

The Week in the Book of Mormon

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The noun *week* appears three times in the Book of Mormon, all in Mormon's writings (Mosiah 18:25; Alma 31:12; 32:11). The days within a week were counted and there were seven (Mosiah 13:16-19; 18:23, 25), but there is no express use of numbers that would evidence the counting of weeks. Nonetheless, there is indirect evidence (to be presented in the following parts of this chapter) that weeks were counted and recorded for lengthy periods of time. Hence, I suggest that while the week is the shortest of the multiple-day calendric periods to be examined, multiple-week periods probably were functional parts of Nephite calendar keeping and prophecy.

A Week by the Waters of Mormon. The first use of the noun *week* occurs in a list of commandments given by a priest named Alma to his followers when he began to baptize and organize them by the waters of Mormon (Mosiah 18:1-31). Alma had been associated with a wicked Nephite king named Noah, but when the king ordered his priests to kill the prophet Abinadi, Alma opposed the murderous act and then was forced to flee to save his own life (Mosiah 17:1-4).

While in hiding, Alma "repented of his sins and iniquities" and began privately teaching the words of Abinadi to the people. Alma recorded the words of Abinadi that he had heard (Mosiah 17:4), probably including words quoted and read by Abinadi from the law of Moses (Mosiah 12:33-36; 13:11-24). Alma apparently gathered from other witnesses the statements made by Abinadi while Alma was evading capture (Mosiah 17:5-20). Eventually, about four hundred fifty people joined Alma near the waters of Mormon, where they were baptized (Mosiah 18:1-17, 35). To assist Alma in teaching the people, he ordained other priests from among his baptized followers (Mosiah 18:18-20).

In Mosiah 18, Mormon interweaves references to people and priests, while recording doctrines, standards and laws that Alma taught. Through this interweaving, Mormon underscores their unity and contrasts their new situation with what they had borne under king Noah, who "did not keep the commandments of God," but laid taxes on his subjects to support himself and his priests in "laziness ... idolatry, and ... whoredoms" (Mosiah 11:1, 6). However, careful reading of Mosiah 18 is required to distinguish the references to the people and their priests.

For example, in Mosiah 18:16-17, the people who were baptized "were called the church of God, or the church of Christ." Then, the ordination of priests is mentioned and, referring to the priests who had just been ordained, Alma "commanded them" what they "should preach" (Mosiah 18:18-20). The following verse begins, "And he commanded them," as though "them" still referred just to the priests, but the rest of the verse contains injunctions directed to all the people (including the priests) for creating unity and love within the church of God. Mormon concluded this segment of Mosiah 18 by writing: "And thus he [Alma] commanded them [the priests] to preach. And thus they [the unified people, including their priests] became the children of God" (Mosiah 18:22). Thus, in reading these seven verses, particular attention must be paid to understanding exactly which group is intended by each reference to "they" and "them."

This conceptual interweaving continues in the next segment of the text, which begins with a short stanza addressed to "them." Apparently, "them" means all of "the children of God" who had just been mentioned in Mosiah 18:22. This short stanza may be conceptually structured as follows (Mosiah 18:23, italics added):

A₁ And he *commanded them*
 B_{1A} that they should observe¹ *the sabbath day,*
 C_{1A} and keep it *holy,*
 B₂ and also *every day* they should give thanks
 C_{2A} to *the Lord their God.*²

Here Alma commands the unified children of God to implement the ancient law of the sabbath day, which had been read by Abinadi to king Noah and his priests (Mosiah 13:16-19). Alma adds a further requirement to live every day with thanksgiving to God. Nonetheless, daily thanksgiving and prayer (like keeping the sabbath day holy) probably were not new requirements for Nephites (compare 2 Nephi 9:52; Mosiah 4:11; Alma 34:38), but they were again enjoined for the new church of God.

