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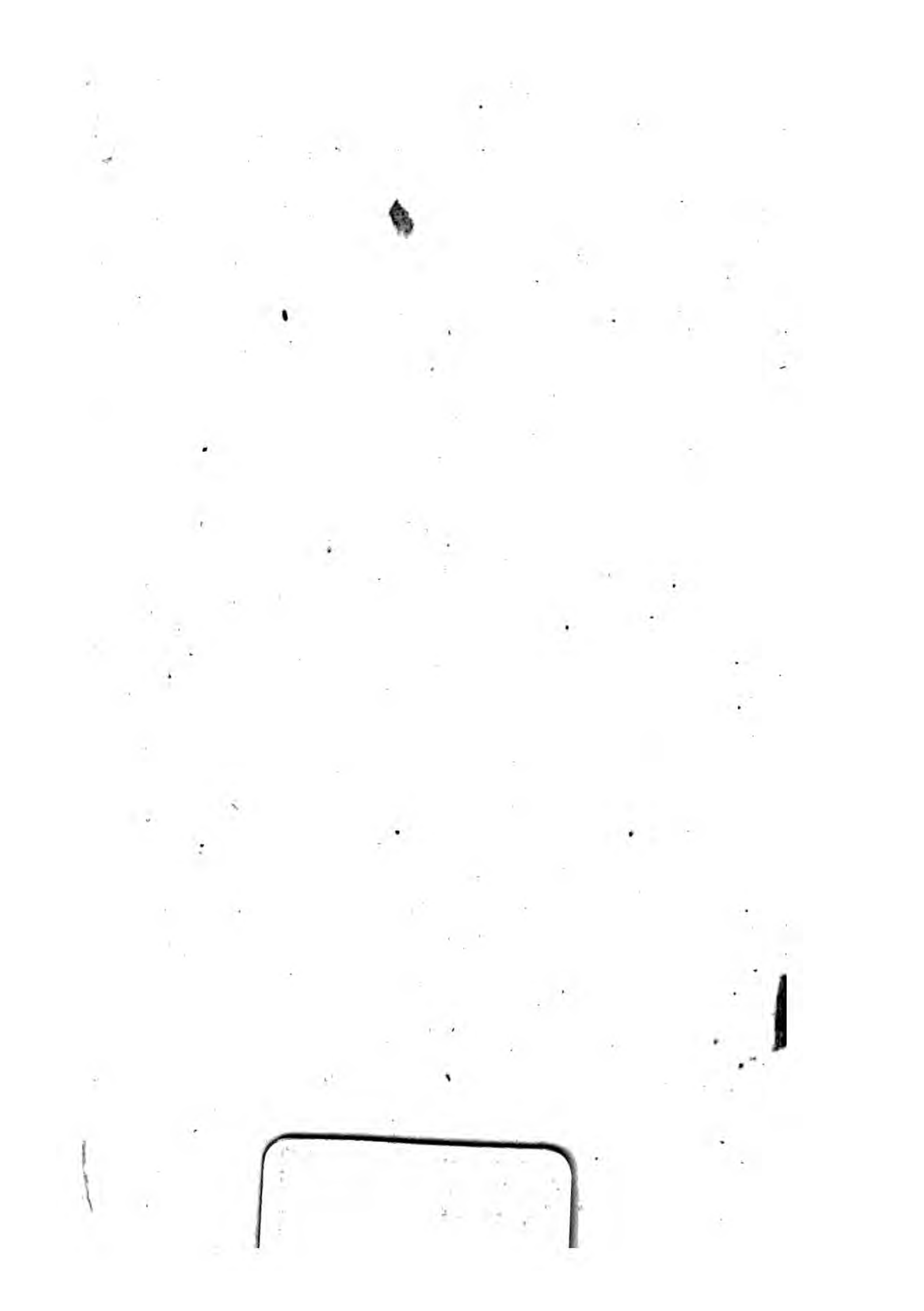
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A P H O R I S M S,
O R
Select Propositions
Of the
S C R I P T U R E
Shortly determining the Doctrin
Of the
S A B B A T H.

Written, by GEORGE HUGHES, B. D.

ומדי שבת' בשבתו יבוא כל בשר להשתחות לפני
אמר יהוה

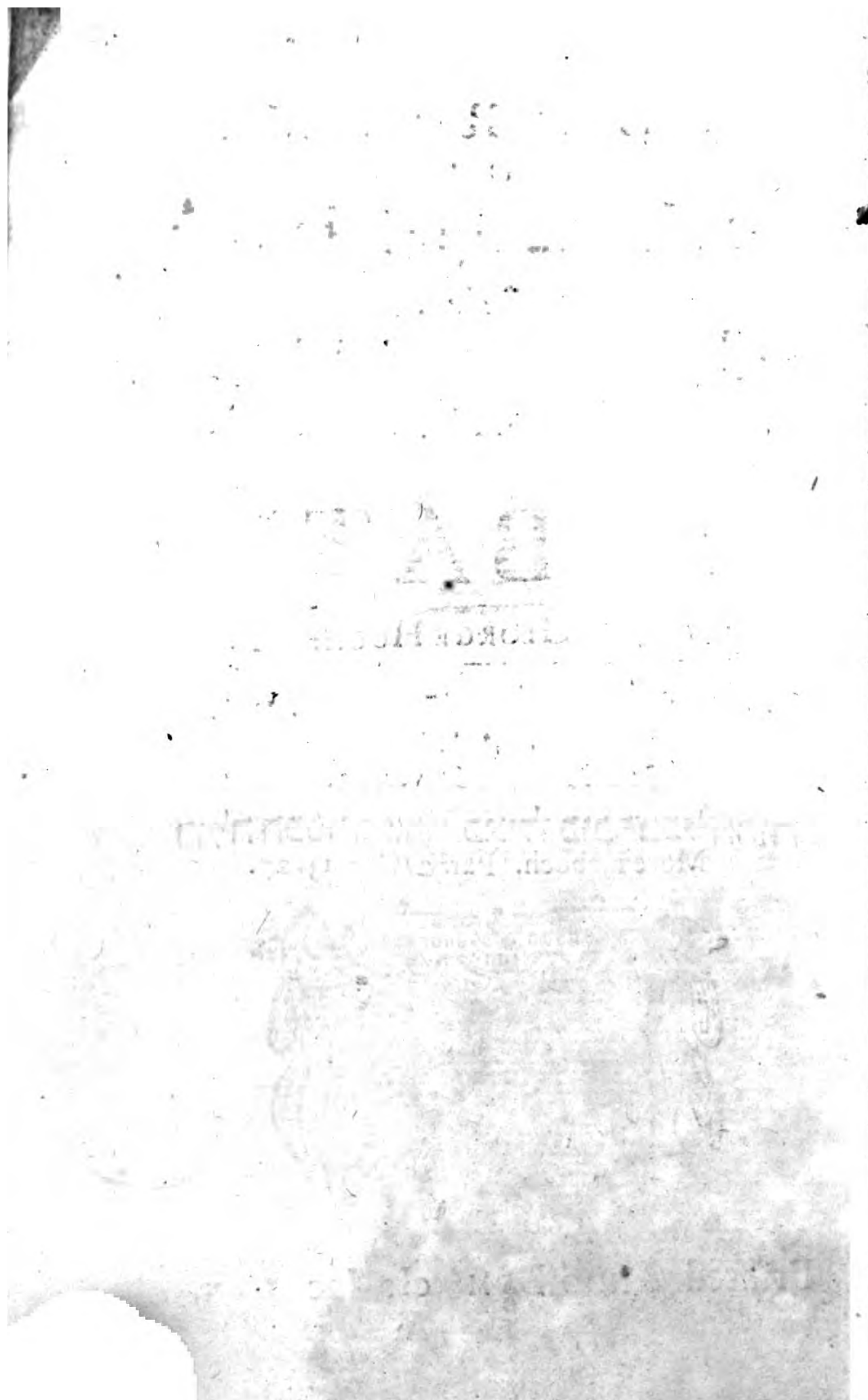
Jesahi, Cap. 66: ver. 23.

כולה הכפר בשבת כאילו כופר בכל התורה
More Neboch. Par. 2: Cap. 13. 27.



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[Pag. 3.]



TO
The right honorable
The Lady
MARGARET BOSCAWEN.
ctic



ADAM,

*Had not the de-
sires of now as Hap-
py as once Virtuous
Lady, in giving
Life and Being,
given her a Title
to this Teece, and
interested the Au-
thor, there to present it, it had been a Free
will offering from Himself to your Ladiship who
so well understand and as justly value the blessing of
a Sabbath as you Faithfully improve it. The*

A 2

divine

*divine Providence having removed them Both from a contemplation to the fruition of the as desirable as longed for by them future rest maketh this Discourse of the Earnest of it, which in His intention was elsewhere designed, in its present impression to become Yours: Being herein with the greatest justice disposed, as to a person concerning Yourself in Them, & it. It is not my purpose in mentioning the Churches losse by their removall, to increase Your affliction, or to ease my own, but rather to invite You to an importunate soliciting Him w^{ho} both speedily and effectually repaire it, and by the Addition of all the advantages they injoyed, to Your Ladiship make it none. Your sorrow and Trouble likewise is not lesse for the as visibly expiring Sabbath in many mens judgments, and more in mens practise, which if this, which is now consigned to You may allay or remove, by a Quickning and Reviving it, as it will multiply Your joyes, I trust it shall procure from you my pardon, for my bold ingraving your Name on the Front of it. It presents it self with the Highest disadvantage to you, and yet with a compassionate and moving aspect, being an orphan, and as to
this*

[5.]

this edition of it Posthumus. Many were its Parents Sufferings before its Conception, his Trialls in it, neither were the throwes at its Delivery few, yet the joy for This issue, for its Complexion Masculine made him forget his sorrow when it was Brought forth; and this being his Dying issue he might stile it Benoni, yet for its kind and successe it is a Benjamin, to trye the strength of which its adversarye may not so easily essay. The work it self sheweth the Authors designe was to settle others Judgements about this subject, and to confirm, as direct Their Practice of those dutyes, which he did as much perform as commend, and without vanity I may say, his Practise might have been another Directory. No wonder that being so neare his rest, he chose to Communicate his thoughts of it. The profitablenes of which he desired others might experience, by being in the Spirit on the Lords day, as they did expect ere long to be in the Spirit ever with him. He very well knew how necessary the sanctifying of the present Sabbath was to fitt Persons for the rest behind, which having pressed them to, in order to the injoying of it

[6.]

Himself, he fell asleep. The words of Expiring Persons are generally thought persuasive and affecting, if his, in so important a work as this is, may be successfull, the Church shall have its comfort in the Holy exercise of its members, Truth its defence, but however, He his Crown. I direct not this to your Ladiship. as a Tattern, but as a memoriall, and in the review of it purpose your perusall of a record, not of what you ought to doe, but of what you have done, whose works praise you in the gate, and thereby an incouragement to continue in keeping Holy that day, which is but a Preface to the everlasting Sabbath, which attend's you. Beseeching you to forgive my Presumption in this Dedication, and to accept of it as a publick acknowledgement of the many favours wherewith you were pleased to grace the Reverend Author and which as Personal ones shall ever be Resented by,

April 23. 1670.

M A D A M,

Your Ladiships most humbly devoted
though unworthy Servant,

O. HUGHES.

THE



T H E P R E F A C E.



*O*F writing many books, saith Solomon, there is no end, Which is true both as to the subject as Number of them; yet if Truth in any degree bee either gained, or confirmed, there is no Losse by it, for what ever Some Persons think, it cannot, tho gold may, be bought too Deare. That the Truth which this Discourse desires to establish is not of the Lowest Rank (tho in this age as much as any Truth despised) they may Experience in the comfort of it who are so wise as to Rest with God here, as Those doe in the reward of it who Rest above. After such worthy Persons, whose Praise is in the Church, have taken up and Learnedly managed, without any disadvantage to Truth, the defence of it, it might be thought needles and a work of super-erogation to

attempt it, and without doubt if *Fresh Enemies* had not with old weapons new furbished assaulted it, it would be So. Least therefore silence should strengthen these Persons *presumption* to cry out a *Victory*, this champion hath taken up the *Sword* of the Spirit to maintain it, and by that weapon hope's to check, if not foile, those who shall attache him. He knew the proudest *Goliath* who durst challenge the whole Host of Israël, could litle cope with a *David* when he cometh, tho' unarmed, in the *Name of the God* of Them. How he hath Preserved His *Post*, the Reader may in the perusall of this work determine, as likewise whether we are beholding to the *Authority of God*, or to the bare *Courtesy of the Church* for a *Sabbath*. In his clearing of which, he medleth with no mans person, and no further then *Scripture* doth, which is both his *Guide* and *Protection*, with no mans opinion. His Interpretation of some Texts therein handled, at the first may seem strange, but at the serious review, they will appear far enough from being forced, and that he hath more *reason* so to expound them, then others have to differ from him. If he have stated it according to the Truth of the *written word*, then it is fitt Faith should receive it, For upon such an authority, as a *Divine Revelation* can that alone worke, which made him so bind himself up to *Scripture Argument* in his treating of it.

This

This being so received as becometh a *Divine* truth, He thereby made way for his *Directory* to succcede it, as knowing it necessary, not only to discover to his Reader a Truth, but likewise the way to improve it. The respective Parts of which if they be consulted and observed, I trust, shall instruct soules in the performance of their Duty, and procure them a Blessing by it. I am not Ignorant that by some, such Discourses are judged ill time'd, it is not Impossible but they may Prove so as to the *Publishers* profit, but, I hope, it shall not be so as to the *Churches*; No matter if we loose by it, so Truth and it prosper, as I am sure they shall. This is not designed for the students of Language or witt, but for those of Reason and wisdom, which, by that time the others are furnished with *that wisdom that is from above*, they will be instructed to prize and esteem. The Author made it his busines more to inform mens consciences then to tickle their eares with the *singling cadence* of sound in words, yet was he as well acquainted with all the *Tropes in Rhetorick*, as others. In a word. If thou be a searcher for Truth, who read's this, thou mayest view it in an open and naked day, It is below it to shew it self in varied, or by false lights. I would with the *great Verulam* advise thee, if thou wouldst thoroughly understand this matter, to weigh and beleieve that sentence

[10.]

In his essay of Truth. „ The first creature of God
„ in the works of the Dayes was the Light of the sence ,
„ the last was the light of Reason , and his Sabbath work
„ ever since is the illumination of his Spirit . Injoying
and following the Direction of which, this shall be
no mystery to thee. Farewell.



APHO-



APHORISMS,
OR
Select Propositions of the
SCRIPTURE
Shortly determining the Doctrine of the
SABBATH.

THE Psalmists admiration of the greatnes of Gods works, and depth of his Counsels about the *Sabbath*, (as the title of that Psalm being for the *Sabbath-day*, direct's us to understand it) may put serious souls up on a like extasie to cry out in their meditations thereupon, *O Lord, how great are thy works? And thy thoughts* Psal. 92: 5 *are very deep, concerning thy Sabbath.* However then the doctrine of the *Sabbath* hath bin rendred perplexe and difficult by the crosse discourses of natural wits; it may not seem strange, seing the counsels of God are so deep about it. Could men say with him - *Lord, thou hast made us glad with the work of thy Sabbath?* they would not set themselves to dispute it to a nullity; but by triumphing in

in those works of Gods hands, exalt God in and for his *Sabbath*, which he made for so much good to man; and contend for it, as for their lives.

To passe by all Polemical discourses about this subject, it is my intended Work to state the doctrine of the *Sabbath*, as held out from the beginning to this day in the plain and express propositions of Scripture, with some short paraphrase and account of the same, most natural to the letter: Now I find the Scripture speaking of the Sabbath in a threefold state of time.

1. In the time of *Creation*, or Institution of Nature, so is it *Natural*.
2. In the time of *Legislation*, or giving the Law by Moses, so is it *Legal*.
3. In the time of *Gospel-revelation*, by the Son of God, so is it *Euangelical*.

In this method I shall proceed, to set down *Scripture Assertions* about the *Sabbath*, as *Natural*, *Legal*, and *Euangelical*.

1. As to what God expresseth in his Word about the *Sabbath - Natural*, I shall propose, after some Explication of terms given, to clear up Scruples, if any should arise, upon that notion of a *Natural Sabbath*: which to do the better, I shall premise some *Hypotheses*, or *Truths* to be supposed;

1. *That in the work of Creation God perfected the universe of Creatures, Heaven and Earth, and all things in them; implanting respectively in every effect its proper nature, to observe its order, measure, kind,*

kind, time and place appointed: This was the prime and pure natural state of Creatures; So Reled from the institution of the God of Nature.

2. That to measure these created beings, God in the beginning made seven equal distinct portions of time, which with their evenings and mornings did constitute seven natural dayes: Keeping that order of first, second, third, &c. as God himself stated and named them.

3. That the respective works of each day were con-natural unto the same, so that they were not alterable to each other: As the work of the first day could not be transferd to the second, nor that of the second to the third, nor the works of any of the fixe unto the seventh.

4. That Gods purpose in distinguishing the natural works of these dayes in his distinct operations thereon, was both to give Law and example unto man, to discriminat the works of all the six dayes established from the duties of the seventh. This God expresseth himself in his Law; so that none can question it to have bin in his mind from the beginning.

Exod. 20:
ver. 9, 11.

5. That this constitution of these portions of time in their order, and number, seven natural dayes, together with the distinct works peculiar to the same, were by the Word of God so established, that here Jer. 32: 36- could be no alteration made, but that they must persist Jer. 33: 20. in being, until time shall be no more. So God himself hath spoken.

6. As all the six dayes with their annexed works either acted, or implied are natural; no lesse is the seventh day or portion of time then created with its peculiar effects appropriated, truly natural from the beginning

ning. Upon the same account that the one is so styled, so may be the other : which is the reason of my calling it, the *Sabbath natural* ; which was in being long before the giving of the Law by Moses. So the terms are cleared. Whence I shall gather one Corollary.

Coroll. *That Moses could not here in Gen. 2. speak of the Sabbath by way of Prolepsis or Anticipation, as if it were not so instituted, blessed, and sanctified before the time of Moses ; (So some have thought.) For he writeth historically relating Gods works, on the first, second, third day, &c. and so of the seventh. As well may they say, that the first day is spoken of by way of Prolepsis, as the seventh, and that it was not before the giving of the Law, as much as this : Which they will not do.*

APHORISM I.

About the Sabbath natural.

God in the beginning, when he put Nature's universe into its Being, created the seventh portion of time, consisting of its Evening (which contained the whole night) & of its Morning (which imports the whole day, in all the space of 24 hours) and fixt it in its order the last Day of the week. This **Gen. 2: 2.** is written, that after God had finished the Heavens, & the Earth & all the Host of them in six days, He made the seventh, which put an End unto his former works : And it is as evident

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evident to natural sense, that it is in being, as much as any of the six ; it must therefore be Jehovahs work from the beginning, who hath continued dayes & nights unto this present Age, & so will preserve them.

A P H. II.

This very day or Portion of time connatural to all the Rest, the Lord God made to be his Sabbath; which is inseparable from that seventh portion of time unto which he did or would affix it. So it is written, God rested on the seventh day from all his Gen. 2:2,3. work, which he had made. Which Resting of God is to be understood worthy of him; not as if he were weary or needed rest, or that he did give over working; for he worketh still, increasing and continuing and ordering the whole course of nature. But Gods Resting here; either concern's himself, and so noteth onely the cessation from, or putting an end unto the works of his six dayes creation past. Or it concerneth man, and so it must signify the making of it a Rest for him. The last is comprehended in the first; God in his resting made a Rest for Man; Natural from this six dayes labours, Moral from toiling in sin, and spiritual to be enjoyed in God himself.

A P H. III.

This Sabbath with all the duties and privileges concerned in it, is reciprocal with that one seventh day, which

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Gen. 2: 3. *which God, either at first created, or, which he himself should at his own pleasure choose and change to be the day.* For none can make the day of Gods rest but the Lord himself. Whence it is most evident that by Gods Institution, there can be but one Sabbath in a week: So that every day cannot be the Sabbath; neither can the Jewish and Christian Sabbath both consist together; For it would destroy the original state of time and the appendents on it, which God framed to be unchangeable by men.

A P H. IIII.

Man in the reality, and universality of his nature; and the good of him both Spiritual and Temporal is the mediat end unto which God aimed his Sabbath in creating it. So is it asserted by Christ himself, **Mark. 2: 27** *the Sabbath was made for Man and not man for the Sabbath:* So then, Man was the Sabbaths end, not the Sabbath mans; unles with respect to the Lord of it; who is the *First* and the *Last* of Man. Unreasonable therefore is it to restrain the Sabbath to the Jewes or to any special sort of men; for it was made for *Adam* comprehensive of all Mans nature; Therefore was it constituted one of the unalterable ordinances of Heaven to continue until man shall be no more upon Earth; and fitted for mans *Præsent* and *Eternal* Good, to bring him to that *Sabbatism*, wherein the People of God have rest for ever.

A P H.

A P H. V.

This Sabbath in the beginning of Nature made for Gen. 2: 3
man, God blessed, that it might be for his good:
 That is, the Lord constituted it to be a good
day for man; that therein he might specially and
eminently convey blessings spiritual and eternal
upon poor man. For time it self abstractedly Isay. 56: 2
taken cannot be capable of a Blessing; it is not
sensible of good or evil: Onely Relatively is it
said to be blessed, because man is blessed in it;
 and this day is created and separated purposely
 by the Lord, for conveying therein most ex-
 cellent good, to the sons of Adam. The Sab-
 bath then is a *Blessed day*, for blessing man,
 which is made proper and peculiar to it by the
 Creators decree. For of no day but this is it said
 that God so signally blessed it. O that men did
 but know their blessednes in the due observa-
 tion of it.

A P H. VI.

This same seventh dayes Sabbath so made and bles- Gen. 2: 3
sed, the Lord God sanctified also: That is, set it
 apart for himself, and put his name upon it;
 so that it was known among and above all other
 dayes, to be the *Holy day* of the Lord. Now
 we know *time* is as little capable of *Holines*,
 as it is of *blessing*: Needs then must it be *relati-*
vely Holy; both in respect of God who hath
 selected it for the glorifying of his name by so-

[18.]

lemne Worship therein ; and of men , that God might sanctify them in their attendance thereupon. This is not expressed exclusively to the actings of Gods free grace in sanctifying souls at other times , when and where it pleaseth him ; but it eminently hold's out Gods goodnes in making and sanctifying a day for giving out *Holines* solemnly to his creatures , taking up their rest in him , and keeping neereſt communion with him. O what beauties of *Holines* might souls attain unto , by a due regard of this holy day calling it their delight , and honoring the Lord of Sabbath in it.

A P H. VII.

