbath,” pp. 6–7]

Regarding not filling up the Sabbath day with extra meetings so there is no time for true worship and observance, one of the General Authorities recently reported the following: At a stake conference a priesthood leader told the General Authority that their local stake presidency worked hard and, in fact, started at 6:00 a.m. every Sunday morning and seldom returned home before 9:00 that evening. The General Authority said he then had to counsel the hardworking brother that that is not expected of nor suggested to priesthood leaders. Use better judgment in how you schedule your special Sunday meetings. The family is not to be neglected as a result of our Sunday schedules.

There is one other very important matter with respect to the Sabbath day that I would like to discuss with you—that is *shopping on Sunday*.

When President Hinckley counseled the priesthood leaders that he was concerned that our people would become like the world by not properly observing the Sabbath, he made the following additional statements:

*There isn't anybody in this Church who has to buy furniture on Sunday. There really isn't. There isn't anybody in this Church who has to buy a new automobile on Sunday, is there? No. There isn't anybody in this Church who, with a little care and planning, has to buy groceries on Sunday. No. We all have refrigerators. A quart of milk will hold, insofar as the bacteria go, from Saturday till Monday. There is no question about that. You don't need ice cream to be bought on Sunday. You don't need to buy groceries on Sunday, brethren. You don't need to make Sunday a day of merchandising.*

*I don't think we need to patronize the ordinary business merchants on the Sabbath day. Why do they stay open? To get customers. Who are those customers? Well, they are not all nonmembers of this Church. You know that and I know that. [Heber City/Springville Regional Conference, Priesthood Leadership Meeting, May 13, 1995]*

Several months ago, I read in our newspaper of a local car dealer who was quoted as follows: “Utahns can do something they cannot do anywhere else: shop for a new automobile on Sunday.” He then noted that some twenty-five years ago, Utah automobile dealers were successful in overturning a state “blue law” that required them to close their showrooms on Sunday. Although legal to open on Sunday, no automobile dealership did. This car dealer said that

*times have changed.*

*Utah's population is more diverse than it was 2 1/2 decades ago. . . . And there are more people in the state who have no religious objection to shopping on Sunday, whether it is for a new suit or a new sport-utility vehicle.*

He then continued that he saw few, if any, disadvantages to selling vehicles on Sunday, although some members of his sales force preferred not to work on that day (“Car Dealer Finds Profit in Sales on Sunday,” *Salt Lake Tribune*, May 28, 1995, p. F-1). This is tragic.

For most of our married life, my wife and I have lived outside of the state of Utah and in foreign countries. In many of these places, there is no shopping on Sunday. Malls, supermarkets, and all but the very emergency and essential services are closed on Sunday. When we returned to Utah, we were shocked and amazed at the large number of businesses that are open for shopping on Sunday. Elder Dallin H. Oaks has said:

*Modern-day prophets have encouraged us not to shop on Sunday. . . . Those of us who shop on the Sabbath cannot escape responsibility for encouraging businesses to remain open on that day. Essential services must be provided, but most Sabbath transactions could be avoided if merchants and customers were determined to avoid doing business on the Lord's day. ["Brother's Keeper," Ensign, November 1986, p. 21]*

The Lord taught us that principle many years ago. In Nehemiah 10:31, the people were taught to observe the Sabbath with the following instruction: "And if the people of the land bring ware or any victuals on the sabbath day to sell, . . . we would not buy it of them on the sabbath, or on the holy day."

Brothers and sisters, friends and students, let's not shop on Sunday. One way we avoid this is by planning ahead. Fill up the gas tank of your car on Saturday. Acquire the needed groceries for the weekend on Saturday. Don't you be the means of causing someone to work on Sunday because you patronize their establishment. Of course, we know that there are essential businesses that must be open on Sunday. These are usually the emergency, medical, transportation, and other forms of business and government service.