The next stanza of this segment then elaborates on these requirements by focusing on the labor to be performed and the recompense to be received by the priests, and on the timing and purposes of church gatherings (Mosiah 18:24-26, italics and conceptual structure added):

A₂ And he also *commanded them*
 C_{1B} that the priests which he had *ordained*
 D_{1A} should *labor with their own hands* for their support;
 B_{1B} and there was *one day in every week*
 C_{1C} that was *set apart*

¹ I see no chronological reason to distinguish between Alma's commandment to *observe* the sabbath day (Mosiah 18:23) and Abinadi's reading of the law to *remember* the sabbath day (Mosiah 13:16). A person may *observe* an obligation by adhering to, or obeying or keeping it. Likewise, a person may *remember* an obligation by attending to, or obeying or keeping it. Noah Webster, LL.D., *American Dictionary of the English Language*, two vols. (New York: S. Converse, 1828), II: [198, 452] ("observe" and "remember"), accessed at www.archive.org/details/americandictiona02websrich. See also Noah Webster, LL.D., *Dictionary of the English Language: Abridged from the American Dictionary* (New York: White, Gallaher, & White, 1831), 291, 302; Samuel Johnson, LL.D, and John Walker, *A Dictionary of the English Language* (London: William Pickering, 1828), 500, 606-07; and *The Compact Edition of the Oxford English Dictionary*, two vols. (Oxford: Oxford University Press, 1971), I: 1967 ("observe"); II: 2484 ("remember"). (Both 19th century abridged dictionaries may be accessed through Google Books.) Whether observed or remembered, the obligation seems to have been to set aside, save, preserve and maintain the seventh day of every week as a holy day. Those processes would have established calendric meaning.

² Capitalization, punctuation and spelling for Mosiah 18:23-26 are as set forth in Joseph Smith, Jr., author and proprietor, *The Book of Mormon* (Palmyra, New York: E.B. Grandin, 1830; Independence, Missouri: Herald Heritage Reprint, 1970), 193; or Wilford C. Wood, *Joseph Smith Begins His Work: Book of Mormon 1830 First Edition Reproduced from Uncut Sheets* (Salt Lake City, Utah: Publisher's Press, 1958), 193. The original manuscript for this passage no longer exists because only "about 25 percent of the current text" of the Book of Mormon has survived in its original form. The remainder was destroyed by water and mold, between 1841 and 1882, while the manuscript was held in the cornerstone of the Nauvoo House, a hotel in Nauvoo, Illinois. Royal Skousen, ed., *The Original Manuscript of the Book of Mormon: Typographical Facsimile of the Extant Text* (Provo, Utah: Foundation for Ancient Research and Mormon Studies ["FARMS"], 2001), 6-7. For this part of the 1830 edition of the Book of Mormon, the typesetter apparently worked directly from the original manuscript rather than from the printer's manuscript. Skousen, ed., *The Original Manuscript of the Book of Mormon*, 6; idem, *The Printer's Manuscript of the Book of Mormon: Typographical Facsimile of the Entire Text in Two Parts, Part One* (Provo, Utah: FARMS, 2001), 3-4. The wording of the printer's manuscript, which also was copied from the original manuscript, is the same as the 1830 edition. Skousen, ed., *The Printer's Manuscript of the Book of Mormon, Part One*, 342. There are no material interpretive issues related to the textual transmission of these verses. Royal Skousen, *Analysis of Textual Variants of the Book of Mormon, Part Three* (Provo, Utah: FARMS, 2006), 1373.

E₁ that they should *gather themselves together*
 D_{2A} to *teach* the people,
 D_{2B} and to *worship*
 C_{2B} *the Lord their God,*
 B₃ and also *as often* as it was in their power
 E₂ *to assemble themselves together.*
 D_{1B} And the priests was *not to depend upon the people* for their support;
 D_{1C} but for *their labor*
 C_{3A} they were to *receive the grace of God,*
 C_{3B} that they might *wax strong in the spirit,*
 C_{3C} *having the knowledge of God,*
 D_{2C} that they might *teach*
 C_{3D} *with power and authority from God.*

The “A” lines in both stanzas introduce the laws given by Alma to “them”—the unified children of God (their priests included). The “B” lines provide the chronological elements of the obligations: the sabbath day once each week, daily thanksgiving to God and, as often as possible, gathering together. Line B₃ describes an obligation that seems to occur on a less rigid schedule than those of line B₂ (“every day”) and lines B_{1A} and B_{1B} (“the sabbath day ... every week”). Line B₃ appears to relate to the practice of Nephite priests and people, whenever they were able, “gather[ing] themselves together oft, and join[ing] in fasting and mighty prayer” (Alma 6:6; compare Helaman 3:35; 3 Nephi 18:22-23; 24:16; 26:13; 4 Nephi 1:12; Moroni 6:5-6).

The “C” lines relate to the origin and manifestations of holiness: God, the day set apart for holiness, priests ordained or set apart to teach and lead community worship, and gifts of God’s spirit: grace, strength, knowledge, power and authority. The “D” lines focus on priesthood obligations: support yourselves with your own labor, do not depend on the people for your support, teach the people and worship with them.