Gods holy Sabbath , and a Godlike Man were by the Divine wisdom and goodnes in Creation meetly ſuted together. Rectitude and Innocency of Heart and ſtate was fitteſt to judge of , and manage rightly ſuch an Holy day of the Lord : So the Holy one foreſaw and ordered , that ſuch a man might be bleſſed in ſuch a day. Why he did not reach the bleſſing of the day , his own proclivity (being left to the freedom of his will) to treat & parly with that old ſerpent by his wife , & their ſinful yeelding to tranſgreſs Gods Covenant was the juſt cauſe : So that ſin and Sabbath could never agree to bring about Gods bleſſing upon man. Upon this account of mans falling ſhort of it , a rational conjecture is that men ſinned and fell on the firſt Sabbath : Which that Scripture of the Pſalmiſt read according to the letter

[19.]

letter speak's out, *Adam in honor, lodged not a night, he was made like, according as the beasts perish, or are cut off*; This text indeed by many is rendred of man indefinitely, wherein it hath an analogical truth, to note the shortnes of injoiments by vain glorious men: yet where the name may be *personal* as of the first man and the letter true noting his condition, and the reason of the context very plain to argue from the slipperiness of his condition, to the like lubricity for the fall of others his sinful seed; no reason will explode so natural a Translation. Notwithstanding the good Lord who had from Eternity purposed to recover man from his fall, by the *Promised Seed of the woman* resolved also to continue this seventh blessed portion of time for the blessing of man in the *Restitution* of him: As will appear in the progresse from time to time. Thus much yet from the whole is considerable, that by how much men are *most like to God*, by so much are they the *fittest discerners* of the *Rest & Blessednes* carried in *Gods Sabbath* to judge of it, & by sanctifying it to improve it to the highest advantage: & then no mervail that men Apostat from God and unlike unto him do so much distaste it as a burdensom time. Holy souls are the best Friends to *Gods holy day*, and that to them: Others speak evil of that, which they know not.

A P H. VIII.

Gods action in resting, blessing and sanctifying his seventh dayes Sabbath is mans instruction to give him

Exod. 10:9 *him a suitable return of duty thereunto.* Moses doth so interpret it when in his Legislation from God to Israel he presseth thus the observation of Gods time: *The Lord did his work in six dayes, therefore six dayes shalt thou labour; Jehovab rested on the seventh day, and sanctified it, therefore, remember thou to sanctify the Sabbath-day.* Were it not, that God did thereby insinuat such duties from his actions, Moses could never rationally so argue with Israel, nor with any people to bring them in obedience to the Law of the Sabbath. I conclude therefore from the whole;

1. That God requires from man *Rest for Rest*, that is *Mans cessation*, not onely from *Sin* (which is every dayes work) but from all other *thoughts, words & work* of his own though at other times lawful, and his taking up a spiritual *acquiescence* or *Rest of Delight* in God through all duties peculiar to that day.

Psal. 92:
v. 1: 2, 3.

2. That man must inquire after the *Sabbath blessing* to attain unto it, & return to God *blessing* for *blessing*, It is not onely a good thing, but very due to give thanks eminently to *Jehova* on his *Sabbath*, and to declare his loving kindnes from morning unto night: Gods *Blessing* draweth out *blessing* from man, and by mans *blessing* of God cometh greater *blessing* on himself from the Lord. *Blessed* is he, who is most in *blessing* God.

3. Gods work of *sanctifying* his Sabbath for man, ingageth him therein to seek the *beauties of Holines*, offered by God, and in the strength of **Iai. 56: 2.** *that Holines to sanctify the name of Jehova their God in all the holy Worship of him Blessed is the Man that doth thus, who keepeth Gods Sabbath from*

[21.]

from polluting it, & calleth it his delight : He shall grow up to the beauties of holines ; yea shall still bring forth fruit in old Age ; He shall be fat and green , or flourishing in grace ? Psa. 92:14.
 All these things are evident Truths concerning Gods Sabbath as to its Institution in the very forming of Nature. So that he that call's in question the stated being of the seventh day created with the other six, & sanctified of God onely for his holy Ends , must also question all the other six portions of time and their concreated uses , whether they be natural and permanent or not : which Reason will not dare to do , because sense doth plainly demonstrat it even their existence unto this day.

Yet concerning this natural Sabbath , there abide some scruples to be cleared : which we shall labour to remove in answer to two queres :

- I. *Whether Adam after his fall, and so the Fathers after him to Moses did keep this Sabbath ?* Quest. 1.
- II. *Why Moses in his history of them is silent of any observation of the Sabbath by them , until his own time ?* Quest. 2.

To satisfy about the first, I shall presume somthings as to be granted . and thence shall safely conclude an answer to it , in particulars concerned therein. Ans. 1.

I. This is taken for granted , none can deny it. *That , the seventh day or portion of time continued in its being and existence from Adam to Moses :* For it is so permanent unto this day ; the course of day and night continuing declare this.

2. *This seventh day was known to Adam from the beginning to be Gods Sabbath or day of spiritual rest: Which doubtles he did not forget, neither could he be ignorant of after his fall: that took not away the memory either of Gods Covenant of life unto him, or the blessing of the Sabbath given him; but he had now time to think upon the losse of all with grief.*

3. *It is safely presumed, That Adam buried not in silence that Sabbath, which was revealed to him, but did make it known to Cain and Abel, as well as other Traditions about Sacrifice and the Worship of God. This, their practise also, did make good; if that literal reading and the natural sense of it may prevail, which some urge; That whereas it is rendred usualy, In processe of time Cain and Abel brought their offerings, &c. Our Translatours in the margin vary to the letter, at the end of dayes; now if dayes also be taken literaly, the end or last of dayes must be the Sabbath, which was the seventh, the Last created, wherein they offered sacrifice, and worshiped God: Whether this sense be allowed or not; they could not be ignorant of the seventh day, in its weekly return; nor of the name or use of it having received doubtles the intire doctrine of true Religion unto God from their Father Adam.*

4. *As that seventh day or natural portion of time did continue in its existence from Adam to Moses; so doubtles did it in the name given as proper to it by God, Which was his Sabbath. None can more scruple this to be called the seventh day, then the precedent to be stiled, the first, second, third &c,*

&c. neither can it be justly doubted; but that they who knew it to be the *seventh day*, did also acknowledge it to be the *Sabbath*, for these became Synonomous in the Church then, seventh, and *Sabbath* to note the same day. Adam knew it so, & however that as well as other institutions of God, might grow in time to be obliterated in the Apostat line of Cain; yet to Seth & the line of the Church from him, it cannot reasonably be doubted, to be delivered from Adam all the dayes he lived: and thence to Noah, and from him to Shem, and in his line to Abraham, Isaac, and Jacob, &c. and so continued in the memory of their seed to Moses. Which appears undeniably in this, that Moses spake of the Sabbath as a known day to Israel, before the giving of the Law unto them; for thus he spake before that time, *tomorrow is the Rest of the holy Sabbath to the Lord*: This they knew, not as newly created, but as delivered down from their Fathers.

Exo. 16: 23

5. Those holy Patriarchs, as they knew that seventh day to be an holy Rest unto Jehova, it is to be presumed, that they knew also, it was their duty to observe it, and if so; It is most unjust, as well as uncharitable to judg that those holy men of God should generally and continually for so many thousand yeers neglect such a known duty, as the sanctifying of his Sabbath, instituted by Jehova, and so worthy of him.

About
2510 Yeers

6. Adde to all this Gods Testimony to many of them: As of Enoch that he walked with God, and pleased him: of Noah, that he was a just man upright or perfect in his generation: And of Abraham

Gen. 5: 20.

Hebr. 11.

Gen. 6: 9.

Gen. 25:6.
2Chr. 20:7.
Isai. 41:7.

ham, that he was *reputed* righteous with 'God; and accounted *Gods friend*; and so of other; that these should live in the constant neglect of the *known Sabbath* duty, is incredible with serious souls that fear the Lord; However men disaffected to Gods Sabbath make many cavils against it.

These being premised and justly presumed upon so much Revelation of the particulars forenamed, I conclude an Answer unto the first quest. thus, *the Fathers from Adam to Moses did surely observe and sanctify the natural seventh dayes Sabbath unto Jehovah*; what ever obscurity may be pretended in this matter.

Ans. II. 2. As to the second scruple, *Why then should Moses be so silent of it in writing of their lives*, I do thus reply.

1. It is without all controversy, that Moses in the very Front of his History writeth of the *creation* of this seventh *Part of time*, and that God did institute it as a *blessed* and *holy day of Rest* for man to sanctify it unto Jehovah. And having expressed it in such full characters as delivered to Adam for his following seed; was it not enough to evidence that the Sabbath was put into being for after time? And can it be supposed, that holy men of God should so slight such an ordinance of God, so made known to them? Nay doth not the Tradition of it to them suppose equally, that they did receive and keep it? Or if not, doth it not convince them of transgression? For which I think, none of the Objecters will be their Accusers.

2. It is most irrational in matter of fact to argue,

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argue; *A non scripto, ad non factum*, to say, It is *not written* by Moses, that the fathers kept the Sabbath, therefore it was not done, or that they did not keep it to the Lord for above 2500 Yeers; yet this must be the argumentation against the Patriarchs not keeping the Sabbath: Many other things were acted by them, which the light of nature and reason will evince to have bin done by them, and yet they are not written. Such mad arguing is it of them, who will not beleieve Christ and his Apostles to have acted several things in the Church because they are not written, though strongest reason evinceth that they were done. This Argument therefore will not get place of credit, with wise & understanding Christians. Those holy Men were exact walkers with God, and obedient to all Gods commandments, although all their steps and actings are not recorded in Scripture. It is enough that their general conversation with God is written; for each particular is implied in the universal; where it is recorded, that any were perfect and walked with God, there is it implied, that they observed his Sabbath.

3. Lastly this Quæstion may be poised by another thus; why did not the God of Truth give out his whole will revealed plainly and intirely in the Scripture so, that in all things he might prevent all doubts, scruples and cavils to be made in any point of truth? Without all controversy he was able to do this, not to leave the least occasion to men for mistakes: But this he hath not done: and would not do; for his great ends known to himself: Atheists and scepticks

and Sophisters may cavil, but their errors and deceits will be laid at their own doors. God will be acquitted before men and Angels at the great day. For 1. He hath given the written Revelation of his will unto salvation, sufficiently plain and evident for faith to receive and make honest Hearts obedient to the same in love; as, what can be plainer that this, *Remember the Sabbath day to sanctify it*; and yet how many disputers have risen up to raze this out of the moral law; or what can be more perspicuously written, than this, that *Jesus Christ is God Blessed for ever the True God that God redeemed his Church by his own blood*; and yet multitudes of deceivers are stirred up by Sathan to deny Jesus to be God; which he himself was forced to confesse. Is God, or his Revelation the cause of such mistakes?

2. It is as true, that God hath left some other expressions darker; that unbelieving and perverse Spirits might take occasion at them, and stumble, and fall; because they love not the truth.

Luk. 2: 34. It is among Gods secrets, into which we may not rashly pry, that he should let his Son manifested in the flesh, for the fall as well as for the rise of many in Israel, and yet it is most certain that none did fall by him, but such as were offended at him, and would not believe in him, by reason of his appearing in the form of a servant and his suffering on the crosse, which was their stumbling block; & yet was it the price of mans redemption, and the onely means of reconciling sinners unto God. As it was about this essential
word

word of the Father, so is it in his written word also which is but an interpretation of that: How many are offended at the doctrine of the crosse and self denial; at the justification of sinners by Righteousnes, not of their own, but of Christ Jesus the Mediator imputed to them? Is it not just with God that they should stumble, and fall upon this stone until it fall upon them again and grind them to powder. No otherwise is it with the doctrine of the Sabbath, than with the Lord of it, for notwithstanding it have such a *foundation* in nature as the seventh portion of time extant, and such a Revelation from God declaring it to be an *holy rest* even that which God hath made spiritually to be observed by men: Yet how many are offended at it? And seek to obscure it, by mistaken scriptures, being not spiritually minded toward it. Let such justify God for his sufficient revelation and condemn themselves for their averſation from his holy will, otherwise, the judge is at the door, and will give righteous judgment on them. No reason is there to abuse the silence of the Patriarchs obedience, to a sinfull negelect of the holy Sabbath.

Matth. 21:
ver. 44.

I shall close up this head of discourse concerning the Sabbath naturall, or, as thus considered in the first framing of nature with some Corollaries usefully, & rationally issuing from it.

I. *Gods weekly seventh dayes Sabbath hath its foundation in nature:* The very time it self in the same instant created made an holy rest: Upon which account the Law declares it *moral*; and commands the day it self to be sanctified, in other

ther commands where duties are required, *Time* is also implied as a *necessary circumstance*; but here, as it was created a *rest* it is the *substance* of the command; & the time it self is the object of sanctification.

2. *Gods weekly Sabbath is not meerly positive, as the other ceremonial Sabbaths of the Law were.* For these were occasionally instituted for the Jews onely; and fixed upon some other of the six dayes, which were created for ordinary uses and were not coincident with the weekly Sabbath, but as this might fall out in the annual course, to be upon such a day of the month, it is therefore a great mistake to number this Sabbath among them, which were reckoned as a shadow of things to come; for they were meerly *positive Ceremonies*, settled by Gods prerogative, while Christ, who brought the *substantial Rest*, should come. But this Sabbath founded in nature bringeth a *Moral Rest* with it, which souls are to seek after for the present time in God, and to attain.

Coloss. 2:
ver. 16, 17.

3. *Gods weekly Sabbath is evidenceable to every mans nature in every weekly seventh portion of time, & made perfectly evident by revelation, to be the holy rest of God, to every soul, who giveth itself to understand the substance and end of Gods creating such a time.* Nature it self then will reproach such men, who neglect the observation of such a Sabbath, which God made onely for the good of man, temporal and eternal. For a close to this part I shal adde this advise, which will hurt none, and may advantage the obedient ear.

1. Who

[29.]

1. Who ever will find out the true and genuine Doctrine of the Sabbath let him begin at the first framing of nature and consider how *man and the Sabbath* were concreated this will contribute much to the right understanding of it : *Man & Sabbath* must be coæval ; and as they rose , so set together.

2. Let no man turn that to his eternal evil by abusing it , which God appointed to his everlasting good by rightly using it , even his Sabbath. It is possible that the best Law, made to give life, by unbeleef and disobedience may turn to the death of souls. Blessed then shall they be who honour the Lord of the Sabbath , and sanctify the Sabbath of the Lord ; they shall find an everlasting Sabbatism or rest unto their soul among his people.

Thus far of the Sabbath Naturally declared.



Of



Of the LEGAL SABBATH,

OR

The Sabbath considered under

The Law, from Moses to Christ.

*That which the Scripture revealeth of the Sabbath
within the compasse of this time may be
reduced to these three Heads,*

1. The Revelation made of it before the Law given.
2. The discovery made in the giving of the Law about it.
3. The further pressing of it after the Law was given.

SCRIPTURE - APHORISMS

*About the Sabbath, before the
Law was given.*

APHOR. I.



THE seventh dayes Sabbath from the Creation was clearly made known to Israel before the giving of the Law. Which appear's,

1. In this, that Moses speak's of it to them as a thing known and acknowledged

ledged by them, *To-morrow is the rest of the holy Sabbath unto the Lord:* As if he had said, ye know, that the morrow is the seventh day, and to be Gods holy rest. Exo. 16:23

2. It is evident, that this was spoken by Moses to them, while Israel pitched in the wilderness of *Sin*, and abode there; which was in the second month after their departing out of the land of *Ægypt*; but the Law was not given until the third month when they came unto Mount Sinai: Needs then must the Sabbath be revealed to them before the giving of the Law. Exod. 16:1

It is hereupon questioned, how came they thus to know the Sabbath, either Moses or Israel. Exod. 19:2

To satisfy this, I shall premise that things were made known at that time in the Church three wayes; 1. By the Light of Nature. 2. By Tradition from Ages precedent. 3. By immediat divine Revelation: and these premised I conclude. Quest.

1. Moses had it not now by such extraordinary revelation; although he had many things at this time discovered that way; when God spake to him about the affairs of Israel face to face: And this appears because the thing was known from the beginning, therefore could it not be newly revealed: If any long oblivion of the Sabbath had bin upon Israel in Egypt this onely can be the bringing of it again to mind in these transgressours: Neither doth any thing appear of any new work of God here to Moses; he utter's indeed; *This is that which the Lord hath said;* but not newly at this time for he Answer

[32.]

he had spoken to his Church longe before, the same thing. They had it not then by immediat Revelation newly from God.

2. By the light of nature they might have some help to know this ; For to every mans sense and reason the seventh portion of time with the use of it did return weekly ; so that they could not but take knowledge of such a day , and by that means be helpt to understand the special use of it , as of other dayes , as it was revealed.

3. By tradition of it from Adam, and the Church of God in succeding generations doubtles was this brought down unto the age of Moses: It is unreasonable to think that all their holy Ancestors , should be ignorant altogether and careles of it , seing from the beginning it was revealed: And so we supersede any further disquisition about this quere.

APH. II.

The Lord of the Sabbath by his Power had established the seventh day , to be sanctified as an Holy Rest unto himself by his Church , before the Law was given. That is that men should cease from their own works therein , whereby they sought their daily bread ; and give up themselves to a spiritual Rest , Acquiescence or Delight in Jehova by these special duties of Communion with him , which he required: This is the meaning and scope of that expreffion , To morrow is the Rest of the holy Sabbath ; that is

Exo:16:23

to

[33.]

to be so kept, and sanctified to Iehova. And that it was so enjoined may thus appear.

1. Because God did prohibit Israel to gather *Manna*, that is, their dayly bread on the Sabbath; and gave them none therein.

2. Because the Lord was very angry with them, who notwithstanding his Prohibition, did *Exo. 16, 22* go out to gather it, and neglected the holy rest of God and spiritual acquiescence in him: so God sharply expostulats with Moses; *How long refuse ye to keep my Commandments and my Lawes.*

3. Because God was well pleased with these who were obedient and did sanctify this day of rest unto him: All these together prove the full establishment of the Sabbath before the giving of the law by Moses.

It is here questioned. Whether the Injunction laid upon Israel by Moses, to bake and boil upon the sixth day, did import a Prohibition of them to dresse their meat, which they were to eat, on the Sabbath day? *Qæst. Exo, 16, 23*

It is the conjecture of some, that hereupon the Jewes were forbidden to dresse any meat *Ans.* on the Sabbath for their nourishment, but bound to dresse it the day before: But there is nothing in the text, that can justly be interpreted unto such a sence: Therefore we deny, that God laid in this place upon the Jewes, a necessity of dressing their Sabbath dayes provision on the sixth foregoing; and asserth they had liberty even by this word, to dresse their dayly food necessary and convenient even upon the Sabbath: which we shall thus clear.

C

I. By

1. By the literal reading, and natural interpretation of the Text ; It is inferred thus ; when the Israelits had gathered their double portion of *Manna* on the sixth day, they came and told Moses: Upon this report of the Princes of the congregation, he replieth thus unto them to inform the congregation of Israel: *Bake that which ye will bake, and boil that which ye will boil, that is, of your present gatherings, for your convenient food this day: And all that doth remain, or over abound, undressed, unbaked or unboiled, lay that up in custody for you until the morrow, and then dresse that for your Sabbath provision: This is the plain reading, that what was left undrest on the sixth day, (not uneaten) they should keep until the morrow which was the Sabbath to be fitted for their food in that day.*

2. As the letter yeelds naturally this sense ; so reason will inforce it. 1. The very words immediaty following give strength to this Interpretation, *And they left it until the morning, as Moses commanded, and it did not stink.* That is they left it unbaked, or unboiled, even raw as it was gathered: For otherwise being so preserved, it had not bin so great a wonder, to be preserved from putrifying in the ordinary course of nature. 2. No such injunction was laid upon men from the beginning, neither upon Israel afterward in the delivering of the Law: How then should it be here so enjoined onely in this place? 3. It seemeth much to crosse the general end of the Sabbath concerning man ; It was by God created for *Man*, that is for *mans* good both for Body and soul ; as our Lord Jesus determineth, therefore

fore doubtles convenient food, wholsom for man, was never intended to be denied him for comfortable support in Gods work, it not any way hindring the duties of the day: what God therefore allowed unto man; surely he would not deny unto Jewes. This answer may suffice as to the former question; and silence their Cavils, who would hence persuade Christians from the Sabbath keeping under the Gospel, upon this account, that then they must *Judaize*, and not dresse meat on the Sabbath: no such thing was here enjoined, therefore their ground-work faileth them: It is true unnecessary encumbrance in making provision for the body on the Sabbath must be sinful; for it counterworks the duties of the day, and put's them out of place: but for provision of dayly food convenient it is not forbidden, but allowed for more encouragement to declare the Sabbath-loving-kindnes of the Lord from morning unto night.

If any should suggest that all this is spoken of the Sabbath here by way of anticipation unto the Law given afterward Chap. 20. It hath not least shew of reason in it: seing the Sabbath must be notoriously known from beginning to that day, in the seventh portion of time purposely created for it, and was had in remembrance al along unto this very time. We shal conclude thus much from this head: As God had an high esteem of his Sabbath from the beginning, so his special care was to preserve it, in its being and use for his Church from Adam to Moses: To whom he was resolved to give it now in a Law written with his own finger, that nei-

ther the subtilty, malice or power of Satan & instruments should be able to obliterate or efface it. To the consideration here of we shall in the next place proceed.

The II. Head. A P H O R I S M S,

About the Sabbath under the giving of the Law

IN order to declare those propositions of truth, which the Law giveth concerning the *Sabbath*, I shall premise some *Hypotheses* or supposed grounds, that may fitly connect the precedent, and consequent enunciations of scripture about it, and shew the continued series of Gods revelation there about.

Hypoth. I. 1. *The Law of God given at mount Sinai, both that which was written with his own finger, and that commanded to be written by Moses, was not then newly formed, but onely delivered in a new way of Iehovas voice in thunder and in writing it, and was prest upon them by new Arguments of Gods wonder-working for Israel in bringing them out of Egyptian bondage.*

This is evident; for the *Love of God and our*
 Gen. 4. 3, 4. *Neighbour*, (which is the sum of the moral Law)
 Gen. 8. 20. *with the ordinances of drawing nigh to God in*
 Gen. 12. 3. *Worship by blood and sacrifices was given by*
 Gen. 13. 18 *the Lord himself to Adam, and Noah, and*
 Gen. 22. 13 *Abraham, &c. and nothing substantial was new*
added

added; but other circumstantial and occasional ordinances, which concerned the Jewes in the possession of their promised Inheritance onely, where then indeed by Gods command newly in-joined.

2. Those Lawes written with Gads own finger upon tables of stone were Moral, whose foundation was laid in the framing of the first Principles of nature; and concerned Israel as they were men, & not as the fleshly seed of Jacob, among which is the Law of the Sabbath of the seventh day weekly; which is no more perishable than Gods Covenant with day and night: But the other ordinances left to the writing of Moses, according to the pattern shewed him in the Mount both ceremonial, as of other Sabbaths, of new-moons, &c. And judicial, which concerned them as to their own Political Administration, were temporary, and no longer durable, than while they dwelt in their own land. Nothing was lasting of this kind unto them; but that which was groned upon everlasting reason.

2. This Law was now added in writting, to Gods former revelation of his Covenant, to be a known standing Rule, both to prevent transgression, that men might not sin; and to reform irregularities, if they should turn aside from the right way of the Lord. Or all Tradition had failed and might fail more. The written Law of the Sabbath among the rest is the Churches statute.

4. All the Revelation of Gods will from Adams fall & in the giving of the Law written as to the substance and matter of it, consisting of promises and command is the Covenant of grace; However as to the form of

Exo. 13. 19

Exo. 34. 17

Gal. 3. 19.

Gen. 3. 15.

Joh. 5. 46.