President Kimball once interviewed a man when he was reorganizing a stake. He said:

*"What is your occupation?" And [the man] said, "I operate a service station." And I asked, "Do you operate on the Sabbath?" His answer was, "No, I do not." "Well, how can you get along? Most service station operators seem to think they must open on the Sabbath." "I get along well," he said. "The Lord is good to me." "Do you not have stiff competition?" I asked. "Yes, indeed," he replied. "Across the street is a man who keeps open all day Sunday." "And you never open?" I asked. "No, sir," he said, "and I am grateful, and the Lord is kind, and I have sufficient for my needs." [TSWK, p. 227]*

One hundred and twenty-four years ago, Elder George Q. Cannon, a member of the Twelve, gave the following counsel:

*A man deceives himself when he thinks that, by working on Sunday, he advances his labor or his interests. So also with those who take that day for excursions and pleasure hunting. A man who strictly confines his labors to six days, and will not work himself, nor suffer his animals to work on Sunday, will perform more labor during the year and be prospered to a far greater extent, than the man who is careless upon this point. So also with those who seek pleasure; they lose by using the Sabbath for that purpose. If they would select some other day, they would find themselves better off at the end of the year than they would be in using Sunday for this purpose. It should be an inflexible rule with every man, woman and child in the Church to hold Sunday sacred for the worship of the Lord, and never to perform any labor on that day if it can possibly be avoided. [Juvenile Instructor 6, 2 September 1871, p. 140; also, see George Q. Cannon, *Gospel Truth*, sel. Jerreld L. Newquist (Salt Lake City: Deseret Book Company, 1987), pp. 394–95]*

For those who work on the Sabbath when it is not necessary, and they do not have to, President Kimball said: "I wonder if money earned upon the Sabbath, when it is unnecessary Sabbath earning, might not also be unclean money" (TSWK, p. 227).

May I offer a personal counsel to students on a concluding subject that might be rather tender and touching, but one in which I feel very strongly? That is the matter of studying on the Sabbath.

I know what you experience and the challenges you face in trying to be good students. I have attended three universities, spent three years in law school, and acquired an advanced master's degree in corporate law. While acquiring the latter degree, I served as a bishop of a ward of a thousand people in New York City,



and I was working full-time for a Wall Street law firm. I had every temptation and opportunity to study on the Sabbath day to be prepared for class and to acquire good grades.

I made it a simple matter of principle that I would take the Lord at his word and avoid, at all cost, studying on Sunday. I have felt that the Lord honored my commitment, and I completed all that I attempted and, in my humble opinion, excelled where I needed to. I found that by observing the Sabbath day, particularly as it relates to studying, I commenced Monday morning with an invigorated body and an enlightened mind to perform the labors of the week with ease and pleasure. And I always felt that I was prepared for school if I planned ahead and kept the Sabbath day.

President Kimball, in speaking on the matter of studying on the Sabbath, made the following statement:

*I hope students will use the Sabbath for studying only as an emergency. . . . I believe that generally, with careful organization of time through the week, most studying can be done on weekdays, leaving the Sabbath for worship. . . . There might be times when one would feel forced to study, when he might feel that it was an ox in the mire. I am expressing only my personal opinions on this matter, but since we are talking to students, it would be my hope that your studying could be done in the season thereof and not as a cramming process just before you go on Monday mornings. [TSWK, p. 229]*

Once again, these are personal goals to be set and achieved in the spirit of humility and meekness—not in judgment of others. I have a personal testimony that when we can achieve this level of Sabbath observance, we will experience quiet strength, knowledge, and peace.

In conclusion, I like the statement of Elder Mark E. Petersen, who said:

*We can readily see that observance of the Sabbath is an indication of the depth of our conversion.*

*Our observance or nonobservance of the Sabbath is an unerring measure of our attitude toward the Lord personally and toward his suffering in Gethsemane, his death on the cross, and his resurrection from the dead. It is a sign of whether we are Christians in very deed, or whether our conversion is so shallow that commemoration of his atoning sacrifice means little or nothing to us. [“The Sabbath Day,” *Ensign*, May 1975, p. 49]*

In summary, President Hinckley was concerned that we as a people, a community of Saints, might “take on the ways of the world” by not properly observing the Sabbath. The temptations are all about us. The prophets have spoken, and their words are true. “Remember the sabbath day, to keep it holy” (Exodus 20:8). In latter-day revelation the Lord has commanded us to keep the Sabbath, and by doing so we will keep ourselves “unspotted from the world.” We honor our living prophet, President Gordon B. Hinckley, and eliminate his concern for us when we keep the Sabbath.

I boldly, but humbly, bear witness and testimony to you that observing the Sabbath day is a commandment of the Lord, and the Lord is very displeased when we do not honor his day. If we as a people, and each of us as individuals, will follow the counsel of the prophets, we will truly be in the world but not of the world. I further add my testimony to the scriptural promises previously read for those who keep the Sabbath day that we as a people will be blessed when we know and observe and keep the Sabbath holy. I say this in the name of Jesus Christ. Amen.