Finally, the “E” lines state the gathering obligations. Line E₁ uses “they” and “themselves” to refer to all the people (including their priests). If only the priests were to “gather themselves together” (line E₁) “to teach the people and to worship” (lines D_{2A} and D_{2B}), then how could they teach the people or lead them in worship? The people also must “gather themselves together” to be taught. Hence, line D_{2B} does not state or imply that the priests worship all by themselves. The people, as led by their priests, are taught and worship together in unity. If the people and their priests “themselves” are to “assemble ... together” (line E₂), the purpose must not be for the priests to ask the people for support (line D_{1B}), but for the gift of the priests’ labor, they could mutually enjoy the gifts of the spirit (lines C_{3A} through C_{3D}). The conceptual structure of these injunctions is vital to understanding the unity intended.

Thus, three lines of textual evidence converge to help me understand the calendric meaning of the word *week* in the context of the church of God. First, prior to the prophet Abinadi’s execution, he read the ancient law of the sabbath to king Noah and his priests, including the labor and calendric elements of the law: “Six days shalt thou labor, and do all thy work; but the seventh day, the sabbath of the Lord thy God, thou shalt not do any work” (Mosiah 13:16-19). Second, Alma expressly referred to the sabbath day and the obligation to “keep it holy” (Mosiah 18:23; compare Mosiah 13:16). Third, Alma further defined the duties of the children of God on the sabbath: to gather, to teach (and by implication, to be taught), and to unite in worship to God “one day in every week” (Mosiah 18:25). The week enjoined for Alma’s followers at the waters of Mormon was a seven-day week in which the last day was set apart for teaching, rest from labor and worship.

A fourth type of evidence, external (in a sense) to the Book of Mormon, may be compared. When the Book of Mormon was published in 1830, the word *week* was understood to mean “[t]he space of seven days.”³ This definition is consistent with the texts examined above and may suggest Joseph Smith’s understanding of the week when he referred to its use by the religious Nephites and their allies who were striving to live the law of Moses (compare 2 Nephi 5:10; Jarom 1:5, 11; Alma 30:3; Helaman 13:1; 3 Nephi 1:24-25). A Nephite week consisted of seven days.

A Week in the Land of Antionum. The other two references to a week occur in connection with a Nephite mission to the land of Antionum, where a cruel and apostate group of elite Nephites had settled (Alma 30:58-60; 31:1-7). They called themselves Zoramites after the name of their leader Zoram (Alma 30:59) and they seem to have enjoyed dishonoring the name of one of the great friends of Nephi (1 Nephi 4:20-38; 16:7; 2 Nephi 1:30-32; 5:6). These defectors “had fallen into great errors, for they would not observe to keep the commandments of God, and his statutes, according to the law of Moses. Neither would they observe the performances of the church, to continue in prayer and supplication to God daily, that they might not enter into temptation” (Alma 31:9-10).

The mission was organized and led by Alma, the Nephite high priest and a son of Alma who had taught and baptized by the waters of Mormon. This second Alma “received tidings that the Zoramites were perverting the ways of the Lord, and that Zoram, who was their leader, was leading the hearts of the people to bow down to dumb idols” (Alma 31:1). From a geopolitical standpoint, the land chosen by this renegade group “bordered upon the wilderness south, which wilderness was full of the Lamanites. Now the Nephites greatly feared that the Zoramites would enter into a correspondence with the Lamanites, and that it would be the means of great loss on the part of the Nephites” (Alma 31:3). Thus, a mission was organized to “try the virtue of the word of God,” which could “lead the people to do that which was just” (Alma 31:5). The record of this mission provides the second context in which the word *week* was used in the Book of Mormon.

Upon the missionaries arrival in the land, “to their astonishment they found that the Zoramites had built synagogues, and that they did gather themselves together on one day of the *week*, which day they did call the day of the Lord; and they did worship after a manner which Alma and his brethren had never beheld” (Alma 31:12, italics added). The astonishment regarding synagogues⁴ seems to have been that the religious and political rebels would identify themselves with what Alma would have considered places for Nephites to gather for worship under the law of Moses. However, Zoramite synagogues seem to have borne only the outward appearance of Nephite synagogues; their real purposes were to provide a place to display personal wealth and to pervert and ridicule Nephite worship.⁵ Note that Mormon did not refer to “one day of *their week*,”

³ Webster, *American Dictionary of the English Language*, II: [914] (“week”). See also Webster, *Dictionary of the English Language: Abridged*, 501; Johnson and Walker, *A Dictionary of the English Language*, 814; and *The Compact Edition of the Oxford English Dictionary*, II: 3726.