Heb. 8. 13.

dispensation by Christ, the Apostle stileth that by *Moses the first*, and this by *Christ the second Testament*, or Covenant. Now the Testament of life from God is but one, but the Tradition of it by Moses with the ratification of the blood of beasts was merely typical and weak: And the Administration of it by Christ was real and powerful, ratifying the Testament by his own blood, or the death of the Testatour. So then the Law of the Sabbath coming within the compasse of this Covenant, must be of Evangelical consideration: And the line of it is firmly and harmonically drawn from the beginning by the wisdom of God, unto the giving of the Law, and from thence to the promulgation of the Gospel by the Son of God; neither of these contradicting the other, but each confirming other, and all together sweetly consummating the Sabbath. These being premised, about the Fathers will in the demonstration of it we shall now consider those dictats concerning his Sabbath, which the Lord in his Law written with his own finger hath given to us.

APHORISM I.

Exo. 20:8. *Iehovah in the written letter of the Law concerning the Sabbaths sanctification, committed it to the Memory of Man: Remember the Sabbath day, &c.*
 Deut. 5:15 *This is expresse, and above any doubting: Now remembrance is of things past, which were pre-existent, and known before; sense is of things present, knowledge of things newly, and never*

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never before revealed; but these are not at first received by memory: There was therefore a *preexistence* of the *Sabbath* before the Law; and a foreknowledge of the duty for sanctifying the same, before this time; otherwise Israel could not now remember it. This is the proper sense and force of this notion, *Remember*, where so ever it is used. Ecclesiast. 12: ver. 1. Isai. 46: ver. 1, 2.

A P H. II.

In this fourth Law written with Gods finger, the *very space of the seventh day containing 24 hours is the subject matter it self of this Command.* Remember the *Sabbath day*: This truth is of great moment to be considered: For in other Lawes, wherein duties are commanded, *Time* is but a necessary circumstance implied, as *Place* also, for performing of the same; but here the main object of the duty required is the *very day or time* it self. In the other acception, *Time* is alterable as a circumstance annexed to the duty, when ever that is done; but in this case, *Time* is fixt; and the duty depend's on this, not this on the duty. This hath not bin rightly weighed, by such as look upon *time* onely as a circumstance here and elsewhere, and therefore have conjectured the *Sabbath* to be changeable by the Church, to what day soever they shall appoint for the solemne Worship of God. But it is certaine the Worship is here annexed by God unto the day, which none can alter but himself. This is

Exod, 20:8
Deut, 5:12.

the substance of this Law formally and directly commanded.

APH. III.

God in giving this fourth Command, doth not speak of the seventh dayes Sabbath as newly to be settled, but repeat's it, as established already; So that Moses could not speak of it, Gen. 2. by way of anticipation, now that God doth so onely remind the seventh day Sabbath here as at first created, is as clear as that he so makes mention of the other six dayes then put into being at the beginning of time; which no man in his wits will say are here spoken of as newly made when it is written, in six dayes the Lord made the Heavens and the Earth; and then as little reason there to assert, that the Sabbath was now newly made, when it is recorded, that the Lord rested the seventh day, and blessed the Sabbath and hallowed it: For all this was done from the beginning; neither did God intend with his own finger to write a positive law for a Ceremonial Sabbath in this place.

APH. III.

The Lord in this law hath established his Sabbath to be kept and sanctified, not because it was the seventh day from the creation, but he established that seventh day, because, for that time, and so long as it pleased God to continue that day, it was the Sabbath made by himself so it is written, Remember the Sabbath day, the Lord blessed the Sabbath day.

[41.]

day, not the seventh as that seventh, but the *Sabbath*, or Gods Rest as the *Sabbath*. So that when God should change his Sabbath from one seventh to another, the law stands in force, that Gods Sabbath must be kept and sanctified. This is to be duly considered, for we shall have use of it, about the change of the day for the Sabbath under the Gospel. Every seventh day which God did and would make his rest is, by vertue of this law to be kept and sanctified (when once Gods mind was revealed) as his Sabbath.

A P H. V.

In this Law God establisheth one Sabbath onely in a week unto men to be observed and sanctified. To assert two Sabbaths in a week to be kept, is to violate this Law of God: The individuation of the weekly Sabbath is the main scope of this command. It is true, that God by Moses did institute for the Church of the Jewes many other Sabbaths; as in New-Moons, Passeover, Day of atonement, Feast of Tabernacles, &c. But for man as man he made onely one weekly day of rest which is concerned in this Law.

A P H. VI.

This law from God injoineth his seventh day wholly or intirely to be set apart for him, as he allowet six whole dayes unto man for his own honest imploiment. Now in the the day is appointed for labour unto

Pl. 104:23. man, and the night for natural rest: and so no lesse doth God all of the day-part of his *Sabbath* to be spent in his work and the night for the creatures refreshing; the Law doth not defalcate, not cut the *Sabbath* in halves, not leave it to mans carving.

APH. VII.

This Law of God about his Sabbath, as it is just and holy, and good for man, so is it Spiritual: and so agreeing in all properties with the whole moral Law of God. That it is a just Law to spend
 Rom. 7: the seventh part of our time weekly in so-
 Y. 12, 14. lemne attendance on God, when he requi-
 reth it, cannot be denied: That it is Holy
 the very burden of the duty of sanctifying it,
 doth clear: and that it is good for man, is evi-
 dent from Gods scope therein to blesse Man in
 soul and Body, with temporal, and eternal
 blessings; while he is obedient to Gods com-
 mand thereabout. No lesse is this Law spiritual
 issuing from the Spirit of love, commanding spi-
 ritual duties, reaching to the very spirit of man
 within him, and leading man to an onely spiri-
 tual end, which is to take up his Rest acquiescen-
 ce and Delight in God. Grosse then and carnal,
 and corruptly Jewish are those conceits, as if no-
 thing should be here commanded, but a cessa-
 tion from labour, and a vacancie to carnal plea-
 sure, when a little bodily exercise is past over
 unto God. The Father of spirits intended, in
 this Law, spiritual converse with his creatures
 and that their heart, souls and spirits should
 mainte

Isai. 58.
Y. 13, 14.

[43.]

maintain holy communion with him unceſſantly, and without wearines; Gods Sabbath is Spiritual, ſo muſt the obſervers of it be.

A P H. VIII.

Jeſus in this Law eſtabliſheth a Spiritual reſt for man to take up in him, as he had reſted himſelf from his ſix dayes work. Reſt is the very real nature of the Sabbath: But this ſpiritual as becoms God a ſpirit: A laſie ſleeping or trilling away the Sabbath in carnal pleaſure, is a ſpurning at the Sabbath, a miſerable reſt, which will end in everlaſting torments. Reſt in the very notion of it carrieth ſweetnes, eſpecially to weary creatures; but ſpiritual reſt the ſweeteſt reſreſhing of all to ſouls wearied with tumbling in the world, herein God would have mans thoughts diſcharged of cares, and vacant now unto himſelf, taking in the fulnes of good in them; what a reſt would this be from vexatious diſtractions? Here he would have divided wills and affections, which have bin diſturbed by various luſtings after lower things, to return weekly and ſolemnly to take up their ſweeteſt reſt in God. Here alſo would the Lord have ſenſes & members called off from their toil and trouble in daily labour, about the affairs of this world, and ſweetly reſt themſelves the ſeventh portion of their weekly time, in him. What reſt would be like to this? what an Heaven would it be on Earth yea and Pſa. I 16:7. an earneſt of the eternal Reſt, remaining for Gods people? God himſelf is their Reſt.

A P H.

APH. VIII.

The weekly Sabbath by this Law of God is declared and established to before ever the Lords holy day, to be sanctified by man, as he therein is sanctified by God. Upon this account the Prophet stileth it Holines to Iehova or his holy day; and in the Law is it expressely enjoined, Remember the Sabbath day to sanctify it. God had from the beginning sanctified it, that is created it singly and set it a part purposely to sanctify man eminently therein; whereby also he obliged man thereupon to sanctify it, and the Lord of it. This duty of man now expressely in the Law is enjoined on him; and doth consist in these two heads, 1. In a carefulnes not to pollute it, by doing any of our own works prohibited therein; which by the Prophet is expressed, in turning away the foot from the Sabbath, that is, from spurning at it; and this is paraphrased by not doing our own ways, nor finding our own pleasure, nor speaking our own words: Herein is the negative sanctification of the Sabbath, 2. Affirmatively it consists, as the same Prophet interprets. 1. In calling the Sabbath our Delight that is in a real account of it to be such, and using it as such; both in desiring it while it is coming and rejoicing in it when it is come upon us as a good and joyful day. 2. In calling it the holy of the Lord, that is by faith apprehending it, so to be his holy Institution, and so set it a part from all other time to sanctify it. 3. In calling it Honorable or a glorious day, a portion

portion of time honoured with the Name of Gods stampt upon it, as the day of dayes: And so accounting and using it. 4. In honoring Jehova herein by declaring his Holines and his goodnes in his Sabbath, setting forth this his praise from morning unto night. This God hath set in his Law, not to be repealed by man, as due to his sanctification of it.

APH. X.

In this Law the Lord declareth his Sabbath to be a blessed day, from God to man and injoineth it to be a day of blessing from man to God. He blessed and sanctified it to us, that we might sanctify it, and blesse him in it: Not in the same way of returning unto him; for that is impossible; but in a like as futable to the condition of blessed, and sanctified creatures. God sanctifieth us on his Sabbath by infusing Holines into us, and hath consecrateth that time for it; but we are said to sanctify or glorify God by declaring his Holines, how glorious it is; this is as much as the created, nature of Seraphims could do to cry Holy, Holy, Holy, is Jehova: And so we sanctify his Sabbath by setting it apart & sounding Gods praises therein. Again, God blesseth his Sabbath for us, by bestowing real good things grace and mercy on our bodies and souls: but our blessing of him is only by confessing and exalting the most blessed God, holy and blessed are they who do it.

Exo. 15. 11
Isai. 6. 3.

Pf 104. 2.

APH.

APH XI.

2 Per. 1: 15.
Matt. 5: 8.

The Law of Gods Sabbath in setting down his Resting his blessing and his sanctifying this day as a Rule and example unto man requireth due proportion in Mans resting, blessing and sanctifying him on his holy day. Gods cessation and working are therefore here expressed both as the cause & reason of this law, & as a Pattern & example of his creatures duty, to proportion the same. Proportion I say not equal operation this is not in the power of creatures, nor is it expected from them; but a Rule or line it is directing men unto the following of God in duty according to their measure. So are we required, to be holy as God is holy and perfect as our heavenly Father is perfect; not according to his measure, which is impossible; but the measure given to the sons of men. In short we may take the meaning more distinctly; thus.

We must bear proportion with God, in the Reality of our duty, that as God did truly or really make this day a Rest for man, and did truly blesse it and sanctify it, really to blesse man therein: so should we really and in truth seek that rest in the Sabbath for our souls which God made for them; and make out after that blessing and holiness, which the Lord therein giveth out to men: yea and so sincerely and truly keep the Sabbath as a Rest to God, blessing and sanctifying his name therein.

2. We must endeavour to keep proportion equally, with the *Law of God* in the letter, and true import of it. As none of his commands are
grievous

grievous, so neither is this: Through Christ the Lord of the Sabbath strengthening, it is no hard work to keep a spiritual Sabbath joyfully unto God. However irksom it may be to sinful flesh: This is our duty to be proportioned unto the Law of God, and make out through grace to a full conformity thereunto.

2 Joh. 5:3
Phil. 4: 13.

3. In our obedience to this and all other lawes of God we must keep proportion with the end of them which is everlasting Life and Rest; and therefore our work is, so to sanctify the Sabbath as to reach it; so to run as to obtain: Grace therefore hath appeared to inable souls to finish their course in this duty, as in all others commanded of God. The Lord work's thoroughly to give Rest, so must we in our state and measure to receive it, so he doth in blessing and sanctifying; and so must we in seeking blessednes and holines of him in his day; and in keeping an holy Rest to him blessing and sanctifying his name. It is bad, fainting or falling short either of his grace to us or of our duty to him on his Sabbath. Blessed are they who persist in sanctifying his day, and delight themselves in Jehova to honour him therein. He will feed them with the heritage of Jacob their Father; for his mouth hath spoken it.

1 Cor. 9: 24

Iisa 58: 14

APH. XII.

The Law of Sabbath, as wel as others Moral, which concern all men, is given by God individually to every single person by it self, of all Sexes, Relations and

and conditions, who are Capable of Receiving it. Remember thou, & thou, & thou, & thou Father, thou Mother, thou Son, thou Daughter, thou Master, thou Servant, thou Man, thou Womon, &c. so that each person is singly bound unto obedience to Gods Law for himself; so that if other will not sanctify the Sabbath, that is no excuse to another person; The work must be done by every one alone; though there be neither Church nor family
Num. 15, v. 23, 26. Communion to be enjoined. As every one shall bear his own doom receive his own reward, so must he do his own duty. John sanctifieth the Lords
Rev. 1, 10. Day in the spirit, when he was exiled alone in Patmos, separated from Congregations, and Christian Communion. Personal sanctification of Gods Sabbath, would make assembly sanctification much more beautiful: but the neglect of it leaveth every man sinful.

A P H. XIII.

God in his Sabbath law injoineth upon all Governours Civil, Ecclesiastical, & Domesticall a double charge for keeping his Sabbath, the one personal for themselves to sanctify in their own persons, and the other ministerial unto all under their charge, to see, so much as in them lyeth that they respect & duty keep Gods Sabbath also. The command is expresse in this speaking unto the notion of a Father; In it thou shalt do no manner of work thou nor thy, son, thy daughter, thy manservant, nor thy maidservant, nor thy stranger, that is within thy gates, that is plainly, none under their power.
 Of

[49.]

Of this was Nehemiah a memorable Example; in contending against the nobles, who profaned the Sabbath, and making strangers outwardly obedient to the Law: Upon which account comfortably he desired to be remembered of his God, and to obtain the greatness of his mercy. It were good that all sort of Rulers, would thus mind Gods Sabbath, that they also may obtain the same mercy in the day of their account. Nehem. 13
17, 22.

APH XIII.

The Sabbath Law given to prohibit beasts labouring is directed onely to man, not to use them, as the Instruments of their sin against God on his holy day. It is the reproach of profane scoffers, who are apt to jeer Gods Law, as if given to beasts: They are not to be numbred among men: It is true, that Jehova regardeth all this Creatures; and is the Saviour both of man and beast; but his Law is given onely to man, who being set up by God is his Vice-Roy over the works of his hands, as bound to give an account of creatures subjected to him and use them onely to serve his supreme Lord, not abuse them to his dishonour, subservient labour of beast then unto the glorifying of God by man, is not here prohibited. Sweet is that subordination, when beasts serve men, that they may more chearfully serve their God, and when they do so. Psalm. 66

D

APH.

[50.]

A P H. XV.

*Iehova in this law, as he mainly establiſheth the ſe-
venth portion of time for his Sabbath, ſo conſequently
and expreſſely doth diſpoſe and order all other time of
man to be ſpent in works and duties ſutable to God,
and profitable unto men. This is expreſſe: Remem-
ber the Sabbath day to ſanctify it; ſet that apart
for me, ſaith the Lord; and for the reſt of the
weekly time created, Six dayes ſhalt thou labour
and do all thy work; that is; thy work, which
I have allowed and commanded thee; honeſt
and good duties of the calling, whereunto I
have appointed thee. And herein the Lord ex-
pect's Conſcience to himſelf, Diligence, as to the
works and perſeverance, as to the good iſſue of
all.*

Queſt. But muſt none of the ſix dayes time be ſancti-
fied, or ſet apart for God; Is the Command
excluſive of religious, holy duties in thoſe dayes?

Anſw. Surely no: But whatever duty to himſelf God
may require muſt be performed in al thoſe dayes;
we ſhall ſtate this in theſe poſitions.

1. Cor. 10. Every dayes work, ſuppoſed to be good
Vers. 13. and honeſt muſt be aimed at the glory of God;
the Spirit ſpeak's expreſſely, whatever ye do, let
it be done to the glory of God: If Gods glory
muſt draw or drive the plough, the hand of
prayer, and dayly Invocation, muſt needs ſteer
it. This is general duty at all times; and hinders
no work.

2. Mans neceſſities every day are Gods voice
unto

[51.]

unto him to make his addreses unto Heaven, suitable unto dayly emergencies; we find accordingly recorded, that the saints of God, Morning and Evening have constantly lifted up their souls to God, sometimes three times in a day, sometimes seven times a day that they have praised, yea at midnight did some arise to praise him.

Pf. 119: 62.
Pf. 119: 164
Dan. 6: 10.
Pf. 141. 2.
Pfal. 5. 39

This is most eminently implied by our Lord in his directory for Prayer, when he teacheth his Disciples to pray every day for their dayly bread, because they want it; neither can any give it to them, but their heavenly Father; who also can suspend it from doing them good, when they have it; and either blesse or curse it to them. Each day then calleth for some duty to God, besides the works of mans dayly calling, even to prosper them.

Matt. 6. 11

3. Sometimes Gods Providences in some extraordinary events either by afflicting or by blessing and comforting may call for extraordinary duty, for humbling, fasting, praying and praising God; All which by God are required, in his Word suitable to the various respective operations of his. He calleth to weeping and to mourning, & to fasting in the day of his afflicting visitation, &c. If God supersede the ordinary works of the six dayes, and call to extraordinary attendance on himself who dare gain say? For all time is his, and to be imploied according to his will. So far to satisfy the Quere.

Isai. 22. 14

A P H. XVI.

The Law of the Sabbath is supreme, souveraine, un-

D 2

contro-

controlable, and unchangeable by man having the name of Iehova the first and last prefixed to it who is the Lord of it. It is all from him, through him and to him; who is man to null it and to deny to the Lord the glory of it? It will be hard for them in the issue to be found fighting against God; They do but kick against the pricks, and dash themselves against the Rocks. The frequent claim which God makes to the Sabbath, both in this Law, in the Prophets, and in the Gospel to be the Lord of it, is enough to impress awe, and reverence upon all Flesh to whom his will concerning this matter is revealed. Feare ye not me, saith the Lord? Feare ye not the Almighty Lord of the Sabbath day? O serve the Lord with fear and rejoice with trembling, and remember to sanctify his Sabbath-day. Blessed is he that abideth in every thing of this Law to do it; but cursed he who doth it not.

Den, 22.26

From all these selected truths in the Law about the Sabbath wherein God disposeth of all time created, how it must be spent by man in his respective generations, I shall deduce some practical inferences.

Corol. I. 1. In this Law God implieth, *That man naturally is forgetful of his duty in the expense of time, and especially of Gods time on his Sabbath day; therefore the Lord prefixeth this note, Remember, &c. How good is God by his Law to be mans Remembrancer of his duty that thereby he may reach his blessing? How bad is man to be unmindfull of his Maker? O that we might remember,*

ber, and shew our selves men in this great concernment toward God.

2. This Law being singly aimed at the divine sanction or establishment of the weekly Sabbath, yeeldeth this to us, *That all holy time due to God is not comprehended in this command.* This hath bin the conjecture of some, thereby to make the weekly Sabbath fall under an equal consideration with the ceremonial Sabbaths injoined onely upon the Church of the Jewes and so to make it expire with them. But it is evident, that the former was instituted from the beginning; and the latter were appointed upon several occasions, and by several positive lawes unto Israel, so long as they inhabited the promised land, it is a strange elusion of the Moral Sabbath by such a groundles supposition, as this is. Though all those Lawes for Sabbaths written by Moses are dead and gon, and vanished at the appearance of Christ by the dissolution, which he made of them; yet that law for the weekly Sabbath written with Gods own finger stands fast for ever, so long as Man, and the Church of God do continue upon Earth; of which Christ also professeth himself to be the Lord.

3. From the whole, may we collect, *Great is the wisdom, power, and goodnes of God to man in making time for him and by his Law disposing all time how to be spent by him.* Among all the beautiful works of God, this is not the least in making mens times, and keeping mens times in his own hand. How should man have known to spend and improve his time unto eternity, had he not

Corol. II.

Corol. III.

bin taught of his God, who is wonderful in Counsel, and excellent in working? Deep are his thoughts in ordering the six dayes works for man, with the comfortable issues of them, but very deep his Counsels about his Sabbath and ordering the duties of it unto his choicest blessings: Six parts of time hath the Lord allotted unto Mans honest labours for the atchivement of earthly comforts to himself: and the seventh hath he set for mans solemne converse with and acquiescence in his God: which also is vouchsafed as an earnest to him of that Everlasting rest or Sabbatism reserved in Heaven for him, upon his obedience.

Corol. III

4. *God in this Law of disposing all time to be im-
ploied rightly for mans good, hath not left one moment
of it free for man to sin therein.* O the just and good
ordering of time from God! The gain of this is
the gain of souls if well improved to the salvati-
on of them; and the losse of it, is the losse of
souls, if abused to sin, and the destruction of
them. There is not a moment of time which the
eternal God hath permitted unto *idlenes*, which
he abhorreth; He hath given indeed to man the
night to rest in for inabling him unto his dayes la-
bour; but the expense of time in doing nothing,
or nothing good, God indulgeth not to any;
Ezc. 16:49 nay he threatens such Idlers with Sodoms venge-
ance, as he did to Judah. O that these careles
Sons and Daughters, who regard not *time* nor
the *Lord* of it would consider this! How will
that precious time rise up in judgment against
them which they have profusely spent, in dressing
and

[55.]

and painting and powdering? Yea and that lavish it away in gaming, in attending upon the Theaters of sin, lust and wickednes, in riot gluttony, drunkennes, chambering and wantonnes, and testify to their faces, that they have despised the time given them for repentance, and have abused it unto greater sin and contempt of God? these blush not to say, let us eat, and drink and play to passe away the time: As if time had bin created, for nothing els but the injoiment of sinfull pleasure, and improvement of sin? So it falls out, that as fish is caught in an evil net, and the bird taken in the snare; so are the foolish sons of men snared in an evil time, when it falleth suddenly on them. When it is too late, then will they consider and wish, O that one day might be given them to repent in; but their day is spent away in sin; and time shall be no more, for hope of good to them: Not a day to labour more for peace, nor a Sabbath more of rest in God; but everlasting torments will be the portion of their cup, and that time shall have no end.

Ecc1:9 123

Thus farre of the Sabbath as established
by God's Law.

The APPENDICES

Of his Sabbath-Law given by Moses.

A Sin the Tradition of the whole Law the Lord God hath added two main motives to support it, and to presse souls to obedience of it, viz. *Threatnings* and *Promises*, no lesse hath he done with respect unto his Sabbath Law: A taste whereof it will be expedient to take from the written tradition of Moses in these eminent passages of his given, Exod. 31: 13, 17. and Exod. 35: 2, 3. and Levit. 23: 3. Levit. 26: 2, 4, 34, 35. and Num. 28:

Exod. 31: Ver. 9, 10.

v. 13, 17.

Ex. 35: 1, 3.

1. We shall consider the addition made by way of motive in those passages. *Speak thou unto the Children of Israel, verily my Sabbath ye shall keep, &c.* And again, *ye shall kindle no fire, &c.*

In these texts the Queres would be satisfied to declare the sense.

Quæst. I.

Ans. I.

Ex. 19: 25:

Exod. 20:

v. 19, 20, 21

Exod. 24:

ver. 15, 16.

