

Summary Handout

“Thou Shalt . . . Offer Up Thy Sacraments upon My Holy Day”

Lesson
16
Summary

Scripture Summary: *Doctrine and Covenants 59; Revelation given through Joseph Smith the Prophet, in Zion, Jackson County, Missouri, 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. 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.*

Supplemental Holy Land and Jewish insights: **Sabbath, Identifies People of Covenant:** It is not surprising to find latter-day revelation about the Sabbath. Since Biblical times, the honoring of the Sabbath has been one of the most important commandments the Lord has given his children and an identifier of his covenant people. “In the course of time observance of the Sabbath became the identifying mark of the Jew. It set him apart from all other religions. According to the First Book of Maccabees (2:31—41), at the beginning of the Hasmonean revolt against Syria, the Jews would not fight on the Sabbath but let themselves be killed. Later they realized that was a mistake and that if danger to life is involved, the Sabbath is suspended. (*Encyclopedia Judaica Jr.*)

Sabbath, a Commandment Equal to All the Rest: “The rabbis of the Talmud thought that the Sabbath is the most important of all the laws of the Torah and that by itself it is equal to all the rest. One statement is that ‘if Israel keeps one Sabbath as it should be kept, the Messiah will come.’ They saw Shabbat as a special privilege; a gift that God gave His people Israel and as a foretaste of the world-to-come.” (*Encyclopedia Judaica Jr.*)

Sabbath, for Animals: “Other biblical laws repeatedly show concern for the well being of animals. Man must rest on the Sabbath and may not work his animals either. ‘Thou shalt not do any manner of work, neither thy son . . . nor thy servant . . . nor thy cattle’ (Exodus 20:10).” (*Encyclopedia Judaica Jr.*)

Sabbath, a Day of Joy: “The Sabbath and the festivals are particularly times of joy, and indeed it is a positive commandment, often difficult to observe, to be happy on them. The joy required is not frivolity but, contradictory though it may sound, a serious happiness. The highest level of joy according to the rabbis is the *simbah shel mitzvah*, the joy felt at performing a commandment or doing a good deed.” (*Encyclopedia Judaica Jr.*)

Sabbath, a Day of Light: “For the Sabbath, there are special candlesticks and oil lamps, *Kiddush* cups, *hallah* covers and tablecloths; and for *Havdalah*, special candle holders and spice containers in many shapes and sizes, some of them masterpieces of artistic workmanship. “Women usher in the Sabbath each week by lighting candles and blessing God ‘who sanctified us by His commandments and commanded us to kindle the Sabbath light.’ On Saturday night, traditional Jewish families light a *havdalah* candle made of several wicks braided together, raise a cup of wine and sniff fragrant spices, thus bidding farewell to the Sabbath peace and beginning a new week.” (*Encyclopedia Judaica Jr.*)

Sabbath, a Day of Ritual: 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.

Sabbath, a Day of Remembrance: “The table is set for the festive meal, with the Sabbath candles glowing in polished holders. The family stands and the father raises the brimming silver cup to say *Kiddush*, the blessing and sanctification over wine. This age-old ceremony is in fulfillment of the biblical command, ‘Remember the Sabbath day to keep it holy.’ (Exodus 20:8)” (*Encyclopedia Judaica Jr.*)

Sabbath, Completion of the Creation: “*Kiddush* is recited on the evening of the Sabbath, or the festival, before the start of the meal. Nothing may be eaten before *Kiddush*. On Sabbath eve, the first paragraph of *Kiddush* includes a phrase from the end of the first chapter of Genesis and the passage at the beginning of the second which

describe God's completion of Creation and His sanctification of the seventh day as a day of rest. *Kiddush* continues with the benediction for wine, 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.*)

Sabbath, a Sweeter Day: On the Sabbath, a special bread called hallah is used. The Hallah is baked sweeter than regular bread because the Sabbath is a "sweeter" day. There are activities inappropriate for the Sabbath, yet other activities are encouraged. "From Talmudic times, it was the special duty of the housewife to bake the bread for the Sabbath. This bread, usually prepared from white flour, is also called 'hallab.' Two such loaves are placed on the festive Sabbath table as a symbol for the double portion of manna which the Israelites in the wilderness received every Friday, and because of the Showbread in the Temple, which was displayed each Sabbath." (*Encyclopedia Judaica Jr.*)

Sabbath, Not for Mourning: "Funerals may not take place on the Sabbath or on the Day of Atonement . . ." (*Encyclopedia Judaica Jr.*)

Sabbath, a Day of Blessing: "In some communities it is customary for the father to bless his children on the Sabbath eve when he returns from the synagogue." (*Encyclopedia Judaica Jr.*)

Sabbath, a Day of Offerings: Although previously mentioned, the collections of offerings are a part of Sabbath day activities. "In every town where there are Jews they must appoint 'charity wardens,' men who are well-known and honest that they should collect money from the people every Sabbath eve and distribute it to the poor . . . We have never seen or heard of a Jewish community which does not have a charity fund." (*Encyclopedia Judaica Jr.*)

Sabbath and Fasting: It is interesting to see the similarity of young Aaronic Priesthood bearers gathering "Fast Offerings" at the beginning of the month. Fasting is an integral part of Jewish life, yet never on a Sabbath unless it is Yom Kippur. There is a monthly Yom Kippur Katan (lesser), a day before the beginning of every month. It is a fast day, again, never on a Sabbath.

Sabbath Increases in Symbolism: Throughout generations, the Sabbath has increased in symbolism. "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*)

Sabbath, Part of the Law of Labor: There is another consideration of the symbolism of the Sabbath. The commandment also includes six days of labor! More than just a rest day of the week, Sabbath represents the ultimate goal of "resting" in a heavenly reward. Oh, there will be "work" and progress, however, rising above the difficulties of earthly life becomes our heavenly "rest." "And now, my beloved son . . . let us labor diligently; for if we should cease to labor, we should be brought under condemnation; for we have a labor to perform whilst in this tabernacle of clay, that we may conquer the enemy of all righteousness, and rest our souls in the kingdom of God." (*Moroni 9:6*)

Sabbath, Part of the Law of Rest: "Wherefore we labored diligently among our people, that we might persuade them to come unto Christ, and partake of the goodness of God, that they might enter into his rest." (*Jacob 1:7*) "Then spake Jesus, saying, Come unto me, all ye that labor and are heavy laden, and I will give you rest." (*Matthew 11:28.*)

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