⁴ Webster, *American Dictionary of the English Language*, II: [721] (“synagogue”): “The house appropriated to the religious worship of the Jews.” See also Webster, *Dictionary of the English Language: Abridged*, 432; Johnson and Walker, *A Dictionary of the English Language*, 724; and *The Compact Edition of the Oxford English Dictionary*, II: 3209; William J. Adams Jr., “Synagogues in the Book of Mormon,” *Journal of Book of Mormon Studies* 9/1 (2000): 4–13, 76; John W. Welch, “Synagogues in the Book of Mormon,” in John W. Welch, ed., *Reexploring the Book of Mormon* (Provo, Utah: FARMS and Salt Lake City, Utah: Deseret Book, 1992), chapter 55, accessed online at <http://maxwellinstitute.byu.edu/publications/books/?bookid=71&chapid=821>; Sherrie Mills Johnson, “The Zoramite Separation: A Sociological Perspective,” *Journal of Book of Mormon Studies* 14/1 (2005): 74-85, 129-30.

⁵ Johnson, “The Zoramite Separation,” 80-82.

but to “one day of *the* week,” presumably meaning the seven-day period familiar to Alma, his missionaries and the Zoramites (prior to their apostasy).

Mormon describes the memorized “prayer” that the upper class apostates, one by one, presented at the top of a platform raised in the center of the Zoramite synagogues. The recitation seems to have been designed to mock Nephite worship. This pageant was performed once each week and then the upper class renegades returned to their homes, “never speaking of their God again” until the next “day of the Lord.” Mormon’s report also describes the religious and economic bigotry these renegades enforced through their priests against “the poor class of people [who were] cast out of the synagogues,” ostensibly because the poor could not acquire expensive costumes for the extravagant weekly processions of social correctness (Alma 31:12-23; 32:2-3).

The missionaries “began to preach the word of God unto the people, entering into their synagogues, and into their houses; yea, and even they did preach the word in their streets.” They “began to have success among the poor class of people” (Alma 32:1-2). While Alma was teaching “the people upon the hill Onidah” (Alma 32:4-5), “a great multitude” of the poor approached him and “the one who was foremost among them” asked Alma a question (Alma 32:5, italics and conceptual structure added):

A₁ Behold, *what shall these my brethren do,*
B₁ for they are *despised of all men,*
C_{1A} because of *their poverty,*
B₂ yea, and more especially *by our priests;*
D₁ for *they have cast us out of our synagogues,*
C_{2A} which *we have labored abundantly*
C_{2B} to build, *with our own hands;*
D₂ and *they have cast us out*
C_{1B} because of *this*
C_{1C} *our exceeding poverty,*
D₃ that *we have no place to worship our God;*
A₂ and behold, *what shall we do?*⁶

The “A” lines ask the workers’ question. Initially, the speaker asked for his brothers, but as he began to explain the prejudice and unfairness they suffered, the emotional question became his as well: What shall we do? The “B” lines describe the contempt the poor suffered, which may have been especially frustrating since it came from their priests, who probably had led and used them throughout the construction of the synagogues. The “C” lines refer to the workers’ manual labor and dire poverty. Apparently, their abundant labor had been used to build the synagogues, but their wages had been paltry. Perhaps they had been led to believe that their use of the synagogues would be further recompense. The “D” lines reference the priests’ physical execution of Zoramite upper class bigotry.

⁶ Capitalization, punctuation and spelling for Alma 32:5, 9-11, are as set forth in Smith, *The Book of Mormon* (1830), 313-14. The original manuscript for this part of the 1830 edition is extant. Skousen, ed., *The Original Manuscript of the Book of Mormon*, 299-301. The wording of the printer’s manuscript is the same as the original manuscript and the 1830 edition, except that in Alma 32:5, as Oliver Cowdery prepared the printer’s manuscript, he dropped the word *now* from the original manuscript phrase *and now behold*. As a result, both the printer’s manuscript and the 1830 edition just state *and behold*. Royal Skousen, ed., *The Printer’s Manuscript of the Book of Mormon: Typographical Facsimile of the Entire Text in Two Parts, Part Two* (Provo, Utah: FARMS, 2001), 555. There are no material interpretive issues related to the textual transmission of these verses. Royal Skousen, *Analysis of Textual Variants of the Book of Mormon, Part Four* (Provo, Utah: FARMS, 2007), 2262-2265, 2267.