17, 18

1. Where and when were these delivered.

1. This addition was not given to Moses, when & where the moral Law in the ten words was spoken by God. For then Moses stood as Mediatour between God and Israel toward the lower part of the Mount Sinai, where the people spake to him to interceed for them.

2. This whole was delivered by God to Moses when he went up to the top of the mountain, and entred

entred within the cloud: where he staid 40 dayes and 40 nights; and where God gave him the pattern of the Tabernacle; and the lawes concerning the externals of his Worship: At this time and in this place was this passage added.

3. It will be inquired in these appendent injunctions, who is *the subject* to whom they are directed by God? Whether Israel in special, or Man in general. Quest. II.

1. It is evident that God here commands Moses to speake unto *the Children of Israel*, to whom he was to give orders also for building the Tabernacle at the same time, so that something here was peculiar unto them, for the standing of that first Tabernacle and the ordinances of the same. Answ.
Ex. 31. 13.

2. Yet considering the various expressions of the duty enjoined, as, ye shall observe my Sabbaths (in the plural) Ver. 13. And again, ye shall observe my Sabbath (in the singular) Ver. 14. and this repeated, the change of the number (however somtimes it may make no difference in the matter spoken of) yet here it note's two sorts of Sabbaths, both those that were enjoined in their Festivals annexed to the Tabernacle; and the weekly Sabbath, singularly expressed; which was created in the beginning: whence we must return; that both these kinds of Sabbath were enjoined unto Israel to observe, but onely the weekly Sabbath, which is singular, and eminently the Sabbath, is given to man as man to be observed. The plural Sabbaths were Coetaneous with the Tabernacle and belonging

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longing to the Children of Israel in their generations; but the singular Sabbath is coætaneous with man; and so given to them as men: No other Sabbath then but this is imposed now upon the sons of men.

Quest. III. 3. What meaneth that prohibition added, *ye shall kindle no fire in your habitations on the Sabbath day*? Is it absolute and universal?

Ans. Surely no, but special and conditional: For kindling of fire was of a double use. 1. For necessities and conveniencies of mans life, which the Lord Christ allowed; as tending to the outward good of man. 2. For mans servile imploiments as to follow the works of his calling, and this is it alone that is here prohibited: And lest any should pretend, that they did kindle fire for Tabernacle work, the Lord prevents them by this charge to Moses, as if he had said, I will have my Sabbath to be of so great an account, that no fire shall be made for servile work on it; no not for that holy work about my Tabernacle. Nevertheless he forbids not in this any fire to be made for necessary uses to the comfort of the life of man: For this cometh under those works of mercy which the Lord maketh sweetly consistent with the due observation of his Sabbath.

Quest. 4.
Ex I. 17

4. What is meant by that use and scope whereunto the observation of the Sabbath is aimed, in these words. *It shall be a signe between me and you, throughout your generations, that ye may know that I am Iehova, who sanctify you?* ver. 13. and 17. Doth this concern Israel onely, or all men to whom the Sabbath is given; And whereof

whereof is this a signe between them?

To return distinctly unto this we must remind ;
That *Sabbaths* spoken of with respect to Israel Answ.
are either *Ceremonial* or *moral* ; Both these in the
observation of them may respectively have the use
of signe or token between God and men , and
that of their peculiar adoption & relation to him .
We may give the answer more distinctly in these
propositions.

1. The *end* of Sabbath observation expressed ,
is there twofold, 1. *Mediat* which was to be a
signe between God and the observers. 2. *Ultimat*
which is to know Iehova to be their Sanctifier.

2. That the due observation of the *Cere-*
moniall Sabbaths by Israel was a Ceremonial
signe of their external Adoption to God.

3. That the virtue of this signe did onely con-
cern the children of Israel in their generations ,
while their Tabernacle state lasted.

4. That the true observtion of the weekly
Sabbath founded in the Institution of nature and
the moral law , is a moral signe or token ; of
mans true and spiritual Adoption unto God
through grace : no surer signe than true moral &
spiritual obedience.

5. The vertue of this signe continueth to al
the generations of men which indeed is the best
of all signes concerning mans relations to God.

6. The meaning of the last end of Sabbath-
keeping exprest, is thereby to come to the expe-
rimental knowledge of Iehova to be the sanctifier
of their souls , that they may exert or put forth
the holines received to sanctify and glorify the
name

name of God not onely on his Sabbath but in the whole course of their being.

Quest. V. 5. Further querees of importance in these passages annexed by Moses are about the Penalty, which God commands to be inflicted, upon the Sabbath

Exod. 31. breaker, *He shall surely be cut off from among his people: He shall surely be put to death: Whosoever doth*
v. 15, 16. *work therein shall be put to death.* The sentence
Exo. 23, 2.

being so positive, and indefinit, it is questioned;
Quest. I. 1. Whom this Penalty concerned? 2. In what
Quest. II. cases of breach of the Sabbath it was to be exe-
Quest. III. cuted? 3. Whether it be a penalty now in force, to be executed on Sabbath breakers in such Cases?

Ans.

1. In general I shall premise something about Gods penalties affixed unto his moral Law; It is evident to the observing eye, that all his penal Lawes given to Moses are onely added to the *nine first words or Commands of God*; but none to the *tenth, thou shall not Covet*; And the reason is evident; the transgressions of all former fall under mans observation in the outward carriages of sinners; therefore wil God have them chastened by men to drive folly from them, whom the promise of the Lord could not draw to love and obedience of the same.

As to the last, which concern's onely the inward thoughts and motion within man discernable to his eye alone, and not obvious unto the cognisance of men, he hath reserved unto himself to punish with eternal vengeance: Which he inflicteth also on other notorious and open Transgressours, who are incorrigible by chastenings

nings from men. Visible sins God will have avenged on earth by visible punishment however he reserves invisible sin to his invisible vengeance; They are scandalous, and stumbling blocks and snares to men; but these cannot be so, being not seen by them, This general note I have given that it may appear, Sabbath Transgressions intended here are in the first ranck, and therefore subject by Jehovah unto the *Animadversion* of man. The wisdom of God hath done this and they will prove fools that do oppose it.

2. In special, to the other queres, about the present penalty enjoined upon Sabbath breaking, I shall return in order.

1. As to the subject to whom this penalty is aimed (whether to Israel or to all mankind) it is easily decided, by observing, that this penalty is sentenced onely upon the defiling and breach of the seventh day weekly Sabbath, which was created and given to *Man* as *Man*; not to *Israel* as *Israel*. It is therefore certain, that all to whom this Law is given and made known, if they transgresse this Command, they and all they and onely they are subject to this penalty enjoined by the Lord. This also is the Law of nations, they onely are subject to penalties of transgressing, who are subject to the lawes prohibiting such offences.

2. To satisfy the next Quere in what cases of breach of Sabbath this penalty was to be executed, I shall reply thus.

1. That

1. That the best and onely way to resolve this, is seriously to consider in what cases this penalty was actually executed at that time, when it was enjoined: And we have but one instance recorded, to guide us to the knowledge of it, viz. About him who was found gathering sticks on the Sabbath day, who was brought to Moses to be punished. In the stating of which case those things are observable

Nu. 15: 32.

Numer. 15:
vers. 30, 31

1. That immediatly before this instance the Lord expressly giveth this sentence, that every soul sinning against God presumptuously, with an high hand, daring heaven, should be cut off from his people: This Law being now given against presumptuous sinners, this Sabbath breaker is brought in, as an instance or Example of such a daring sinner, lifting up his tongue and hand high against the Lord: Who is Jehovah? What is his Sabbath more than other dayes. he shal not curb me; I will do my pleasure on this day; Let Moses and Aaron say wath they will. Such presumptuous Sabbath breaking was this, now adjudged to the stoning of the sinner, as the connexion of the Law vindictive upon presumption and example of this Sabbath breaker doth rationally evince.

2. That in this case also, though it were sinning with such an high hand; and Moses had received the Law before for putting such to death; (for the Law was given him

him at Mount Sinay, but this sin was acted, after the search of the land of Canaan by Caleb and Josuah, &c.) yet he seek's at gain to know the mind of the Lord about it before he did execute this presumptuous sinner. This course also did Moses take in another case. He had received the law for putting blasphemers of the Lord unto death; yet when that Blasphemer the Son of the Israelitish Woman was brought to him to be punished, he inquired of the Lord again before he would put him to death. From these considerations, this answer is clear.

Exo. 31:14
Num. 13:2

Levit. 24:10
V. 10, 14

- I. That this penalty of death was not ordinarily inflicted upon every degree of Sabbath breaking, but onely upon audacious defying of God and his Sabbath, with a blasphemous mouth reviling it with an high hand opposing it, and with a distorted foot spurning at it as vile, and trampling it under foot as dirt.
2. That such execution was not done upon those transgressions, but upon Gods expresse word, and will revealed about it: And this is the standing rule in this matter. To the third special quere, (*whether this vindictive law be in force now under the Gospel.* the reply is this.
- I. That the Preceptive Law for a seventh dayes weekly Sabbath is in force, to which God hath annexed this vindictive exacti-
on to awe men, and keep them to obedience.

Ans. III.

2. That

2. That the sin of Sabbath breaking must be accompanied with the same aggravating circumstances of presumption and defiance of God, (as was stated in the first case) which is liable to this capital penalty;

3. The Lord Jesus never did reverse any præceptive moral Law of God but confirmed al, with the spiritual interpretation of them; so he said and so he did: neither doth it appear that either by *Doctrine*, or *Authority*, that ever he interposed to hinder the execution of Gods penal statutes upon transgressours of the moral Law, by those who where Lawfully called of God to do the same. And if he did not and would not; *quere*, who besides him hath power to take off Gods penalty which he laid on?

Math: 5.

v. 17. 21.

Dub.

If his dealing with the Woman taken in adulterie be urged to prove, that he would not have it punished.

Sol.

I shall shortly reply, It is a meer *non sequitur*, It followeth not at all, from Christ dealings in that matter.

1. Christ himself did alwaies disclaim his Kingdom to be of this world that is political or civil; therefore he never gave check to Cesar, but let him have his own. Neither would he meddle to divide inheritances when he was appealed too. And when they would have made him an earthly King he slips out of their hands. So that we conclude he never intended to deal with this harlot as a civil Magistrat (however probably

bly at first the Pharises provoked him so to do that they might insnare him) he waveth therefore this & deals some other way with her and them.

2. He dealt with her and them here onely according to the office of his Mediatourship, & Spiritual government over hearts, which appears in these two effects upon them.

1. Upon the Pharises that brought the Woman to him, he convinceth them to be guilty of the same uncleannes, whereof they accused her, and they sink away every one smitten in his heart and shamed, but not converted; gnashing their teeth rather that they were so discovered.

2. Upon the Woman set before him, he was pleased to work conviction unto repentance and to faith in himself; which done he send's her away pardoned in heaven, and ingaged to sin no more. Here is nothing but the miraculous acting of power, and grace, yet in all this he speak's not a tittle of discharging her from the penalty enjoined upon Adulterers by God. This knot then is smoothed.

2. If it be suggested; Gods word is not now Dub. 11. so clear; neither can we consult with him as Moses did.

The answer shall be onely by inquiry. Sol.

1. Quære, is not the vindictive Law about the Sabbath, as plainly delivered to us and fully circumstantiated as that for pænalty annexed unto murder?

2. *Quære*, whether after Christs appearance & all the word of God settled by him, we are to expect any more consultation, with the Lord, but onely by his word and Spirit?

These things are left to serious thoughts; And this shall suffice for resolution to these quæstions.

These *Appendices* of Moses to the Sabbath Law being thus farre opened, I shal thence onely make these conclusions.

A P H. I.

THe plurality of Ceremonial Sabbaths, how ever joined together, and mentioned in the same Scripture, with the single moral Sabbath, yet are not of the same value in themselves, or duration with it. Ceremonies and moral are vastly different. The Apostles in that decree of prohibiting *Idolatry, Fornication, things strangled, and blood*, make not the *eating of blood* and *Idolatry* of an æqual nature, though they mention them together; and put them under a kind of the like necessity to be avoided for a time: this appears, for *Idolatry* and *Fornication* are for bidden for ever, and not the other.

Act. 15: 19.

1 Cor. 10: 7, 14.

A P H. II.

The Ceremonial Sabbaths were founded upon their own special Lawes occasionally given by God at the Institution of them (and not at all upon

Exo. 12: 16

Levitic. 23.

7. 7: 35.

[67.]

upon the fourth command) as may appear in those at the Passeeover, new moons, &c. So were they given to the Jewes onely in their generations, while their Tabernacle - Worship lasted, and while they lived in their own land : So that they were coæval, rising and falling together. Upon which account the Spirit judgeth them dead and Refuse at the appearance of Christ, for of these Sabbaths onely he speaketh. Gal. 4, 9, 10.
Col. 2, 16.
ver. 17.

A P H. III.

The seventh day weekly Sabbath, as is hath its rise with nature and man himself, so is it established in Gods perpetual Covenant with man, to last while man is, and to be sanctified by him, wick onely is given in Christ : the observation whereof is so dear to him, that as he incourageth thereunto by his great and precious promises, so he exact's the rebellious and præsumptuous profaning of it, with the greatest pænalties temporal and eternal.

A P H. IIII.

The due spiritual observation and sanctification of Gods weekly Sabbath founded upon his Eternal Covenant in Christ, is a Moral, certain, and Indubitable signe unto the observers of it of their perpetual Adoption unto God in Christ. The scope of Jehovah speaking to Israel herein doth import it : For the Covenant mentioned was in Ex. 31, 17.

[68.]

Esai. 56.
v. 3. 4. 5.

Christ, and this not given to Israel as a particular Church, but as the Church on earth even the true Israel of God. The case of the Eunuch, as proposed by him and answered by God giveth a full testimony unto this; How ever that scripture be contentiously ventilated, and slightly eluded by some; yet to them that seriously consider it, these Euangelical truths will appear in it.

1. That the Eunuchs complaint in the letter set's out in the Spirit, the sad condition of every self condemning soul upon the account of its own deadnes, and barrennes toward God. So he saith, *Behold, I am a dry tree*: were I of the stock of Abraham, I should partake of his juice and fatnes.

2. That the answer of God to the Eunuch containeth Euangelical promises to this Eunuch, upon Gospel terms: wherein.

1. The terms are these. 1. That this Eunuch *must take hold of, that is, beleve in Gods Covenant made in his Christ.* 2. That *he must have his will set to chose all that which pleaseth God in thought, word and deed.* 3. That he must also evidence all this *by keeping his Sabbath*; however the word be plural, yet it note's here onely plurality in the same kind of Moral Sabbaths, as they return every week; and this is warranted by the same terms given afterward to the stranger, he that keepeth *the Sabbath* eminently known.

Ver. 6.

2. The

2. The promises on these terms are all Evangelical also.

1. *I will give them*, that is, him and all such self condemning souls, *in my house and within my walls a place*: Though this in the letter might refer to the Temple at Jerusalem at that time, yet hereby typically, it notes a better house than that, even the Spiritual Temple of God, whereof Jesus Christ himself is the foundation and chief corner stone, on whom they should be built as living or lively stones to make up a Spiritual house for God; this is a choise place indeed.

2. *I will give them a name better than of Sons, and of Daughters; I will give them an everlasting name, that shall not be cut off*. Supposing that this is intended as a Gospel comfort to such sad souls, we conclude. That the name of Sons and Daughters here undervalued, were of the Jews in respect of their visible adoption to God: In whose case the Eunuck wished himself to be.

2. That the better and everlasting name promised not to be cut of is that which ariseth to beleiving souls from the Spiritual and eternal adoption to the Father in the Son; And if so, this Sabbath keeping from faith must be a sure signe of this eternal Name and relation of these souls to God. They are here so inviolably connected.

Two Additions more, explanatory to the

Command of sanctifying the weekly Sabbath, given by Moses, I shall somewhat insist upon, and then leave his testimony and descend unto the Prophets.

I. This he add's to the Children of Israel, *The seventh Day is the Sabbath of rest, an holy Convocation; Ye shal do no work therein; It is the Sabbath of the Lord in all your dwellings.* Levit. 23 : 3.

II. He addes moreover thus, *On the Sabbath Day two Lambs of the first Year without spot, &c. This is the burnt offering of every Sabbath, beside the continual burnt offering, &c.* Num. 28 : 9, 10.

About these for the clearer understanding of the mind of the Spirit some Quæstions will desire a plain resolution.

Quæst. I. I. What is meant by this Apposition to the Sabbath, *It is an holy Convocation?* Or, *a Convocation of Holines?*

Answ. In short and plainly unto this, The proposition thus framed, (*The Sabbath of rest is an Holy Convocation.*) must be figurative and is to be expounded by a *Metonymie of the adjunct*. The Sabbath is for an Holy convocation or assembly to meet on that day, for sanctifying Gods name together; This the Lord sheweth you now by me; This hath he adjoined unto his Sabbath; That the neighbour-hood is to be called together in the Church, to the publick sanctification of
of

of his Sabbath. And *Holy* or *Holynes* is an Emphatical specifying of this convocation ; noting not onely a solmn meeting commanded by the Law ; and external sequestering themselves thereunto which was their legal sanctification : But the holy Lord intended that the persons assembled should be truly holy ; and that in holines of truth, they should sanctify his holy name upon his holy day for holines becometh his House for ever ; then so much as now. Onely two notes are needful here : Psal. 93:5.

1. That Assemblies are and may be either domestical or ecclesiastical ; both are here in this scripture hinted , however the first word (*Convocation*) do most properly signify the most *publick Assembly*.
2. That these Convocations or assemblings, are enjoined onely, where possibly and conveniently they may be had ; for such times and Cases may be, when solemne Assemblies cannot appear no nor Family Communion neither ; when Gods people are driven into Corners : Such was the case of that Evangelist and Apostle John , when he was banished into Patmos. There he had neither Congregation , nor Christian Friend to keep communion with all ; yet there sanctified he the Sabbath by himself , being in the Spirit on the Lords day.

Quest. II. **I I.** *What meaneth that passage, It is the Sabbath of the Lord in all your dwellings?*

Ans. In answer to this, note. 1. The Sabbath of Jehovah is asserted here to be kept & sanctified. 2. The place of sanctifying it which is *their dwellings*: He doth not confine them, to sanctify the Sabbath onely in their Synagogues and publick Assemblies, as if that were enough: But he expressly here injoineth them, it is the Sabbath of the Lord to be sanctified in your houses, and habitations respectively. Neither doth he limit them here, that they should sanctify this Gods Sabbath in their houses, which they enjoyed in their own land; As expressly he doth about New - moons, and all Ceremonial Sabbaths; for these they could not observe out of their own land: But peremptorily, and indefinitely he chargeth them, ye must sanctify this Lords day Sabbath of *Rest*, in all your dwellings, wheresoever they shall be in any coasts of the earth: Now this was possible for them to do, any where privately in their dwellings. So the poor miserable Jewes do observe their Sabbath, erroneously and foolishly to this day; imitating apishly the Law of God, but not really and Spiritually obeying it.

Quest. III. **I I I.** *What is imported, in that injunction, On the Sabbath day, two Lambs of the first year without spot shall be offered, &c.*

Ans. If we consider this injunction, as to the matter

ter of it, the offering of lambs was typical, and shadowing the oblation of the lamb of God; and he being offered, the shadow is vanished; onely now under the Gospel, is signified our offering of Spiritual sacrifices by him to God. And this, look to the form and essence of sacrifice, is onely that which God requireth. But the main import here of this expresse charge of God by Moses, is the scope of it, which in plain terms is, that there must be double service, Worship and honour given to God, on his Sabbath; above what he requireth from man every other day. Iehovah hath made the day for man onely to seek communion with himself in holy duties.

Unto this might be added for confirmation, the Prophetical prædiction of Sabbath exercise in the Gospel times, which is, that the Prince, Ezech. 46 ver. 4, 5. as chief in the Assembly with the people worshipping together, should upon the Sabbath day offer six lambs and a ram without blemish unto the Lord, &c. The meaning of which dark and typical expressions I shall attempt to open in the following positions.

1. That it is generally agreed among interpreters of any worth, that here the Prophet speaks of the time of the Messiahs appearance, or of the Gospel dayes, and Church-constitution.
2. This being granted it must follow, that there must be a Sabbath under the Gospel, of which mention is made in this place.
3. That other times of New-moons mentioned

ned must be such as are consistent with the Gospel ; but Christ in this hath utterly abolished all legal new-moon-Sabbaths , therefore none such can be intended ; but onely that holy time which Christ hath established.

4. That all these Sacrifices must be Euangelical and Spiritual Sacrifices , as of souls, bodies, praises purged by the blood of the immaculat Lamb of God , those are onely consistent with the Gospel ; and the Lambs which in Christ Jesus God accepts : the Prophets language sute's that state of worship in the times wherein he lived ; but signified thereby much better Sacrifice to come in and by Christ under the Gospel.
5. That under the Gospel Gods sanctified time even his Sabbath must return to the Lord a sixfold service or worship , farre above the duties of other dayes which God requireth from men. Neither let this cast any scruple , because Moses required but twofold , and the Prophet sixfold ; for both carry a full measure of duty proportioned to the Sabbath : yet no inconvenience can arise from this , if it be said that Gospel-times & means may justly ingage six to two in duty above the Law. To gather up all. Both law and Gospel require of men Gods full proportion of service and worship in his Sabbath farre above the ordinary duties of other dayes.

These

These additional injunctions being thus opened, I shall conclude further.

APHOR. I.

IT is the expresse wil of God, that both Ecclesiastical, and Domestical Assemblies be convocated for the due keeping and sanctifying his seventh dayes weekly Sabbath: Church and families are so charged by God respectively, Vile then is that contradiction to God; Church Sabbath-keeping is enough, no need of it in houses.

If any suggest, that this was spoken to the children of Israel, not to us. Dub.

It is easily solved; this charge was given onely about the weekly Sabbath, which respects Israel as men, and not as Israel, and so all for whom God made it. Sol.

And if again any object, that they were to keep the Sabbath in their dwellings, when they could not have their Church - Assemblies. Dub.

This is most falsly suggested; for it was injoined them at such a time, when they had liberty of both; therefore in both places publick and privat were they bound, and so are we, to sanctify the Sabbath of Rest unto the Lord. Sol.

APH. II.

Holines in truth, both as to the qualification of the persons and as to their end in sanctifying the Sabbath is the determinat will of God to man: Is it reasonable to think of God, when he commands Israel;

Israel, *be ye Holy as I am Holy*, that he should intend onely external sanctification by legal washing, &c. No, no; the Lord every where rejects them, where holines in truth is not. O what pity is it, that souls should content themselves in forms of Godlines, for Sabbath-keeping, and neglect the power of Godlines and Spirit of holines; God will not, cannot accept them.

A P H. IIII.

A full measure of service and worship consonant to the Divine will, God exacts and expects, from his Church and people, one by one. Double offerings saith the Law, six-fold saith the Gospel; the sum is, the full dayes work of the Sabbath performed in spirituality, and truth of holines from morningh to night, is that wick God requireth: and little cause hath man to grudge it, did he but consider that all the day long, God is giving in his Rest to souls, blessing and sanctifying them, Unles by unbeleef and disobedience they hinder him, and put a stop in his way.

A P H. V.

The Gospel Rule and Spirit is more large, and free to God in Sabbath duties, as in all other, then the Lawes injunctions: This is not to the disparagement of Gods former discovery of himself in the Law; for it was his purpose, to give fuller revelations of his will, and greater measures of
of

of his Spirit by the hand of his own son; than he Heb. 3:5, 6 would or did by Moses. Himself therefore hath made this difference: And if so, God hath provided beter things for us under the Gospel, more light, more Effusion of his Spirit; what a shame is it, that we should fall shorter, then Israel under the Law; in holy Sabbath keeping, and all Spiritual duties worthy of God? This is inexcusable. Souls under the Gospel thus streighten themselves by unbeleef. God streighten's them not, neither in word or Spirit: His heart is enlarged to the sons of men.

Thus farre concerning the testimony of
Moses about the Sabbath.

THe Method of Scripture in the next place leads us to consider the testimony of succeeding ages from Moses, about the Sabbath: As to the time of Josuahs government, it cannot rationally be doubted, but that, as he before his departure, brought Israel to renew their covenant with God intirely, to serve him according to his will, so he excluded not Sabbath sanctification, as one main duty: For if he bound them to the whole Covenant, then he must needs ingage them to every particular of the same; and then to right Sabbath-keeping.

The times of the judges grew age after age worse and worse; yet was not the law of the Sabbath

to the seventh. 2. As to the work of these dayes concerning men, it is onely made known by Revelation from God and must be evidenced by faith to men: so is it revealed *sixe dayes shall men labour*; otherwise how would men know to spend their time; and again the *Sabbath thou shalt sanctify*, which is Gods seventh day. This day we see as the rest, but to know what the annexed priviledges and duties of it are, we must have recourse to Gods Revelation. Now he speaketh expressely, that he created a seventh portion of time weekly to be a solemn rest, and a day for blessing and sanctifying his people: Shall the time abide with us, and all these excellent *appendices* be separated from it; Better had it bin; that the time had never bin created for man: For what is this without the adjoined good of it? Yea it is just a little further to plead for God; who can separat those annexed properties; from his seventh day, which he hath joined to it? He that doth it, must be above God: And as well may he separat labour from every one of the six Dayes, as this holy rest from Gods seventh. How injurious is man unto himself, to receive the day, when it com's and to throw away that whole dayes Spiritual rest, blessing and holines, therein offered to him? Once more in this place, let me suggest; if God pitched upon the seventh day for his Sabbath rather than the first, because this number in scripture seem's to be accounted a perfect number, (whereunto some one that hath bin eminent in the Church, hath bin inclinable to consent, though the same deny any one seventh day now under the

the Gospel to be observed, as Gods Sabbath; and account's it treble Judaism to assert it) I shal say (waving the conceit of the perfection of the number of seven,) that it is very probable; God did pitch upon the seventh as the last, and he made it the best day; into the blessing of which all the six fore-going dayes might issue; and so guide men to determin all their labours in the Rest of God. And if this seventh day may be conceived to be the more perfect, and to adde blessing to the other dayes; this it could not do by virtue of the number, as the seventh, but as it was the Sabbath of the Lord. I let this passe; and take for granted; that as God continueth in the course of his created nature, his seventh portion of time weekly, so he conserveth it with all the priviledges and duties of the same: Gods time and the appointed work of it cannot be divided; while time doth last.

2. This is supposed, as a truth firmly grounded, *that a weekly Sabbath must continue so long as man is upon the Earth; and if so, it must certainly exist in the times of the Gospel:* According to the assertion of our Lord Jesus, man was the mediat end of Gods making his Sabbath, that is, the good of man; so he saith *the Sabbath was made for man.* The good then intended to man both temporal, and spiritual, was not from the day as the seventh in number, but from the day as a Sabbath, carrying the Rest of God in it, made for man. Gods Sabbath therefore and man according to his makers will, are coeval, and of the same duration; they began together in the creation, and they shall end together in the

Marc. 2:27

consummation of the world. So hath the Lord spoken, and so it must come to passe. And if so, Gods weekly Sabbath and man must consist unto this day in the Church under the Gospel.

3. It is premised further. *That Gods moral Law in those ten words, requiring from man holines and righteousness in truth (wherein consists Gods Image) is for continual duration, so long as man hath his being on Earth*, Now in this Law is enjoined to man the due spiritual observation of Gods weekly Sabbath, as an expresseion of his love to God, and an eminent signal of his holines. This is acknowledged by them, who deny a stated weekly Sabbath under the Gospel; that in the Law and Prophets all Godlines and profession of true Religion toward God, are comprehended in that one duty of Sabbath-keeping & paraphrased by it. Now moral duties cease not under the time of grace; therefore neither the keeping of Gods weekly Sabbath.

Hyp. III.
Mat. 12. 8.

4. Adde we this. *The Lord Jesus, did not abolish Gods weekly Sabbath, however he exercised his dominion in regulating the observation of it, and change of one seventh to another (which rest's upon proof in the following discourse)* Himself professeth he came not to destroy the Law but to fulfill it; yea and threatens them who shall break the least of those commands and teach men so, they shall be least in the kingdom of Heaven, that is, nothing at all, good reason then there is for Gods servants to contend against the destroying of that day of the Lord, which he would not have to be destroyed. He is Lord of it who will keep it.

5. Let this close. *God in the very institution* Hyp. V. *of nature, in the Law and in the Gospel, hath onely made and spoken of one single weekly Sabbath, or day of rest to be observed by men.* These are not two, one Jewish another Christian as some have vainly dreamed: Neither is every day a Sabbath to a Christian as others have as wildly asserted, against the very creation and institution of God; who made onely one, and command's one weekly to be observed. This One are we now to find out; whether it be the just seventh from creation, or that from redemption, which is Gods day of rest weekly to be observed by us under Christ. Not the former, but the latter we assert to be the **LORDS DAY** or **CHRISTIAN SABBATH**.

Before I lay down conclusions and proofs about this, I shall for orders take propose these.

3. Great Queres, whereunto the following propositions will give answer and establis our assertion.

1. Whether God could without derogation Quæst. I.
from his prime institution or any thing in his revealed will enjoined, change his Sabbath, from one seventh day unto another?
2. Whether, if he could, he did declare at Quæst. II
any time by the Prophets, that he would make such a change of his Sabbath from one day to another.
3. Whether God did by his own Son, make Quæst. III.
such an actual change of his Sabbath from one seventh day unto another even that

which is observed by the Christian Church at this day?

Although the due answer to this last doth fully discharge the two former questions (for, if he hath actually changed the day, then he both could and would do it) yet to take off and prevent cavils in the way, I have chosen this order to proceed in, for making good the general conclusion; and by some select propositions to make answer to the former queries.

- I. 1. To the first quere I return in this positive conclusion.

A P H O R I S M I.

Ans^w, I. **G**od could, with out any derogation from his prime institution of the just seventh day to be his Sabbath, or from any thing in his revealed will about it, change his rest to another seventh day: Upon foresight, that some such cavil might be made that such a change would make God unlike himself in his works, & suppose the unsettling of the course of nature in the dayes or times, which seem's not to be worthy of the unchangeable Jehova; I have begun with this to clear that there can be nothing charged unworthy of God in this matter. The plainest and best explication and determination of this answer, will be made in the laying down of some distinct positions, and the proofs of them.

I, God cannot do any thing contradictory to his being, to his works, that are made and settled

led by him not to be removed, nor against his revealed will; this must needs derogate from him, and make him an inconstant changeable vanity, and deny his Godhead; all this must be granted, for so God speaks of himself he cannot deny himself, he is God that cannot lye. He is not a man that he should lye, nor the son of man that he should repent: hath he said it, and shall he not do it? or hath he spoken, and shall he not make it good? All this indeed were derogatory to the very nature and being of God. If he say, all the dayes of the Earth seed time and Harvest, and Summer and Winter, and day and night shall not cease; He cannot contradict it without a palpable derogation from his Godhead: In such cases, God would become no God.

1 Tim. 2:13

Tit 2: 2.

Heb. 6:12.

Num 23:19

Jer. 33: 20.

Gen. 8:22.

2. *As to the first seventh dayes Sabbath, God did not in the creation so join the seventh, and the Sabbath, that they should be unseparable; neither hath he in his revealed will made manifest the unmovableness of one from the other: He that affirms it, must make it good; but the contrary will appear in the return to the succeeding questions. It is true that God hath said and done it, that the dayes and nights, and their order from first to seventh should stand unmoovable, but he saith not that the Sabbath should be so fixed to that seventh day. It followeth therefore; that if God so will change his Sabbath from one day to another, it doth not derogate from his power in the first institution, nor from any thing which he hath spoken about that Sabbath; neither can it import any disturbance in the*

Jer 31:36.

Jer 33: 20.

course of nature, which God had settled in times and seasons.

I shall suggest this for clearing it: the Lord indeed hath settled all dayes, & nights, & seasons in their respective courses immutably: But as to his own holy times, he hath chosen within the natural, at his own free will and pleasure to be separated for himself: So he appointed the first Sabbath upon the first seventh day: and in the Law, though six dayes were given men to labour in, yet out of them God chose many holy portions to be set apart for his special Service; and this without any impeachment unto his Constitutions in nature, no lesse under the Gospel, is heat liberty to fix his weekly Sabbath upon what day he please, yea and by his providential voice to call his people to sequester some other times for extraordinary duties of humbling, praying and thanksgiving, without any prejudice to his constitution of the natural course of times. So then, if God had a purpose and will to change his Sabbath from one seventh day to another, it cannot any way derogate from his wisdom and power, in his first institution; now this is further to be cleared in answer to the second quere, which here succeeds,

II. 2. To the second demand the reply is plain in this conclusion,

APH. II.

Ans. II. *Jehovah according to that measure of revealing his will in the Law, and by the Prophets.*
bath

hath spoken of changing his Sabbath from one day to another. It is not doubted, I suppose but that God from the beginning, did use his own Prerogative to declare his own salvation, and to man his duty, in such degrees, as seemed good to him; if any should scruple it, the Apostle is clear *God spake of old to our Fathers by the Prophets, in several parts or degrees, not of time onely but of clearnes of Revelation.* But in these last dayes he hath spoken to us by his own son, at once, in one way, and fully by him making known his will unto us for salvation. In so much as the spirit frequently in the New Testament, account's and declares, that the myserie of Gods will in Christ was hid from former ages under the law; but now was manifested by the Son of God fully, who came from heaven out of his Fathers bosom to make known his will clearly unto the sons of men. The issue, I aim at, is this; That if the Son of God, who is the true *Lord of the Sabbath*, was so veiled and darkly revealed in the old Testament that many stumble at him, and deny any thing to be spoken of him therein, not onely Jewes, but Apostat Christians; we cannot but expect among men, that some will object, that the proofs urged for Gods will revealed about changing the day of Sabbath, are all dark and obscure and therefore not evidently conclusive, as to the answear before made.

Nevertheles it may not be in vain to attempt the clearing of such passages in the scriptures of the Prophets, which may persuade all, of a possibility, yea of a probability, if not necessity

of signifying Gods mind to have bin declared about changing the day of Sabbath. The Instances produceable are.

1. Typical in the Law of Moses, significative of this Gods will.
2. Prophetical which do predict such a change of the Sabbath.

I. TYPICAL PROOFS.

1. **A**S to the Typical significations of this Gods will I shall instance in one type, as it is twise spoken of by Moses.

Lev. 23. 36.

12.

1. *On the eight day shall be an holy convocation &c. It is a solemnne assembly, a day of Restraints, and again, the eight day shall be a Sabbath.* These are mentioned about the feast of Tabernacles, and time of gathering in their fruits.

Nu. 29. 33.

2. Upon the same occasion, and season, he writes again. *On the eight day ye shall have a solemnne Assembly.*

Both these passages written by Moses concern one ordinance of God, instituted for the Jewes, viz. the feast of tabernacles or Booths rather, made of boughes or branches of trees: now so fare as in the letter they were injunctions to them they were in force upon them in their own land, and so long as the Jewish Church - œconomy continued therein, so that now it is dead with them, and concern's not Christians under the Gospel: neither are these scriptures urged for any such purpose in this place; For it were irrational

tional to argue from dead things, to proove living. Yet, I suppose, this cannot be denied, that Moses wrot of Christ even in all the types then used, and in the Ceremonial Law; neither can this be justly excluded from the Apostles meaning, in that passage, the law was a *School-Master to bring us to Christ*: So then, though this were a ceremonial and typical ordinance, yet it must cary somthing in it for a tendency unto Christ. And if so, it may be worth labour to inquire, and diligently to search there-into.

Gal. 3: 24.

There are many concurring things for the making up of this typical ordinance, the feast, the time of observation, the service and offerings, the continuance of this service, and lastly the addition of an eight dayes Sabbath unto this Feast, which it self was to be for seven dayes onely wherein they were to harbour in their booths. I shall not treat of all particulars typical in this compacted Institution; but onely of that which serves for my present use, which will be of the Feast in general, and the eight dayes Sabbath: And I shall give all in these suppositions.

1. This is supposed, that all types in the Law are as words, they signify not themselves, but other things; And so this type doth not terminat in the signification of it self, but in the prefiguring of some better thing.

Heb. 9: 24.

2. That all the types in the Law did one way or other signify Christ, they were the *Shadow*, and he the *Body*. Some were single types, and did represent him in several respects; 1. In his nature, as God, so the altar which sanctifieth the

Col. 2: 17.

the offering. 2. In his manhood, as a sacrifice, upon which account he was to appear in the flesh.

Heb. 8. 1. 2.

3. In his office, as a Mediating Priest, King and Prophet, others were complexe types shadowing him as Christ mystical in union with his Body the Church. So the whole Tabernacle and Sanctuary did represent him; some did type him in his Administration; as in our present case and others.

Joh. 1. 11.

Mr Mead,
and others

3. It may be supposed, that this Feast of Tabernacles in the Complexion of it was a type of Christ Tabernacling in our flesh, for so he is said to do, and therein to shew his glory; and appointing his service, and festival: this state of Christ is conceived by men of worth in Gods Church to answer this type of the Feast of Tabernacles clearly. That it must signify Christ upon some account is needfull, if it be typical; if any are offended with the application of this type to Christ tabernacling in the flesh; it concern's them to apply it better, and with more full conviction to their Readers. If no other thing in Christ can be more clearly discovered to be the substance of this shadow; this of his tabernacling in the flesh may stand.

Exod, 12.
v. 15, 16.

4. This is expresse in the letter of the Law, that in other feasts instituted for the Jewes of seven dayes continuance, the first or last of the seven were to be kept as Sabbaths; but in none an eighth Day-Sabbath, save onely in this. Upon some account surely it was, that God riseth there to this extraordinary number (*Eight*) to point that for a great Sabbath in the Feast of Tabernacles. Which if it did type Christ tabernacling

nacling in our flesh, reason will carry it, that he intended an eight Day-Sabbath under him: But we force not this application of the type as necessary ; onely leave it to serious consideration, yet not to leave this altogether dark and dubious, (*That the Feast of Tabernacles was a type of Christ tabernacling and ministring in the flesh,*) but to let men see, that they, who do so judge, have grounds from Scripture to settle their beleef of this matter ; It will be meet to offer, what Gods Word speak's of it. Upon two instances onely shall I insist, one Prophe- tical in the Old, the other Historical in the New Testament.

Joh. 1: 14.

1. We find this prophesied. *It shall come to passe, that every one that is left of all the nations that came against Ferusalem, shall even go up from yeer to yeer to worship the King the Lord of Hosts, and to keep the Feast of tabernacles, &c. in all which passage, I shall lay down these previous things generally granted by interpreters, as explicatory of the same.*

Zech. 14.

ver. 16, 17.

18, 19.

1. That this prophesy concerneth the Gospel times under the Messiah and therefore must be opened by his key in the Evangelical Revelation.

2. That this King the Lord of Hosts, who commands this worship and keping of the Feast of Tabernacles, is Messiah himself, even God in Christ Jesus.

3. That these commanded annually to come and worship him, are the nations or gentils formerly excluded from the Church of the Jewes and enemies to it, but now the partition wall being

being broken down, they are called in, to worship & keep Christs festival.

4. That this Feast of Tabernacles must signify such an instituted Festival, as is consistent with the Son of God manifest in the flesh, and with that doctrine which he by his spirit hath established in his Church. Now the coming of Christ, who is the body, actually abolisheth the shadow: And the spirit teacheth, that it is the denial of Christ to readmit those Jewish types into their preexistence. What then must this Feast of Tabernacles mean under Christ? Surely, the Festival living and rejoicing in Christ Jesus throughout our lives, and worshipping God in him spiritually (if the number seven note perfection:) But withall the solemn worship of him in keeping his eighth dayes Sabbath, which is the *Lords-day*, eminently known and acknowledged by the Church in the Apostles time.

Rev. 1. 10.
1 Cor. 16. 2

Gal. 6. 16.

5. That Jerusalem here mentioned signifieth the Church of Christ on Earth, Jerusalem coming down from Heaven, the whole Israel of God, from which they have been strangers and enemies, who now are called in, to worship God with them.

Deu. 11. 12

6. That God sets home this duty of keeping the Feast of Tabernacles upon these souls under the Gospel with a most severe threatning of a grievous judgement, that is, the want of rain, now however this was a grievous plague upon the earth, yet is it not restrictively here to be understood in the letter: For Egypt one of the nations mentioned had no rain before, but their land was watered by the overflowing of their river

river Nilus ; so that they felt no want of rain ; yet if they keep not the Feast of Tabernacles, the same plague is threatned upon them, wherewith God would smite the rest of heathen sinning in the same kind. So then, this plague of withholding rain being so griveous unto men ; here *Synecdochically*, one judgement being put for all, it signifieth all plagues temporal and spirituall, wherewith God hath threatned to smite rebellious sinners under the Gospel. Now these things altogether being seriously considered, may persuade, that this Feast of tabernacles upon no little reason is judged to be the type of Christ ; and that God in him, had an eye upon an eihgt Dayes - Sabbath annexed thereunto.

7. The historical allegation of Christs appearing, and ministring in this Feast of Tabernacles, as recorded by the Evangelist John, may clear up further, that he was the substance of this type. The whole narration of which matter we have, John 7. From the second to the end of the 39. Verse, in which passage I shall onely note some things remarkable as pertinent to our purpose.

1. That the Evangelist doth here record the time of Christs present appearance, and administration to be the Feast of Tabernacles commanded to be observed by the Jewes. Joh. 7:2.

2. That notwithstanding his Brethrens opprobrious incitations of him, to go to this Feast with them at their time, to be at Jerusalem timely, to keep the Feast for the full appointed season yet he refused altogether to go with them. Joh. 7:3, 6,
Their

Their times and mode of keeping it did not consist with his.

3. That his going up to this Feast was not to keep it according to the Law; for then he must have bin there from the first day to the last, according to the letter, and have observed the duty of all the seven dayes, as particularly enjoined by the Law; but this he did not; for *about the midst of the Feast* (likely on the fourth day) *Jesus went up into the Temple, &c.* Not into any tent or booth.

4. That he went up to teach the Jewes the true meaning and scope of this festival, that it was to guide them unto faith in him, now tabernacling in the flesh; and this he did to the astonishment of them all, good and bad as they were there assembled. What meaneth els his doctrine which he asserts to be from his Father for teaching men to come unto his Son, whom he had sent unto them to tabernacle a while with them that they might see his glory. Or, to what purpose els doth that *Expostulation of Christ* tend, *Did not Moses give you the Law*, and yet none of you keepeth the Law; suppose it be the Law in general here mentioned, that must take in all particulars; and in all, Christ asserts that Moses did write of him: But why may not law here eminently signify that special one for the Feast of tabernacles, sure this cannot be excluded; nay this was the season properly to mention that Law, as prefiguring Christ, and so thereby to convince that none of them kept now that Law aright; for then they would see him to be the end of it, and beleeve in him; but instead of that, some sought to kill him

him as he discerned and discovered their thoughts.

5. That the clearest and greatest manifestation of himself which the Lord Jesus made at this time, was upon the eighth day called a *Sabbath* Levitic. 23⁵
v. 26, 29 in the Law: So the Evangelist relateth. *In the last day, that great day of the Feast, Jesus stood and cried, saying if any man thirst, &c.* Upon which passage not to enlarge now, as the contents may require, I shall onely point at these notes observable therein. Joh. 7: 37.

1. That it was the eight dayes Sabbath, wherein Jesus made this eminent apperance, and discovery of himself, which is here stiled the great day of the Feast: Sure this was of choise & not accidentaly; wherein Christ aimed at something in choosing that time.

2. That his end in choosing this day was the work of it: viz. the proclaiming of himself to be the main good signified by this Feast; and the inviting of souls now to look from this, which was vanished; and to eye and come to him, and drink of the waters of life which he would give them; under which, all spiritual festivity is to be understood: All well-springs are in him, even of life it self, which he promiseth by his Spirit to convey, when after his tabernacling in the flesh, he should be glorified; and all this unto souls thirsting after him.

What may justly be excepted against the application and interpretation of this history with reverence unto the type, we see not; Christs doctrine being not onely true, but seasonable and fit unto the time wherein he spake. But we
leave

leave it, to more piercing and inlightned minds to search and judge.

Nevertheless these considerations being premised ; from all, we gather both the Law and the Gospel : That the Feast of Tabernacles was a type of Christ, and that he tabernacling and ministring in the flesh was the body, substance, and truth signified by that. And if so (types being the expression of Gods mind concerning better things to come,) we may rationally argue thus. *In the Feast of Tabernacles God gave Command for an eighth dayes Sabbath, therefore, under Christ, and his ministration in the flesh, God did point out an eight dayes Sabbath.* Neither do we here argue from the dead to the living ; which were ridiculous ; but from the voice of God in those types, while they were alive ; then they spake of Christ, therefore what ever they spake of him is true and come to passe.

One Objection onely of seeming weight is in the way, to be solved.

Obj. It is urged that the Feast of Tabernacles, was movable in the Law, the 15. day of the seventh month annuall did alter, and so no lesse the first day and the seventh day in the Feast ? But the eight dayes Sabbath, from the Creation, now received in the Christian Church, is standing and unmovable under Christ ; How then can that any way signify and import this ?

Sol. The answer to this is ready. 1. Types in the Law did not signify themselves, nor such things as themselves, but much better : As the blood of Jesus to cleanse souls from iniquity.

2. Types

2. Types which were movable in themselves and subject to alteration and corruption, did signify things to come unchangeable, and which could not be moved: the whole fabrick of the Jewish worldly sanctuary, and the Kingdom of God visible in that Church was all moveable, yet did it signify an unchangeable Kingdom under Christ. So God spake by the Prophet: *Yet once more, I shake, not the Earth onely, but also Heaven;* Hag. 2: 6. This was prophesied in order for settling the Gospel Church under Christ: God had shaken Earth, all their earthly pollutions, which they brought from Egypt when he settled his heavenly Kingdom in Israel by Moses; but now he promiseth to shake, that heaven or Church-state to remove, because it consisted too much upon hand work; and then settle his visible Kingdom in his Church under Christ, which should not be shaken, and God is resolved never to shake or remove that Church state any more; so the Apostle interprets the Prophet and assert's, we do now receive in present a Kingdom; that cannot be shaken. Hebr. 12: 26, 27, 28. All this I have opened to shew, that moveable types may represent unmoveable truths in Christ, and if this be so; the Objection made from movable dayes in the law, against the unmoveable day settled by Christ under the Gospel, is of no worth; nor weakens our former conclusion. Immoveable is better than movable, and types signify better things than themselves to be done by Christ. Let this suffice for our proof from types.