Alma immediately turned to this multitude and acknowledged their situation and question, but then asked his own questions (Alma 32:9-11, italics and conceptual structure added):

A₁ Behold, *thy brother hath said,*
B₁ *What shall we do?*
C_{1A} *for we are cast out of our synagogues,*
C_{2A} *that we cannot worship our God.*
A₂ Behold *I say unto you,*
B₂ *Do ye suppose*
C_{2B} *that ye cannot worship God,*
C_{1B} *save it be in your synagogues only?*
A₃ And moreover, *I would ask,*
B₂ *Do ye suppose*
C_{2C} *that ye must not worship God*
C₃ *only once in a week?*

The “A” lines in this passage identify the two speakers. The “B” lines state or start the questions, which begin with what to do, but are refocused by Alma on what to believe. The “C” lines are couplets. With the first two questions, the “C” lines deal with worship and synagogues. For the third question, the “C” lines address the trivial extent of worship required by the religion of the apostate Zoramites. Note again that Alma does not use the phrase *your week*, but simply a *week*, apparently assuming that all Nephites (even dissenters) understood this seven-day period.

Alma and Amulek then taught the impoverished people, comparing the development of faith to planting a fruit tree seed and nourishing it with great care, and emphasizing the importance of daily devotion to God (Alma 32:12-34:41). Amulek concluded the sermons by exhorting the people to humble themselves “even to the dust, and worship God, in whatsoever place ye may be in, in spirit and in truth; and ... live in thanksgiving daily, for the many mercies and blessings which he doth bestow upon you” (Alma 34:38). Thus, Amulek answered Alma’s first question about where to worship God: “in whatsoever place ye may be in.” Then he answered Alma’s second question about how often to worship: “daily.”

Amulek did not mention sabbath-day worship. Was the Nephite seventh day just another day of labor in Antionum, another day of work desperately needed to alleviate poverty? Amulek also did not mention worship on “the day of the Lord.” Was that because it was a pseudo-sabbath designed for pompous display, rather than a seventh day to be kept holy? Amulek did not refer to gathering often for fasting and prayer. Who would lead such assemblies of the poor? Answers to these questions are tenuous because the record is silent on such matters. However, what is clear is that the Zoramites had rejected the law of Moses and “the performances of the church” and had perverted the ways of the Lord (Alma 31:9-11). If that perversion decreed a non-seventh day for their “day of the Lord,” it apparently did not change the length of the typical week. (Of course, if the so-called “day of the Lord” began or ended the Zoramite week, then the first week in which the non-seventh day was implemented might have been considered atypical.) Mormon, without any supplemental explanation, used a Nephite word that Joseph Smith translated as *week* to describe the calendric cycle of the Zoramites.

From the three references to the *week* examined above, the Nephite chronological standard appears to have been a seven-day week. That week appears to have been measured and observed in accordance with the law of Moses, which the righteous Nephites maintained as part of their religious practice for hundreds of years, at least until the law of Moses was fulfilled by the Messiah’s atoning sacrifice (2 Nephi 5:10; Jarom 1:5, 11; Alma 30:3; Helaman 13:1; 3 Nephi 1:24-25).

The Week Required by Christ. Because the word *week* does not appear in later chapters within the Book of Mormon, it might be questioned whether fulfillment of the law of Moses was interpreted by the Nephites as a time to stop seventh-day worship or to modify their week in some other manner (e.g., adopt a longer or shorter week). The silence of the text with respect to the word *week* might be thought to leave this issue open; however, the principle of thoroughness requires an examination of the seven-day week that is not expressly mentioned in the text, but is certainly implied by the teachings of the risen Lord.

During the three days of total darkness that followed the Messiah's crucifixion, the survivors of the destruction heard a voice address them. The speaker identified himself as Jesus Christ and proclaimed, "by me redemption cometh, and in me is the law of Moses fulfilled" (3 Nephi 8:20-23; 9:1, 15, 17). He explained what he meant by this fulfillment: "ye shall offer up unto me no more the shedding of blood; yea, your sacrifices and your burnt offerings shall be done away" (3 Nephi 9:19). Apparently, his crucifixion was the last blood sacrifice having any spiritual efficacy.