II. PROPHETICAL PROOFS

Of Gods will for Changing the Day of Sabbath under Christ.

AFTER the Typical signification of Gods mind in the Law about the change of the day of Sabbath, from the just seventh to an eighth dayes-Sabbath, hath bin urged and opened ; our order lead's us to consider, what the Prophets say about the will of God in this matter. And because we have heard of *an eight-dayes-Sabbath*, mentioned in the Law, I shall begin with a Prophecy, which speaks in the same language, and that number must needs import a change. It is thus written by one: *Eze. 43:27. And when these dayes are expired, it shall be that upon the eighth day, and so forward, the Priests shall make your burnt offerings upon the Altar, and your Peace, or Thank Offerings, and I will accept you, saith the Lord God.*

To conclude more clearly that, which is aimed at in this prophecy, it is requisit to præmise somthings, that must be foreknown.

1. That *this Prophecy about the Ordinances of the Altar concerneth the Gospel-times*, wherein concur all interpreters of worth ancient and modern ; onely some morose Jewes, and apostate Christians contradict it. The onely work is to sute rightly these ordinances and duties spoken of, unto Gospel-institutions : wherein it will concern us to follow the Spirit of God guiding us in the new Testament.

2. Ob-

2. Observing this rule we assert ; *The onely Altar under the Gospel is Christ himself according to his God-head.* For thereby he sanctified his own offering of his manhood when he offered himself a sacrifice for sin to make it perfect. And no lesse thereby doth he sanctify all the Spiritual sacrifices of his members , which by him they offer unto the Father , and perfect's them. This the Spirit speaketh expressly in the Apostle , *we* Heb. 13:10 *have an Altar whereof they have no right to eat, which serve the Tabernacle:* this Altar must be Christ in his Godhead without contradiction , who perfects for ever them that are sanctified, by Heb. 10:14 *his one Offering.* This being granted , all other passages here must be understood , as consistent with it.

3. Therefore we interpret , *The Priests here mentioned as being the seed of Zadok the line of Phineas to be the true, genuine, and faithfull Ministers of the Gospel ;* who wait on and serve his Altar , in Nu. 25, 12 *all pure and Spiritual administrations ;* That these v. 13. *are signified by the Levits , is plain and frequently* Mal. 3:3 *discovered by the Prophets.*

4. It followeth then , *that all the legal sacrifices to be offered by these , do note onely Spiritual sacrifices under Christ :* Calves of lips , hearts , lives such as are competent unto the *Spiritual Altar.* 1 Pet. 2:5 *For the Lord Jesus by the offering of himself put* Hos. 14:2 *an end to all those types.* Heb. 13:15.

5. In congruity to the former it must be understood , *That the purifying of this Altar is the declaring by these offerings , the purity of the same.* As 1 Pet. 3:15 *the sanctifying of the Lord in our hearts in not to adde any holines to him, but with understanding,*

faith and admiration to make his holines known ; and to glorify God , is nothing els but to declare his glory in the world : So to purify him , who is this *Altar* , can be but this , to acknowledge, trust in , love , and praise the *purity of this Gospel Altar*. If we consider the purifying of the *Altar* under the Law by Gods own Ordinance , it was but relative ; all the sprinkling of blood on it , did not put any positive holynes in it , but set it apart by divine ordination , to serve unto those holy uses unto which God had appointed it : now the purifying of that , being no other , but a separation of it for God , may teach us , that *Altar-purifying* is not putting purity upon it , as if before it were unclean : Much more may we gather hence , that Christ our *Altar* , who sanctifieth all persons positively by his own powerful influence , should not be so much as relatively purged by men , the meaning then must be , that declaratively he is *expiated* by his Ministers , that is , made known to be the authour of expiation of sin unto Transgressiours , so is he declaratively *purged* , that is declared to be without iniquity & spoile ; & to be *purified* , or *cleansed* that is , manifested to be pure and holy , able to cleanse and sanctify all that come to him.

6. Sutable to all these changes of things under the Gospel institution , is also the change of holy time , which God set's apart for himself : now it is written here that *seven dayes they should be preparing* : every dayes work , in order to something following ; that is for the purifying the *Altar*, and when those dayes were expired , from that time forward their offerings should be made to God on

These 3.
words are
here used
for purify-
ing.

Ciphphar

Chitta.

Tihar.

Ezech. 43 :
v. 24, 26, 27

on the *eight Day*. We had no mention of an eight Day before for Gods solemne service, save onely in the type, which hath bin opened; it concern's us therefore to consider, what agreement may be between that and this; which must appear from a clear explication of the numerical terms here used, whereabout it is inquired.

1. In the number of seven, where are we to begin? for it is needfull to know the first Day if we desire to understand the seventh, which in order followeth it. Quæst. I.

To give a rational account unto this quæstion, I desire serious Readers of this Prophecy to consider these things. Answ.

1. That the Prophet in all this prædiction speaks nothing of any Feast or stated time either movable or unmovable to be observed; but indefinitely, that such a purifying of the Altar should be in the compasse of seven dayes.

2. That he speaks to his own people in the usual language understood by them; and therefore seing he onely mentions at large the first Day and second Day, and so along to seven, it must needs be that the first Day must be the next after their Sabbath viz. The first Day of the week, and so in order are the rest numbred: so that the seventh Day here mentioned in order to præparing, and purifying the Altar must be that continued from the Creation which was their Sabbath. Prima Sabbathi.
Secunda Sabbathi.
Tertia Sabbathi,
&c.

2. What is this eight Day and what is here prophesied about it? Quæst. II.

In short to this (the numerical order of the seven Dayes being understood as formely stated) the answer will be in these two things.

Answ.

1. The eight Day here mentioned must needs be the first Day of the week returned, and so constantly to be understood in the annual revolution from week to week.

Eze. 43:27.

2. That which the Prophet speak's about this day is. *That upon the eight day, and so forward, Priests shall make your burnt offerings upon the Altar, and your peace or Thank-offerings.* The import of which passage we may apprehend in these notes.

1. That there was a time prædicted by this Prophet, when the seventh-dayes solempne service of God or the Sabbath - worship should expire, and be changed into the eighth.

Transactio
Sabbatho
veniat ad
diem resurrectionis
octavam.
Hieron.
upon the
Text.

2. That this change was to come into being after the Altars purifying, which was, after that Christ Jesus was declared to be the Son of God by his Resurrection from the dead, and the purity and Excellency of that Gospel - Altar manifested; to sanctify and perfect all that serve at it, and attend upon it.

3. That this eight day was thence forth to continue to be the day of Gods solempne Assemblies, and worship, or to be his holy Sabbath, the Lords day weekly, to be changed no more; but constantly to be observed by his Church.

4. That all Spiritual offerings of souls, Prayers, praises, &c. (Which are Gospel-sacrifices) must be made unto God the Father upon this *Christ-Altar*, that it may be true Sabbath work and Worship.

5. That all things being so ordered and constituted, and his eight dayes Sabbath observed and sanctified by his people in his holy Worship
the

the Lord God will accept their persons and their duties for his Altars sake Christ Jesus, in whom his soul is well pleased, and thorough him is he delighted in all them, who thus Worship God in him and by him: the Lord God hath said it, and he will certainly do it.

Now from all the præmises; thus opened and stated, it concern's us to make good the proof of the generall answer, that Gods will for changing the day of his Sabbath was made known to the Church of old by the Prophets. This very Prophecy doth give a great test unto it, which is thus argued from it.

If Jehova him self by the Prophet Ezekiel did declare, that the seventh dayes Sabbath should expire, and the eight day come in its stead, and be the holy Day of the Lord for his solemne Worship under Christ the great sanctifying Altar, then his mind was revealed of old for the change of the day of Sabbath; but so God declared to and by his Prophet Ezekiel, as may appear by this part of his Prophecy opened, therefore the conclusion stand's good, that it was Gods will to change it from day to day. The closing words of this Prophecy speak peremptorily to this, (*I will all this*) that I have spoken of, as to the eight-dayes Institution for my solemne service, and I shall be pleased with and delight in you, who so do my will, I have said it, and I will make it good.

If any yet say, that these words of the Prophet are dark sayings, and they do not speak out this to be the will of God so roundly and fully, as to satisfy the reason of men more acute.

I shall onely reply. 1. He that is offended with the darknes of words here in this case, must upon the same account reject all the Prophets testimonies concerning Christ, for they are all dark, according to that manner and measure of revelation given out to them by God. 2. Let men humbly and seriously compare the old Testament with the new; and they will find, that the Law is but the Gospel veiled, and the Gospel the law revealed; and no lesse in this particular than others; so that the light in the Gospel will help men out of the darknes in legal revelations, if souls humbly seek light from God, and make use of it; and no lesse is to be hoped for, to be obtained in the præsent case.

2. To the præcedent testimony, we shall adde another witnes, that in the mouths of two or three witnesses the matter may be made more evident. The Prophet David as interpreted by the Apostle speak's of the day after which we are seeking, even the *True Lords-Day*: we shall join both text and interpretation together, and thence collect the strength of this testimony to the matter in hand.

The words of David are delivered in two Psalms of his.

Pl. 2:6, 7.

1. Gods speak's by him thus, *I have anointed my King upon Zion the hill of my holines or I have set, &c. Thou art my son, this day have I begotten thee.*

Pl. 118:22,

23:24.

2. David speak's of God thus, *This is the day which Jehovah hath made, we will rejoyce and be glad in it.*

Here

Here is a *Day* spoken of, in both places, after which we are in our busines mainly to inquire, but because it is characterised and set out by the work of God upon it, needs must we consider, and open the circumstances about it, that we may understand rightly the number, nature and use of it, whether it will be equivalent to our Lords-day or Christian Sabbath; wherein we shall follow the Apostle onely as our Guide and Davids interpreter. In order therefore to give out this interpretation, I shall lay down these positions.

1. That in Davids first citation, he that is said to anoint and beget, is God the Father, to whom the power of anointing, and generation doth onely and reciprocally belong as they are meant in this place.

2. That the subject anointed here and begotten, to whom the Father speak's, is David in the type: and Christ the Son of God manifested in the flesh, as the truth of that type; the one is evident in the Psalm, and the other asserted by the Apostle, urging and interpreting this very passage, and applying it onely unto Jesus.

3. That the *Anointing and Begetting* here Act. 13. mentioned as done in time and upon a certain v. 32, 33. day are in their scope either synonymous, or inseparably adjoined, to whomsoever applied, whether to David or to Christ; the import of them may be negatively and affirmatively expressed.

1. It cannot be that they should be taken literally & properly, as they are the *Actions* of God the Father to *anoint*, or to *beget*, nor as they are the *receptions*

ons of David or Christ, for David was not at this time begotten properly or born, when he
 2 Sam. 5. was set up as King in Zion, who then was about
 vers. 4, 5. thirty years of age. And as to Christ, it can nei-
 ter be understood of his Eternal generation, for
 this was not done in time: nor of his being be-
 gotten into the World, when he was born of
 Luc. 3: 13 the virgin, for he also was then at this Unction
 and generation ab our thirty yeers old: properly
 therefore these *actions* cannot here be taken in the
 letter.

2. Figuratively then must they be understood
 to note some thing æquivalent unto *unction and
 generation*. As to David they note the mighty
 and wonderfull act of God in keeping him from
 so many deaths, and setting him at last upon the
 throne of his Kingdom in the mountain of his
 holines. This was to him now as a *generation*, a
 change from no being to the being of Gods King
 in his Zion. This was his powerfull, heavenly
 unktion and begetting of him. And as to Christ,
 Act. 10: 38. these actions note, both the Fathers Spiritual,
 and heavenly anointing of him, with the holy
 Ghost and power, as being in the flesh; and also
 his raising of him from the dead, and setting him
 at his right hand on his throne; thus the Apostle
 interpret's this passage in the second Psalm.
 Upon which account, the Spirit declareth Christ
 Act 13: 33. to be begotten from the dead: thus therefore are
 Col. 1: 18. we to understand it.
 Revel. 1: 5.

3, That by this restrictive term of time (*To
 day.*) 1. No indefinit space of time can be in-
 tended here as in some places it doth signify;
 but a determinat natural day, that is, *One
 Day.*

Day. 2. This day , as to David , was that , wherein all the tribes of Israel came to him , and anointed him King over Israel : Now this was the action but of one day singly taken , wherein God did his work more heavenly , and ordered Israel to do theirs in a subserviency to him , and as to Christ , it could be no other but a single day for his Resurrection ; which is frequently specified by the third day after his suffering & the first day of the week ; which is that , we seek for : If then it were the day of Christs Resurrection , it must be the just day in the week spoken of , and intended by Gods Spirit in the Psalmist.

5. As to the second Text. **1.** The stone rejected in the type was David , in the truth Christ. **2.** The builders rejecting , were to David the house of Saul , and the heads of the Tribes of Israel , who for a time kept him from the Kingdom , and would not suffer him to rule over them. And as to Christ they were the rulers of Israel , the Scribes , and Pharises , and Priests , who refused him and would not receive him for their Messiah. **3.** The making this stone to be the head of the corner ; as to David it was the setting him on the throne of his Kingdome ; and as to Christ , it was in declaring him to be the Son of God and foundation of Gods Church by his Resurrection from the dead. This was the wonderfull work of God.

6. After this marvelous work , which specieth the time , it is our busines mainly to consider the day it self , wherein it was done which doubtles was the determinat day of Christs Resurrection , as was evinced from the Apostle
com-

commenting upon the second Psalm: But now are we to consider, what the Prophet speak's about this day here; after he had declared Gods work in it; and according to the literal and distinct reading of the Text, we have three propositions exprest by the Spirit about it.

Pl. 118; 24. 1. The first emphatically sets it forth in the excellent nature of it, *This is the day*; *This*, wherein God exalted his own Son above the grave, and all sufferings, and gave him rest from his labours and bloody travels about mans redemption, wherein also the Father and Spirit did acquiesce with him.

This is *the day*, it is so signally pointed out with an emphatical letter; *This is the day of observation, the eminent and transcendent day* wherein the Redeemer ceased from his suffering works, and rested from his labours; which is a sufficient ground to make a Sabbath, and set upon it this greatest rest of God, which he made for sinful men.

2. The next sheweth the Author of it, *Iehovah hath made it*; the Authour is the Fountain of being, he that hath created all times and seasons; & chooseth & maketh his holy portion of time according to his good pleasure: and so he did here; not make this natural day a new, for it was before, but by reason of the adjoined work of it, he now made it, and turn'd it to his own use, owning himself to be the Authour of it, that men might beleieve and use it as Gods own day.

3. The last proposition sheweth the use of it; *We will rejoice and be glad in it*, (as our Translatour

latours read) or, as others translate, *Let us leap for joy and be glad*, or *rejoice therein* ; taking the future for imperative, which is usual in the Hebrew. Take it both ways either as a command, or as a promise of duty ; the issue will be the same, for it note's the duty commanded by God and resolved upon by the Church to perform as meet and congruous for the day : and what doth this import more or lesse than to call Gods Sabbath our delight ? From all these præmised propositions, we shall thus argue, to inforce our former conclusion delivered ; If upon the account of the Fathers begetting his Son from the dead, and making him the chief corner stone to build his Church upon, when the Jewish builders had refused him, God did make that day of his resurrection, to be the time of the Churches *Solemne rejoicing* in him, or a *Sabbath Rest* unto them, then he did reveal his mind heretofore about changing his Sabbath from one day to another ; but in this Scripture God seem's to make the day of Christs Resurrection the day of *Solemne Rest*, and *Sabbath delight* in him ; therefore it appear's, that God had thoughts then of changing the first Sabbath day in to another.

1. If it be excepted against the interpretation ^{Dub.} as not being right ; we appeal to the letter of ^{Sol.} the Text as alledged by the Apostle to prove Christs Resurrection : let the pious & judicious judge.
2. If it be suggested, that it proveth not one determinat single day to be spoken of by Da- ^{Dub.} vid ; we reply that the Apostle expressly saith ^{Sol.} it

it was spoken of the day of the Lords Resurrection which was but one day known to be the first day of the week they must then except against his interpretation not ours.

Dub. 3. If it be yet urged that he speaks not of Gods making this day a Sabbath, but onely that he made the day. We again return.

Sol. 1. It cannot be understood of the creation of that portion of time; for that was made from the beginning.

2. It must therefore be understood of the work which God effected in that day and adjoined to it which was the resurrection of his Son from the dead and all the excellent effects consequent thereupon; which are compleated in the resurrection of his members and the eternal rest purchased for them.

3. And besides this, God made this day, as to the use of it, for men, to be glad and rejoice in him, and solemnly to Worship him which is æquipollent to *Sabbath-work*: so that his purpose of making it a Sabbath may be fairly implied.

Dub. 4. If further it be stily pressed: that then this work might concern that one single day, and not be continued unto a perpetual *Sabbath-work* on that first day of the week. We answer

Sol. 1. The word is prophetical, and therefore must concern future times under the Gospel.

2. In those times this was accomplished after Christs resurrection, which openeth this Prophecy, for they did solemnly keep every first day in the week: Reason therefore cannot restrain the duty to that one single day.

5. If

[111.]

5. If lastly any be offended and say. Al these Dub.
are hard and dark sayings.

1. That it is the usual stile of the Prophets, sol.
to speak in their measure of Revelation more
obscurely of the things of Christ and not in
the plainnes of the Gospel language.

2. That yet their words carry Gospel-Spirit
and life in them.

3. That it is no harder to understand (the
solemnne joyful duties of the day) to denote it
a Sabbath, (than the setting of a rejected stone
to be the head of the corner) to signify Christs
Resurrection.

4. The same exceptions do lye, against all
typical significations of Christ in the Law, and
prædictions of him by the Prophets: for they
are dark, and hard to be understood, but by
that light, which declareth them in the
Gospel: Yet, I hope these Objectours are
not of their mind, not will be, who upon
such præteneses of obscurity, say, that there
is not one word mentioned of Christ in all the
Old Testament. Now if there be any thing
therein held out of Christ Jesus the Lord of
the Sabbath under shadowes, or dark expres-
sions, why the like, may not be also about
the Sabbath in his time, I desire the adversaries
of it to render a sufficient reason.

Thus farre have labours bin spent to shew the
Prophetical predictions of Gods will for the
change of the Sabbath from the just seventh day
unto a second. But if the Lord have actually
changed this day; that it was his will to do it
And

And in his power to do it without any derogation to his former institution wil evidently appear : this is the next work then to prove from the Evangelical History , that this change is actually made by the Lord himself ; which followeth in the proposed order.

**II. *Of the Sabbath changed and stated
actually under the Gospel , as declared
in the History of the same.***

IN giving an account of this testimony of the actual change of the Sabbath from the Evangelical History , I shall observe these three heads , declared therein , concurring to the full demonstration of the same.

1. The sole Author of it , recorded in the Gospel.
2. The Authorization of it by him , related also.
3. The practise of the Church in obedience to the same.

These being demonstrated, the change will be proved.

1. As to the first, which is of main and highest concernment to know by what Authority this change is made according to the Gospel revelation , we thus conclude it.

APHORISM I.

God in his Son manifested in the flesh is and could be the onely Authour of changing the Sabbath from one seventh day to another. For the clearing of the truth of this, I shall take onely this single argument from the Gospel - History. The Lord of the Sabbath-day, hath sole power of changing the time, course and order of it; but God manifested in the flesh, or, the Son of God, made the Son of man, is the onely Lord of the Sabbath day, therefore hath he sole power to change it.

The proposition, the law of nations and so of nature, will make good to man, that the true Lord of any possession hath onely right, full power over it to dispose, alter or alienat any thing about it that is just and right: how much more then must this be granted to God in Christ, who is Lord of all? The assumption, that God manifested in the flesh, or that Son of man was & is Lord of the Sabbath day, is in so many terms recorded in the Gospel - History, that Christ make's claim unto it, *The Son of man is Lord of the Sabbath-day*. So the conclusion must stand firm.

Matth. 12.
ver. 8.
Mark. 2. 28.
Luk 6. 5.

This proof would need no further amplifying, were it not for an ugly glosse, that some have cast upon that text (*The Son of man is Lord of the Sabbath day*) denying the subject of the proposition to be meant of Christ, and asserting, that by the *Son of man* here, is signified every man. So that, before satisfaction can be given to Readers

ders, we must shew the falshood of their interpretation and manifest the truth of that, which applieth it to Christ onely, I. we shall begin to examine theirs about the subject in the proposition, whereabout we shall note.

Job. 25: 6.

Psal. 8: 4.

Isai. 51: 11.

Isai. 29: 2.

1. That in Scripture use, this title, of *Son of Man* is sometimes more largely taken, as denoting every man; so it is in the places cited in the margin, an *Appellative* to all men.

Ezek. 2: 1.

Dan. 8: 17.

2. That elsewhere it is more strictly taken to point out some special man of God designed to some office or work for him; and so it declareth some singular *Son of Man*; as in this case the Lord stiled Ezekiel and Daniel by that name.

3. That it is used most strictly, and Emphatically to note one *eminent Son of Man*, besides whom there is none like him; there is not another; and so it signifieth onely that Son of God who was made the *second Adam*, or the *Son of Man*; which name is usually given him, and assumed by himself frequently in the Gospel-history, besides this place; where it cannot be understood of any man, but onely of himself.

1. That it is not competent to any other man, or unto man in general, these arguments will infallibly evince.

1. That subject with whom the attribute of being the Lord of the Sabbath day is utterly inconsistent, cannot be that *Son of Man* mentioned in the text; but to be Lord of the Sabbath-day is utterly inconsistent with every Son of Man, therefore, the Son of Man as an appellative of all men, cannot be meant in this text. The Proposition is undeniable, for the *Son of Man*

Man mention'd here, and the Lord of the Sabbath-day are inseparable, and reciprocally spoken one of another. The assumption then rest's onely to be proved, which will be made God as followeth.

1. Such a Son of Man, as is totally and meerly subject to the Law of the Sabbath day, cannot be the Lord of it, but every Son of Man from Adam is totally and meerly subject to the Law of the Sabbath; therefore it is not possible for any such Son of Man to be Lord of the Sabbath day, now that he is subject is evident, for he is upon the account of a creature, totally subjected unto the whole will of the Creator; and if to all the Law, then to this.

If any should suggest, that Jesus the Son of Man was also made of a Woman, and made under the Law, therefore neither can he upon this ground be Lord of the Sabbath. Dnb.

The answer is at hand, he was not totally in his person made under the Law, for he was God man; and by reason of the union of natures in one Christ, there is a communication of properties from the divine to the humane nature assumed, so that what the Son of Man is in doing or suffering or dying, that is spoken also of the Son of God; and on the other side what the Son of God is or doth is attributed unto the Son of Man; as to be the Lord of the Sabbath day, and to forgive sin, as elsewhere. Sol.

Joh. 12:39.
A&C. 20:28.
1. Joh. 3:16.

Matth. 9:

2. That Son of Man who needeth a Sabbath to be blessed and sanctified therein, cannot be the Lord of the Sabbath day, (for he that is Lord of the Sabbath, hath command of the blessing

and holines communicable therein) but every Son of Man needeth the blessing & sanctifying of the Sabbath, therefore such a Son of man can not be Lord of the Sabbath day: there is no just exception against either of the præmises, and then the conclusion must stand firm; and if so, it is a most false and an injurious perverting of this text against the Son of God who is the Son of Man eminently, and claimeth this to himself to be the Lord of the Sabbath day.

These Corollaries from the præmised confutation of the corrupt glosse upon Christ plain words do naturally offer themselves.

1. That no meer man qualified or dignified howsoever in the visible Church of God, be they one, or more or lesse, hath power to appoint the day of Gods Sabbath, or make lawes for the observation of it; for none of them are Lords of the Sabbath-day: it is not with in their line.

2. That it is a most sacrilegious sin to endeavour by wits or wills to wrest this Lordship out of the hand of Christ, and to put it into the hands of sinfull men, under prætense of a Church or otherwise: the Lord of the Sabbath will vindicat his own glory out of their hands, when he shall make his enemies to become his footstool.

2. Having exploded that scurvy glosse, it concern's us to evince, that the Lord Jesus Christ alone is meant by this Son of Man expressed in the text; which will be done by these arguments.

1. The same is the *Son of Man* here named, with him that was *greater than the Temple*, But, the Lord Jesus was he, who was greater than the Temple, therefore, he onely is the Son of Man

Man in identity or sameness of person. The assumption cannot be questioned, for it is certainly God manifest in the flesh, who is here said to be greater than the Temple: and as to the proposition, the natural, Grammatical and rational connection of the sixth and eighth verses in that 12. Chapter of the Evangelist Matthew will declare; For the seventh verse may be read in a *Parenthesis*, by it self; and then the passage is thus currently rendred, *One greater than the Temple is here, for the Son of Man is Lord also of the Sabbath-day*: Who then can separate rationally, the Son of Man from him, who is greater than the Temple? Or if all be read, without any *Parenthesis*, It is certain, that this is another additional title, which Christ claimeth as his own, to be the Lord of the Sabbath-day, for here he speaketh of himself alone, without mentioning any other man.

2. He by whom the Sabbath was created made a rest for man, blessed, and sanctified must needs be in the subject of this Proposition, (for he onely is the Lord of the Sabbath) But the Son of man mentioned in the Text denoteth him, (being assumed into the unity of his Person) therefore, he onely can be meant by this appellation, and no Son of man besides him.

That by the Son of God all things were made, (and then the Sabbath is carried in that universal.) is plainly asserted; that he onely can be the Lord of the Sabbath is necessarily consequent: This Son of man therefore being personally united to him is onely he who claimeth to be Lord of the Sabbath-day. Thus much fully

Joh. 1:3.
Col. 1:16.

clears the subject of the proposition from the wilful mistakes of men, in contrary glosses.

2. The subject being thus declared, the attribute and manner of attribution must be now considered, to gather up the truth proposed.

1. In the attribute are two terms, 1. of dominion, *He is Lord*. 2. Of the correlator subject, over which he is Lord, that is, the *Sabbath*, as it noteth the day of Gods rest weekly, with the priviledges, and duties annexed thereunto. Now as the Son of man is Lord of all, so is he of the Sabbath, denominated upon these accounts.

1. As to the creation of it from the beginning; by him light was commanded to be, and every day to appear in its order; so is he the Lord of the Sabbath, as being the maker thereof.

2. As to the sanction of it, both in the Law and Gospel; God in him was Lawgiver, in Old and New Testament establishing the Sabbath: for so Christ came not to destroy the Law of it, but to fulfill it, that is, to settle and establish it: he is no such Lord as to destroy his possession.

3. As to the disposition of it, with respect to the time of it, even to this or that seventh dayes portion, as stands with his good pleasure, and seemeth best to him. Lords may dispose of their own justly, as they please; much more may the absolute Lord of Heaven and Earth change times and seasons, that are in his hand; and so his Sabbath; because it is his onely to dispose.

2. The manner of attribution is necessary, and reciprocal, he who is the Son of man, is the
Lord

Lord of the Sabbath, and he who is the **Lord of the Sabbath** is that **Son of Man**. From all these then the issue is, that **Christ Jesus** is truly the **Lord of the Sabbath**, and being so, he onely hath power, and none els, to change it from day to day, these **Corollaries** arise from the whole.

1. *There must be a Gospel Sabbath so long as Jesus the Son of Man is the Lord of it, for if the Sabbath cease, where is his Lordship and dominion over it? Shall he be Lord of nothing?*

2. *Gospel-law doth now impose upon mens consciences, who acknowledge Jesus to be their Lord, a necessity of a strict and spiritual observation of his Sabbath: For he is Lord of it; and hath opened the spirituality of this, as well as other lawes of God, and in all things the Father send's souls to wait upon his mouth and hear him.*

3. *There is no ground at all for any, under pretense of liberty from the Law by Christ, to deny the Sabbath under the Gospel, or to assert, that now every day is a Sabbath to Christians: Nay these, not with standing their zealous profession of the New Testament against the old, are convinced to be enemies of the Lord of glory, who claimeth it to be his due, and will not part with this honour to another, to be the Lord of the Sabbath-day, and that, of it, as one single day weekly returning: Who also, as he is their Lord, and Lord of all, expects obedience from them, for the sanctification of the same.*

4. *It is Christs prerogative as Lord of the Sabbath, to determin what works are competent thereunto, and fit for his subjects to perform therein: He*

Isai. 58:13: alone can teach us, what are our own works forbidden to be done there upon; and what are
 Matth. 12: our own enjoined conscientiously to be performed therein: so also he hath informed us there about upon the cavils of the Pharisees.

So the Authour of this change of the Sabbath is declared, full of power:

II. *Of the Authorization of the Gospel - Sabbath.*

2. **A**S to the next thing proposed about the act of exacting this Lords power in Authorizing this change of the Sabbath (his Authority being vindicated) we proceed in the next place to declare it. And to give a clearer understanding of this matter, we offer unto observation. 1. What the Lord of the Sabbath did as to the stating it under the Gospel. 2. How he did put forth his Authority actually for the change of the Day.

1. Of the former the conclusion following will give an account.

APHORISM I.

IEsus, the Son of Man, the Lord of the Sabbath-day, did actually state and establish a weekly Sabbath

[121.]

Sabbath under his Gospel - government, & administration. Which to open and to prove these considerations are offered unto our thoughts.

1. That it is said, he stated or settled (*a Sabbath*) in his Kingdom; not specifying it by seventh day either from creation or redemption: Now it is granted, that in his discourse with the Jewes, he spake of that *Day of Sabbath* then observed by them, while it was standing; and no lesse including that *Day of Sabbath*, which he himself did set up for after time in the change of it: Both dayes were his, and within the verge of his Kingdom, to stablish or to change; now the first seventh he did continue to be his Sabbath unto the time appointed; and then he translated the same Sabbath or day of weekly rest unto another seventh; so that he kept actually a stated Sabbath still for his Church.

2. The proof of this he giveth both in general and special.

1. In general it is argued, The Son of Man and Lord of the Sabbath did state settle and confirm the whole moral Law of God, therefore did he in that act settle every special command, and so the fourth; which concerneth the Sabbath with every iota and tittle contained in this and the rest. Yea and constitute's all this to be the Law of his Kingdom, and to indure to dissolution of Heaven and earth together with discovery, of the danger to the violaters of the least of these commands, *Exclusion out of heaven*; and of the reward to the observers of them, *exaltation in the highest heavenly glory*.

Mat. 5: 17;
ver. 18: 19.

Dub. I. If it be excepted, that there is no mention of the Sabbath here. It is replied. 1. In arguments taken from the whole, if that be proved, then each part is proved in it; and so if the intire moral Law be settled by Christ, then must that of the Sabbath be confirmed in it. 2. There is no necessity in general arguments conclusive to give instances in all particulars; but in such as serve for the præsent purpose, so doth Christ unto the Pharisees in this place. 3. Though the Lord mention not the Sabbath here, yet elsewhere he doth, never to be abolished but established.

Dub. II. If again it be suggested, that this Law concern's onely the seventh dayes Sabbath from the creation and none els.

Sol. The return is, that Sabbath in the fourth command comprehends any day, which God shall chuse to make his rest: Therefore is it said, *Remember the Sabbath day to Sanctify it; not that seventh onely*, unto which then it was annexed.

Dub. III. 3. If yet it be objected, that the fourth command is not moral; the answer is. 1. This Law was one of those ten words written with the very finger of God; and all these were moral. 2. This Sabbath hath its foundation in the very institution of nature from the beginning; so that, by the help of Gods revelation, man might receive the knowledge of the nature of Gods Sabbath, as well as of any other of the six dayes. 3. Gods positive Law giveth a sanction to the *Morality* of it, as that, which is eternally spiritual, holy and just, and good.

Dub. IIII. 4. If further it be opposed, that the morality of

of the first Sabbath being granted, then there can be no place left for changing it unto another day ; because moral lawes are perpetual.

We shortly deny the consequence, upon this sol. ground ; the Sabbath is moral, and so perpetual : for God will have his weekly rest in his Church for ever : but the first seventh day, as that portion of time, is not so : true it is, that naturally this portion of time doth indure so long as the world stand's. It hath it's *Natural ever* with the other six dayes, but a *Morall ever* as relating to the *weekly rest* of God, it had not, for God was resolved to place that in fulnes of time, upon another day, when his rest was compleated in his Son : and that now he hath done.

5. If again it be urged, that the Sabbath was *Dub. 3.* a type, and therefore must vanish, when Christ appeared?

It is plainly denied, the weekly Sabbath was not sol. a type ; it rest's upon the objector to prove it : but the true sanctification of it by men, was indeed a morall signe of their obedience, and so of their relation to God: (as before was stated:) But this is far enough from being a type.

6. If yet any thus cavil, that Christ should *Mat. 5: 23.* speak, (in the forecited place) of the ceremonial Law and not of the moral, because he instanceth, in bringing a gift to the Altar.

1. The very plain words of Christ, and his sol. instances in morall commands will confute him, that he speak's against truth. 2. The instance of the Altar Worship, was onely brought in, as serving a moral command, being an instituted ordinance for that time ; the meaning whereof truly

truly was, that no man should come in wrath to worship God, for it would not be accepted. These exceptions then hinder not the general proof, that Christ did confirm a Sabbath under the Gospel in establishing the whole moral Law. A Sabbath then now there must be.

2. In special, I shall onely urge one word from the Lord of the Sabbath, to proove his stating and setting of it under the Gospel, which **Mark. 2: 27** is this assertion of his, *The Sabbath was made for* **ver. 28.** *man*; that is, for the good of man in body, in soul, for temporal, spiritual and eternal blessing; and therefore the Son of man (who is Jesus onely, as cleared already) is Lord also of the Sabbath, to turn it effectually unto mans good. However the Evangelist report's it of him in the third person, yet it is in force as much as if he had said himself. I say the Sabbath was made for man, it was created by me for his good to give rest, and blessing and sanctification to him; and I am come the Son of man in the flesh, Lord of the Sabbath, to effect all good to man therein; neither shall it cease to blesse him, so long as man is upon the Earth. What clearer proof can be, than this, that Christ did state and settle a Sabbath in his Kingdom. All this is but initial to the change of the day.

And to these might be added all his discourses with the Pharisees about the Sabbath, not once denying it, but regulating the duties of it; together with his admonition to his disciples, upon his foretelling the destruction of Jerusalem, which was many years after Christs going to the Father, that they should pray, that their flight might

might not be on the Sabbath-day ; all which prove also the settled continuance of a Sabbath under Gospel-times with Christs sanction and approbation ; but sufficient proof being made of the conclusion before ; I shall supersede any further progress in other arguments.

2. We proceed now unto the more special demonstration of the actual change of the day, whereon the Gospel Sabbath is now settled to the effecting whereof we have to declare the exerting of Christs power as to this change two wayes.

1. In laying the foundation of this change.
2. In the actual institution of it.

1. As to the former, it will be declared in this proposition.

APH. II.

Jesus Christ the Son of Man the Lord of the Sabbath did lay a foundation, by his rest from his labours, in the resurrection from the dead, for changing the Sabbath to the first day of the week, from the first seventh day, Three positive truths are here imported, and from Evangelical history must be made good, which jointly appearing to be true, will clear up this Aphorism.

The first is, That the Son of Man, the Lord of the Sabbath did indeed *rise from the dead upon the first day in the week* the next after the first seventh dayes Sabbath. If this should be denied by any, it would shake the foundation of
of

● of this changing of the Sabbath: It may be said then, as the Apostle did to them, who denied the resurrection, if Christ be not risen, then is your faith vain, as to life by him; no lesse will it follow, that if Christ did not rise on the first day, our faith as to the change of the Sabbath, is in vain, but he did rise on the first day of the week, as the Gospel witnesseth: so farr then faith may be firm.

Mat. 28: 1.
Mark. 16: 2
Joh. 21: 1.
Luk. 24: 1.

2. The next special Truth in the general conclusion, is, *Christ Jesus in his Resurrection upon the first day of the week, rested from all his suffering labours, or ceased from his travelling works about mans redemption: And God rested in him* Joh. 19: 30. it is true, the work was *finished* in his expirin upon the crosse as to the price of redemption; but all was not over until he had laid his appointed time in the grave, and then having broken the bands of death he arose, and ceased fully from his painfull works, and rested victoriously, no more to suffer or dye. Now this *resting* of his, or his *ceasing from his work* is to be understood, both *neutrally* as to himself, he rested or ceased from his own travels; and *actively* as to those for whom he wrought, that is, he *made a rest for them*: to cease from their sad travels under sin. No lesse doth Gods resting from the works of creation signify, for he ceased from his six dayes work on the seventh himself, and made a Rest for man.

Rom. 6: 9.
Heb. 9: 21.

Gen. 2: 2.

The word by which the Apostle renders the Hebrew, necessary imports both, and so is it rendered in our English, *resting and giving rest*.

Heb. 4: 4. 8.

And

And indeed however God made that moral rest for man then (which if he had kept, how blessed might he have bin :) yet the Father never came to the rest intended for man, until in his Son he had finished the work of redemption: now the Father and Son and Spirit are at rest having made hereby rest for man: And all this was finished, not on the seventh day from creation but on the first day of the week: that day was pitched on for the first rest of God and this is stated for the second. All which was done by the Son of Man, the Lord of the Sabbath, in the day of his rising from the dead, as is expressly and fully testified in the Scriptures of God: so that we shall take this for a granted truth with the former, and labour in the last special Proposition to improve it to our purpose.

3. The last position in the Aphorism is this; *The Son of Man, the Lord of the Sabbath, by his rest in the day of his rising from the dead, did lay the foundation of the change of the Sabbath from the seventh to the first day of the week.*

1. Upon this Hypothesis or supposition, *That the day is so actually changed by him* (which will appear in the next head of his authorisation) I argue the truth of this proposition thus; If Gods rest from the works of creation were the ground or foundation of fixing his Sabbath upon the first seventh day, then Gods rest in his Son from the work, and sore travel for redemption, is as just a ground for altering it unto the eighth, or first day of the week; but Gods rest was a sufficient ground for the first, therefore, it is no weaker a foundation for the second. As to the assumption,

Gen. 2:2. ption", there is no doubt to be made, seeing it is
 Heb. 4:4. given in the institution by Moses, and con-
 Ex. 20:11. firmed by the allegation of the Apostle; and
 urged by God in his legislation at mount Sinai,
 where expressly it is said, Jehovah rested the
 seventh day, therefore he blessed the Sabbath
 day and hallowed it, that is, upon the account of
 his own rest he made, blessed, and sanctified the
 Sabbath for man.

If doubt be made about the proposition which
 is *Hypothetical*, and the consequence be denied,
 that the reason or ground of alteration, follo-
 weth not from that of institution, it is confir-
 med, from this principle, that *Gods rest* onely
 is the cause of *mans Sabbath*; therefore if it be
 the foundation of its being, needs must it also,
 be the cause of its alteration and fixing it upon
 any day, wherein the Lord declareth his *rest* to
 men, this argument then is not weak but forcea-
 ble to conclude, that the Lord of the Sabbath,
 by resting on the first day of the week, did point
 out that day to be the Sabbath for man, after-
 ward.

2. Upon some other concessions which the
 Evangelical History yeeldeth, I would offer
 further considerations for the clearing of this
Aphorism: the matter taken for granted are.

1. That the hour and time of the Lords suf-
 fering, lying in the grave, and rising, was not
Accidental to him, nor fortuitous but *fore known*
 and *fore told* by him, he acquainted his Disciples
 somtimes, that his hour was *not yet come*, and
 at other times that it *was come*, when the time
 drew neer. And nothing is more clearly reve-
 aled

Joh. 3:10.
 Mat. 14:15.

aled than this, that Christ died, and was buried and rose again the third day according to the Scriptures; and if so, it must be foreseen and fore-ordained, and not fall out by chance. 1 Cor. 15 ver. 3. 4.

2. That the time of the Lords suffering and rising was not imposed on him by coaction, but undertaken by him of choise, and by election: so he speaks of his death, no man taketh away my life from me, but I lay it down of my self &c. and frequently of his resurrection that on the third day he would rise, and take up his life again. Joh. 10: 18. Mat. 16: 21

Now if the Lord did choose this season, it must be granted; 1. That he determined to suffer upon the day of præparation to the first seventh dayes-Sabbath which the Jewes observed. 2. That upon his own choise he would lye buried in the grave the full space of that Sabbath, from evening to evening, until the dawning of the next day.

3. That he designed in his own counsel to cease from suffering and rise again victorious over sin and death, and hell, on the first day of the week, which was that third foretold. These things lye in the surface of the Gospel History visible to all.

3. This concession also from the præcedent, we do not beg, but challenge, that these dayes foretold and pitched on by the Lord for his suffering and rising, were by him aimed unto some special end. No professed christian can judge so unworthily of the onely wise Lord, that he should foretel & choose the three dayes to suffer and to rise, but it must be to some special scope with respect to the dayes, as much as to the work

of them. Now here needs a mind full of wisdom to search and find out this : to pretend to such a pitch of this wisdom , as peremptorily to determine , may savour of arrogancy in men ; yet , I hope , in all humility a man may desire of God such wisdom , and after a due search , offer to the serious and wise , what return they have from Heaven in such a matter : it is therefore humbly inquired , may not this be the Lords special end in choosing to dye and be buried on the day of preparation and Jewes Sabbath , to bury that day with himself that it should be no more , for otherwise he might have died the second , third or fourth day of the week , but he chose the sixth & seventh for his own purpose to effect it.

Again , may not this be the Lords special aim in pitching on the first day of the week , for ceasing from his painful works one the crosse and in the grave , and for rising from the dead , to revive another day , tittle that for his Sabbath ? For this was the day of his rest , and therefore congruous was it , that thereon , he should make his weekly rest for his Church. If these please not , there is nothing to be said to the objector , but this *Cedo tertium* , let him or any give a better account of this matter : For certainly the Lord chose these dayes from the rest , for the special works of them ; therefore must he have his peculiar end therein . Neither are the former *Quæres* groundles ? For if the Lord did constitute this first day to be his , then doubtles he aimed at it in his rising thereupon ; which will be made good in the next head of actual Institution.

Dub. 1.

If by any it be excepted. 1. That the Day
of

of Christs Resurrection, was not the time of the full rest from his works; for he afterward ascended, and still make's intercession for his redeemed at the right hand of God; therefore; it can be no such ground for changing the day of Sabbath: it is answeared.

1. Neither did God cease from all the works of Sol. creation, when he instituted the first seventh day for his Sabbath; but onely from the works of the six fore going dayes; for he createth still. Yet his first cessation so far, was ground enough to make his Sabbath thereupon. 2. Therefore Christs ceasing from all his suffering works, whereby he wrought out eternal redemption, was a sufficient rest, thereon to ground the change of the Sabbath; notwithstanding he carrieth on the work of mediation at the right hand of God.

2. If again it be objected. That the rest of Dub. 11. Christ is not a sufficient ground for altering the Sabbath, without a command issuing from him, to settle it thereupon. It is replied.

1. That in the first Sabbaths institution by God Sol. from the creation, there is no expresse command recorded to come from the Lord about it, but onely the cessation from his works is urged as the ground of its institution: why then should there be any more required from the Lord, than his own rest, as the ground of changing it?

2. Beside this, the cessation or rest of the Father and Son from their works both first and second do imply a command from God upon creatures, to observe that day of rest. The revelation of the rest, import's the signification of

Rom. i: Gods will in it; Gods works are his word, to
v. 19, 20. teach obedience to men.

Dub. III. 3. If further it be argued, that if Christs
rest point out the Sabbath for mans rest also;
then, either his passion or his whole life must
point out the dayes of labour; or how shall we
know when to do our own works? It is in
short charged on this.

1. To be a meer cavil, and fallacious argu-
ment, the consequence whereof is false, and
denied 2. Let such a one know, that how-
ever the Lord did change holy time, yet he alte-
red not natural time, but having now settled his
rest upon the first day of the week, he made the
seventh day common; and so leaveth man six
dayes to labour in, as before, and this is his
constitution unto men in his Church for ever.
These rubs are now removed. And thus far is
cleared the first head that was proposed as to
Christs actual change of the Sabbath under the
Gospel, which was the authorisation of it, in lay-
ing the foundation, by his rising from the dead:
now followeth the real and formal act of this
change to be considered; to the stating whereof
we proceed, that we may understand the full
actual institution of it.

II. *Of the Actual Institution of the first day in the week to be the Christians day of weekly rest by the Lord of the Sabbath.*

Seing Christs former Actions both in the initial stating of a Sabbath under the Gospel, and in laying the foundation of its change, are liable to exceptions, & conclude not the matter firmly unless it appear, that the Lord hath put forth his authority in an actual fixing of his Sabbath upon the first day of the week, this is the one necessary thing to be demonstrated; whereabout we shall lay down this conclusion, and make it good.

APHOR. III.

Iesus Christ, the Son of Man, Lord of the Sabbath, by his own authority hath changed it from the first seventh day and fixed it upon the first day of the week; so called upon the creation account, because the seventh was the last, or end of those weekly dayes. This assertion hath bin opposed and denied by men of several judgments and wayes; yet there is hope, it may be demonstrable by Evangelical truth to them that love the truth.

The demonstration concluding this may be thus formed: *That day of the week only upon which the Lord of the Sabbath hath put his own name, to be the Lords day, is doubtles, the day*

I 3 of

of the weekly Sabbath, whatever it might be before ; But, The first day of the week is that onely ; upon which the Lord of the Sabbath hath imposed his name, to be the Lords Day ; Therefore, this first day of the week must be constituted by him to be the weekly Sabbath.

*If any quæstion be made about the proposition (as yet we see none justly can) it may be solved, and the truth thereof dilucidated by a serious pondering of this Præcognition, That Gods imposition of names upon persons or things giveth them their definition, as to the import and end of the name, imposed : for God misnameth nothing. So when God made light, and parted it from darknes, he called the *Light, Day*, & the *Darknes* he called *Night* ; which plainly giveth the definition of night and day, viz. The day is that space of time which is light, and the night is that part, which is darknes. And these stand stedfast by his naming of them. No otherwise is it in Gods distinguishing dayes both common, and holy ; by imposing his name upon the one, he maketh it holy for himself ; and by not imposing it upon others, he leaveth them common. And hence they receive their special definitions of holy and common time. Now when God shall say, either of the seventh or the first day of the week, My*
name is upon this day ; it is an Holy rest to me,
my Holy-day ; yea and shall require man to call it after this name, the holy day of Jehovah, doth not this naming of it by the Lord, define it to be his Sabbath, or the holy day of his rest ? And if Gods imposition of his name upon a day for his rest, determin that day to be it,
giving

giving it both nature and end of the Sabbath ; the proposition is manifest and clear from exception.