Later, when the risen Lord appeared to the righteous gathered at the temple in the land of Bountiful (3 Nephi 11-26), Jesus stated, "Therefore, those things which were of old time, which were under the law, in me are all fulfilled. Old things are done away, and all things have become new" (3 Nephi 12:46-47; compare Matthew 5:46-47). He then realized that some of his listeners did not understand what that saying meant "concerning the law of Moses" (3 Nephi 15:2). Hence, the Lord explained further, "I am he that gave the law [related to the sacrificial shedding of blood] and I am he who covenanted with my people Israel; therefore the law in me is fulfilled; for I have come to fulfill the law [through personal sacrifice and atonement]; therefore it hath an end" (3 Nephi 15:5). This understanding, as implemented by the Nephites, meant that they "did not walk any more after the performances and ordinances of the law of Moses [related to blood sacrifice and burnt offerings]" (4 Nephi 1:12). My insertions in these verses are based on, and consistent with, the Lord's express statements in 3 Nephi 9.

Even though the law of sacrifice through the shedding of blood had been fulfilled, the commandments of the Lord remained. Jesus reiterated to the Nephites, "I have given unto you the commandments; therefore keep my commandments" (3 Nephi 15:10). In accordance with that injunction, the Nephites "did walk after the commandments which they had received from their Lord and God, continuing in fasting and prayer, and in meeting together oft both to pray and to hear the word of the Lord" (4 Nephi 1:12).

Which commandments were enjoined by the Lord? During his appearance, he had the people remember some of the commandments and he taught them about the emotional depth to be associated with the commandments: murder had been expressly forbidden, but anger also was proscribed; adultery had been forbidden, but lust was not "to enter into your heart" (3 Nephi 12:19-32; compare Matthew 5:21-32). These two of the ten commandments (compare Mosiah 12:33-36; 13:11-24) remained in effect. The Lord also reiterated that they must "watch and pray always" and "[p]ray in your families" (3 Nephi 18:18, 21). Also, he commanded the gathered people to "meet together oft" and to "pray" for the unconverted and "not cast them out" (3 Nephi 18:22-25). These commandments appear to have been taught and practiced by the Nephites for generations (e.g., 2 Nephi 9:52; 32:8-9; Mosiah 18:24-26; 26:39; Alma 6:6; 34:17-27, 38; Helaman 3:35). None of these commandments had come to an end.

Consistent with the continuation of the commandments required by the Lord, the sabbath day (with its seven-day week) probably would have been maintained. While the institution of the sacrament of the Lord's supper would have modified worship during the sabbath gatherings (3 Nephi 18:1-16, 26-34; 20:1-9; 4 Nephi 1:12; Moroni 4-5), the administration of that sacrament is not

described as having had any chronological effect on the Nephite week. Indeed, Moroni's description of the gathering of church members seems to describe two types of church meetings, almost as though king Noah's repentant priest Alma had written the text (Moroni 6:5-6, italics and conceptual structure added):

A₁ And the church *did meet together oft*,
B₁ *to fast and to pray*,
C₁ and to *speak one with another*
D₁ concerning the welfare of *their souls*;
A₂ and they *did meet together oft*
B₂ to partake of *bread and wine*,
C₂ in *remembrance*
D₂ of *the Lord Jesus*;⁷

One might speculate that these parallel statements are about the same meeting, where fasting and prayer initiated the gathering, followed by partaking of bread and wine; however, nothing in these parallel statements indicates any elimination of the commandment to keep the sabbath day holy each week. Another might speculate that meetings associated with partaking of bread and wine were only held "as often as it was in their power" (Mosiah 18: 25), rather than once a week, but Moroni's statement is not qualified in that manner. Thus, even though there is no express mention of the sabbath day or a seven-day week in the later chapters of the Book of Mormon, I see no reason to speculate that the commandment of sabbath-day observance was done away or that the length of the seven-day Nephite week was changed to some other number of days. Consistency with the Lord's requirement that the people persevere in keeping his commandments suggests that the sabbath day and seven-day week continued to be observed after the visit by the risen Lord.

⁷ Capitalization, punctuation and spelling are as set forth in Smith, *The Book of Mormon* (1830), 576. The original manuscript text for Moroni 6:5-6 no longer survives. The wording of this passage is extant in the printer's manuscript and is reproduced exactly in the 1830 edition. Skousen, ed., *The Printer's Manuscript of the Book of Mormon, Part Two*, 960. There are no material interpretive issues related to the textual transmission of these verses. Royal Skousen, *Analysis of Textual Variants of the Book of Mormon, Part Six* (Provo, Utah: FARMS, 2009), 3900-01.