The assumption then in this argument is like to indure the greatest batteries , which was , *That the Lord of Sabbath hath imposed his own name upon the first day of the week for his rest :* It is of concernment therefore to strengthen this.

The ground , upon which I shall raise some works for defense of the truth assumed , I shall choose in that known appellation of the first day of the week , by the name of the *Lords-day* ; which is declared by that beloved Disciple John in his Revelations *I was in the Spirit upon Lords-day :* which if he mention as the known name of the day of the Lords Resurrection , (as he doth) then is it apparent that this name imposed, must point out the Lords holy day, or the Christian Sabbath. But here many rubs are cast in our way.

Rev. 1: 10.

ἐν τῇ κυ-
ριακῇ ἡ-
μέρᾳ.

1. How will you prove this to be spoken of the first day of the week ? Quæst. I.
2. How will it be made good , that this name import's the Sabbath ? Quæst. II.
3. How can it be declared that the Lord himself imposed this name ? Quæst. III.
4. What influence had John upon him in declaring this name ? Quæst. IIII

To all these satisfaction must be given to remove scruples , and clear the ground-work that is laid , and so inforce the assumption , that the

conclusion may stand firm. We shall answer in order.

Answer, I. To the first. Seeing we are put upon the proof that the day of Christs Resurrection is the subject of this denomination, *the Lords day*: it will be requisite, rationally to lay aside other opinions, and then to confirm this.

1. The opposite judgments are various, according to mens conjectures; which it will be sufficient to name, and briefly to confute.

1. It is no indefinitely, or undetermined time meant by this day of the Lord, as some would have it; but it is a distinct, and determinate day, owned by the Lord; the word is plain, the *Lords day* noting one *single day*. This is but a cavil.

2. Neither can it be referred to the seventh dayes Sabbath, as I find some applying it; because he was the Lord of the Sabbath, that is, of the seventh dayes Sabbath from the beginning, and no other; this is begged but not proved. The assertion therefore is denied; he that makes it, must prove it, before it will be granted. Yet thus far we yield, That the Son of Man is Lord of the Sabbath, on whatsoever day the authority of God shall pitch it, either seventh or first day of the week, therefore he is not said to be the Lord of the seventh day, but of the Sabbath. Yet further, as irrational is it, to say, that this *Lords day* is spoken of the old Sabbath, as to affirm, that the *Lords supper* mean's the *passeeover*; which in another head of this discourse will be more declared. Moreover, it is evident, that the Son of Man, that
is

is , God manifest in the flesh is the Lord of the Sabbath , and had power to alter the day , and did so ; for this Lords day , was revealed after his comming in the flesh ; but the seventh day Sabbath long before ; these therefore cannot be one and the same day. As he was revealed newly in the Gospel to be one Lord Jesus Christ our Mediatour , so a new day of his was revealed also , which the Church never knew before , even that of his resurrection ; which notoriously is known to be the Lords-day , he being declared to be the Son of God therein. This forced glosse then hinders not. Rom. 14.

3. This Lords day cannot be attributed to the day of his nativity , as some would phansie. For , 1. That was not observed by the Apostles and Church at that time , annually , much lesse weekly as this was.

2. The day of Christs nativity could not be that time , wherein this revelation was given to John ; for that was many yeers past ; neither then known or observed by the Church in an anniversary revolution.

4. This title of the *Lords-day* was not imposed upon any extraordinary time , by reason of the great revelation given out to John therein , as is said by others. For 1. He was in the spirit on the Lords day , before the visions came unto him ; this Lords day then , was before those revelations ; therefore , they could not be the ground of this appellation. And to prætend to a *Prolepsis* here that by way of anticipation it should be called the Lords day , because of the revelation following , is a miserable shift ; the day Revel. 1:4.

being known. 2. Consider we that he writeth to the seven Churches in Asia, and informeth them of the time known unto them, as well as unto him, wherein he had these revelations from Christ, viz. the weekly Lords day; while he was therein up with God in spiritual converse. It had bin very strange for him to mention unto them an unknown day of the Lord; as if he had said, in the day of the Lords revelations, I heard such a voice, &c. How could thy tell what day, that was? But here he certifieth them of the revelations made unto him, in a day, well known to them, and to the Churches of Christ; as was the custom of the old Prophets to do. So then none of these dayes or times are that upon which this name of the *Lords-day*; is called.

2. These being exploded we conclude the first day of the week, on which the Lord of the Sabbath rose from the dead, is that onely which here obtaineth the name of the *Lords-day*; which is thus confirmed.

1. It is the day, which he himself made, to declare himself to be the Son of God, the chief corner stone, the foundation of his Church; therefore properly is it stiled the *Lords-day*, wherein he shewed himself the *Lord of all*, triumphing over sin, and Death and Hell. If therefore he appointed this and none but this, to be his day; who can deny his name to be fixed on it? this onely is and must be the *Lords day* here intended.

2. This was the *Day* onely known in the Churches of Christ at that time to be the *Lords-day*, and so was observed, and so called by them, and by the immediat generations of the Church

Church following them, yea and to this day in the true Churches of Christ is it owned under this name. Now against such a cloud of witnesses to deny this *appellation* to this *day* is very unreasonable. This Pen-man of these revelations, writeth of these as given to him on that day; which was well-known to and observed by them: nay he himself was in the spiritual observation of it, when these visions of God were vouchsafed to him. So much for present confirmation of the answer to the first demand, more will appear to force this in the following replies unto the rest.

To the second. The import of this title the *Lords-day* in this place, as elsewhere is, æquivalent unto the *Sabbath*; for so are they used reciprocally, one for another. And to clear this sense as genuine and proper unto the phrase here, I shall offer some considerable things to be observed about it. 1. That there is a great difference between these two expressions, *The Lords day*, and *The day of the Lord*: Though they seem in our English to signify the same, yet in the language wherein the Spirit of God caused them to be written, there is a greater distinction, as also in other tongues. 1. The *day of the Lord* usually in the old and new Testament noteth some distinct time, once in being, passing away, and not returning again in any constant vicissitude, and commonly it is applied unto the season of executing judgment upon sinners both special and general; but these are not known before they come; as the several instances will prove: but that which is called *the Lords-day* is known properly to be his by appropriation, and sequestration

ἡ ἡμέρα
κυριακή.
Dies Do-
minica.
Dies Do-
mini.
1 Thes. 5: 2.
2 Pet. 3: 10.
1.

Amos 5:
v. 18, 20.

- tion to himself from all other dayes for his holy service. 2. Besides the *dayes of the Lord*, we read, *many*, both of special and general visitations of sinners in judgment; but, *the Lords day* mentioned here is but one, and that returning in weekly course, known fully in the Churches of Christ, and kept for honour of their Lord according to his will. 3. The word *Lords-day*, is such a *Denominative*, that is commonly known and received by all, as peculiar to the Lord, but the *day of the Lord* is that, which is known to himself onely, until he declare it by his works determined to be done in such a day. 4. The word used here noting the *Lords-day*, is but once more to be found in the new Testament, were we read it of the *Lords supper*; which there without controversy is admitted by all to signify a general ordinance of Christ set up in his Church, that was his supper sacramental, generally and eminently known; however we read of other suppers of God or of the Lord, which blind not this whence may it rationally be argued thus, if where ever els this term is by the Spirit used, it noteth, an ordinance of the Lords making, and setting apart for his Church, therein to attend on him, so it must signify here, (unles sufficient reason be shewed to the contrary) but els where it expresseth a settled, & known ordinance of Christ, therefore so it must signify here, (there being no sufficient reason to deny it.) This then pointeth out a stated known day of the Lord to be sanctified unto him, in this place, as in the other, it declareth his supper to be celebrated in the Church
- Dub. I. If against this it be excepted, 1. The Lords sup-

supper besides the imposition of the name was clearly instituted, but this day not so.

The answer is. 1. The institution of the supper by Christ, was in respect of the matter, form, Sol. and end of this new ordinance set up in his Church, which were not known before, therefore it was necessary, that he should declare the elements of bread and wine to be the materials of it, and the Sacramental union between these and his body and blood, to be the formal being of it; and the remembrance of him, or the shewing forth of the Lords death past, until he come again, to be the end of it; and so now newly did he ordain and settle this supper in his Church.

2. There was no need to do this about his *holy day* or *Sabbath*; the nature and end of it being declared from the beginning: His work now was, but to change it from one day to another, and not to make a *new rest* or *Sabbath*; it being his spiritual rest instituted for man before, & not a Jewish ceremony.

3. The imposition of the Lords name upon this *new day*, is a full ordination of it to be his day of weekly *rest* with his Church, or his *holy Sabbath*; as hath bin said, Gods imposing his name upon any thing is the instituting or making it to subsist in its nature and propriety to be the Lords. This exception then hurt's us not.

If yet it be suggested. 2. The Lords supper Dub. II. was a Sacrament unchangeable, but the Sabbath is as other dayes changeable; the case then is not like. It is replied. 1. This alters not the case Sol. at all; for be it *Sacrament*, or *day*, if the Lord put his name equally upon them, they are alike his.
may

2. but let us ask, by whom may the Sabbath be changed; what, by Man? This is false; Man may change what he maketh, but he made not Gods Sabbath, and wo be to him, that dareth to change it.

3. God hath altered his own Sacraments and dayes also; how then are Sacraments unchangeable? If he mean, by men, they can no more change Gods dayes than his Sacraments: yet sad experience sheweth, some men have wickedly changed and corrupted both; who must answer it unto Christ. This block is removed also; This clear proof of ordaining the Christian Sabbath on the first day of the week cannot be so eluded. 2. To the former consideration adde this, to clear up the sense given of the *Lords day*; that it is set forth by an *Emphatical article*, noting an eminently known day, *The* or *that Lords day*; which he mentions as of that eminent day enjoined on the Churches to keep and be observed by them; on that *Lords day*, saith he, I was in the Spirit. This is no vain *Criticism* but an *Emphatical* denotation of the Lords-day Sabbath by the Spirit. We conclude therefore our answer from all these to the second quære in these particulars.

1. That the Lord, whose name is here imposed on this day, is the object terminating all the work, & Worship of it: his day it is.

2. That the imposition of his name upon it, made it known to his Churches, to be their holy day of rest unto the Lord.

3. That as the Lords name imposed gave being to his supper so no lesse doth it make the new day of rest to be his,

4. That

4. That this imposition of the Lords name now, was upon the day of his resurrection even the first day of the week? For upon any other day justly it cannot be fastned; This being the known day of the Churches solempne Assembling.

To the third. The proof, that the Lord Jesus Christ himself did put his name upon this day, may be thus made out firmly.

1. The giving, or bestowing of Gods name on any time, thing, or person, is reciprocal with himself; therefore none but the Lord could put his name upon this day: (supposing that it is rightly and authentically imposed.) As to the antecedent, who can rationally deny it? Who hath the disposing of the Lords Name but himself? Will you say the Apostles or the Church might do it? What, without the Lords commission or command? they would not, they durst not: God never betruisted any of them to bestow his Glory, or call his name upon any thing, but onely declaratively from him, when he gave them authority so to do: Now take we it thus, and it is agreed, that the Lord primarily and, efficiently, and the Apostles secondarily, and declaratively put the Lords Name upon the day of his rising, to make it a weekly rest: So then whether mediately, or immediately the Lord must be the authour of this imposition of his name; he will not part with this glory to another.

2. All power in Heaven and in Earth was given to the Lord Jesus onely to settle his Church to appoint ordinances, to change times according Mat. 28:18

ding to the Fathers pleasure, therefore he *onely* authoritatively could change this day of *Sabbath* and put his name upon it, no man is intrusted with this power but himself.

Rev. 1: 1.

3. He that was the Authour of these Revelations to his Servant John, was the imposer of this name upon this day, but that was Jesus Christ, therefore he must be the namer of this day also, the assumption is expresse in the written word: the proposition, if doubted, may be thus cleared, he that appointed these Revelations, set also the time of giving them, nay made that time for John to converse in the Spirit with him; and is it probable, that he should not name, what he made? these actions are so concurrent, that it is not reasonable to divide them. These considerations may clear the authour of this imposition, and so satisfy the third inquiry.

To the fourth. The influence of power, which the beloved John had in naming this name upon this day, is *onely* ministerial or instrumental; the Lord Jesus giveth it, and he writeth it.

1 Cor. 3: 5.

This is the Highest of their claim, to be Ministers by whom souls are brought to know and beleeve the Gospel: and no more was he but a faithful messenger to declare that to be the *Lords-day* upon which his Lord himself had fixed his own name. Thus far is answer made to the Quæres; and it is hoped, that therein so much light hath appeared as to clear up, the authorisation of the *Lords-day* or *Christian Sabbath* on the first day of the week to be enacted by the Lord himself; which was the conclusion to be demonstrated.

To

To any, that may yet object, that this text is but Dub.
a single testimony of the imposition of the Lords Sol.
name upon this day and that there needeth further
evidence to prove the change from God. I
shall shortly return. 1. One clear word of God
is as good as ten thousand from him ; and as much
to be beleaved by man ; though not so often re-
vealed.

If God speak his mind but once it is enough.
2. As to the present text it plainly declare's the
Lords name to be set upon his known day of
Resurrection ; neither are we to suffer this to be
eluded by vain exceptions, but study it, and
stick to it, as a strong proof, of the cause chan-
ging the day of Sabbath, 3. Yet is there more de-
monstration of this done by the consequent effect,
which is the general practise of the Church ob-
serving it upon this authority: to which we now
proceed.

III. I. *The last Demonstration of the change of the Sabbath to the first day of the week from Apostolical, and Ecclesiastical Practise in those first times.*

A Postolical practise in any thing of their
office, presumeth safely Christs au-
thority and commission foregoing :
and as it doth so in all other ordinances ;
no lesse doth it in this their practise about the first
K day

day of the week, in their injunction and observation of the same by solemne assemblies for Sabbath-work, the argument hence is found; the Apostles did it in their administrations; therefore the Lord instituted, and commanded it: they would not execute in their office, nay being acted by his Spirit they could not do any thing, but what the Lord ordained, if therefore we can find Apostolical practise about this change, doubtles *Christ* himself must be the Authour of it. Now the practise of the Apostles here about is declared two wayes.

1. By injunction of Christian assemblies upon the Lords day.
2. By meeting with the Churches, and observing the same day themselves.

1. As to the first it is laid down in the conclusion following.

APHORISM I.

A *Apostolical authority did injoin the Churches of Christ to come together for Sabbath duties upon the first day of the week, or the Lords-day.* The record of one Apostle, to whom all the rest did agree may suffice to warrant it, when he writeth to the Churches of Corinth and Galatia, to observe this. But because plain Scriptures are perplexed by various glosses, it is requisit, that this proposition be cleared to be the sence of this Text; and that exceptions against it may be removed out of the way.

1 Cor. 16:1.

1. To

1. To give a full account of this text, and thence to prove the proposition, I shall propose these plain truths from the letter of the text.

1. That the Apostle in the authority of Christ writeth this injunction to them of *Corinth* and *Galatia* as the Churches of Christ: so that, the import must be the imparting of Christs mind to them in some special matter.

2. That he writeth to them here Authoritatively by way of charge and ordination; not by arbitrary counsels or advise as somtimes he doth.

3. That his first injunction is to make a collection for the saints, which was one special Sabbath duty, to exercise charity and pity to poor saints; such works of mercy are approved by Christ as futable to the Sabbath.

4 That the next injunction is for their Church-assembly, that week they met together to expresse their love to their Lord, in the duties of Worship, they might then declare fitly their love unto his Saints. And this is required by the former authority, no lesse, than to make collections for the saints, which they could not well do, but by assembling together, as they usually did on that day: this therefore is commanded in order to the duties of it and specially in this place, for comforting the hearts of persecuted Saints.

5. That the first day of the week here mentioned, was the same in course with that upon which the Evangelists testify, that the Lord arose from the dead, and which thereupon grew into a weekly observation. Now this may

further appear. 1. By the general use of this phrase in the new Testament, after Christs resurrection to note that time. 2. From the force of the preposition used, which is distributive; we read, *upon the first day* of the week, as if this work were to be done in one day onely; as may be misconceived; but literally it is *according to the first day* of the week as weekly it doth return, let this collection be made, so that it was a duty annexed unto the day. not once or twice but constantly, as most proper to Christ assemblies upon their weekly solemne day of attending upon the Lord. 3. That this first day is here mean't; is generally the concurrent judgment of interpreters, antient and modern. All which may together certify, that this *first day* was the *Lords day*; as it hath bin found in some old copy; and so paraphrased by one of old; Paul commanded, that upon the *first day*, that is the *Lords day*, all should contribute &c. enough then for this.

6. That the proportion required from them, giveth some ground to conclude, that this first day was the Lords-day-rest; for they were to lay up each man by himself, to make up together a stock or treasury, according as he had bin prospered before by God in his six dayes labour; so that this new seventh day was the time of solemne meeting, when every one might bring his blessing from God, and offer it up as a sacrifice of a sweet savour with other duties of Worship unto him, for refreshing the bowels of poor saints. This work may well note the day. But to all this there are objections, which must be
solved

solved to clear this Apostolical Practise as to the injunction of the day.

1. It is objected, that the phrase here used in Obj. I. the Greek is not rightly translated, *the first day* κατὰ μίαν of the week, but that this was to be done upon any *one day* *σεβάται*, noting any one day indefinitely without restriction; and therefore, that here no injunction is intended for the Church-assembly on the first day of the week.

The answer to this is. 1. That this phrase generally in the new Testament signifieth the first day, (the Cardinal number being put for the ordinal, *one* for *first*) and this, one Evangelist *πρώτη* Mat. 16:29 comparat. cleareth by expressing it in a term, which properly signifieth, *the first day*.

2. This cannot be fence, that the Apostle should injoin them to bring in their contributions, for perfecting the collections at a time uncertain and undetermined. 3. The Apostle did not leave the time to their arbitrary appointment, but set the time, that it might be ready when he came.

4. This day, the Church knew well was appointed for their meeting's and therefore could understand the Apostle language, this is but a cavil.

2. It is objected. That the injunction was to make a collection, not to keep the day unto the Lord. Obj. II.

To satisfy this. 1. It is granted, that the matter first intended in the Apostles writing was to order a collection for the saints. 2. It is yet denied that he did not appoint the time to make it in their Church-Assembly before the Lord. Sol.

Matt. 28: 1.
Act. 20: 7.
comparat
with
Mat. 26: 17

3. This injunction did at least suppose the Churches meeting upon the first day of the week to be known, therefore in this, the Apostle secondarily did confirm the day and the work of it, and by the spirit of Christ gave sanction to it in his place.

3. It is suggested further. 1. By way of doubt; may not the first day of the week mentioned in other places be meant of the first of the Feast of unleavened bread? 2. By opposing this, that this first day of the week was no holy day to God, for the Apostle puts them upon casting up their accounts of their worldly gains thereon; it was therefore a common day.

To these in short. 1. It is impossible, that the first day of unleavened bread, should be the same with that of Christs resurrection, Mat. 28. 1. And that first day spoken of Act. 20. ver. 7. was the same day in the weekly revolution with that of the resurrection.

2. The Apostle did not put them upon worldly business that day, but to bring with them, what they had prepared, and give it in to the Church treasury for the saints. This was a Sabbath-work nothing therefore in these doth weaken the proof of the Apostles practise in confirming the first day to be the Lords day, and injoining the Churches therein, to do works suitable thereunto; much less do any of these objections nullify this testimony. The first conclusion then is the truth of God cleared in his Scriptures.

2. As to the second head of Apostolical practise, we determine thus.

A P H.

A P H. II.

The Apostles together with the Churches of Christ did observe the first day of the week, as the Lords holy Day, or Sabbath; by meeting and exercising themselves in duties futable thereunto; So the observation of the day by themselves, as well as the injunction of it upon others, declared their practise, and both these demonstrate, that the Lord Jesus did establish this to be his holy-day, without whose commission they durst not they would not set up a day of their own, nor of humane institution: if this then be made good, it will as certainly evince the Lords authorizing this day to be the Christians Sabbath, as the Sun beams demonstrate the Sun to shine. The onely work then to finish all, is to prove this practise of the Apostles from sacred record and disprove the arguments opposed thereunto.

1. The entrance into this work-we shall make from the very day of Christs resurrection; for if he laid this, as the foundation of the change of the day (as hath bin declared) then may be expected some actions among his Disciples conform thereunto: about which thus we read. *Then the same day, at evening being the first day of the week when the doors were shut, the Disciples were assembled for fear of the Jewes; came Jesus, and stood in the midst, and saith unto them, peace be unto you, &c.* Yet more is added; *and after eight dayes again his Disciples were with in &c.* Wherein note;

Joh. 20:19.

Ver. 26.

1. That upon the very day of resurrection the Disciples did assemble and meet, and what could be the end of their meeting, but to meditate upon the work of the day, when they had newly heard of the rising of their Lord, and to admire and praise God for his glorious manifestation of his Son in raising him from the dead? None can reasonably imagine, that they came together for common converse, or to sit gazing on each other.

2. That on the eighth day after which was the next first day of the week, the Disciples met together again: I question not, but that they saw one another several times in the week; but when here it is written so distinctly for observation that they were just on the same day of the week after assembled within themselves; what can it import save an initial practise for the Church-assembling on this day? & their assemblies were ordained for sanctifying the name of God.

This will be strengthened by their successive meetings on this day.

3. That in both these assemblies the Lord Jesus appeared and joined himself unto them, in that hour wherein the Lord of the Sabbath was pleased to come and keep fellowship with them in those very dayes.

4. That upon this manifestation of himself in their meeting, he blessed them, in bestowing his peace upon them saying, *peace be unto you*, and in sanctifying them by breathing his Spirit on them-which was not onely *signal* setting them apart for their office; but *sacramental* also to teach them holines unto the Lord which manifestation and action of Christ, did doubtles shew his ap-
pro-

probation of it. What els he might say to them, either now or afterward about setting this dayes observation from that time forward, I have nothing peremptorily to assert, because nothing is written: yet the greatest probability, that can be, may be shown for his; for if forty dayes after he conversed with them about the matters of his Kingdom, that he should speak nothing of that day upon which his name was named; would be very strange: These put together and seriously considered may persuade, there was some initial practise of the Apostles for the observation of this day. Several exceptions must be expected here, which we shall receive and consider, and labour to satisfy.

1. It is said; that the first dayes meeting was occasional, and accidental, and probably by reason of consternation at Gods present providences & the tidings newly come of Christs resurrection & not intended to sanctify it to the Lord. Excep. 1.

To this we return. 1. Let it be granted that they were astonished at the stupendious works of God; did this hinder them hereupon from an intended sequestering of themselves to the holy meditation of God, and attending on him? 2. If that were so then at the first dayes meeting; was it accidental also, at the second? why should they assemble the very same first day the second time, unles they intended the day, to attend upon the Lord? this was not occasional, but fore cast to honour God in their meeting; as appear's (unles the objector can shew more reason to the contrary) for so it was kept up successively. Answ.

Excep. 2. 2. It is objected; that they came together for fear of the Jewes, and therefore not to perform holy service unto God.

Ans^w. As to this argument. 1. The consequence is denied, as weak and no way deducible in reason: For though they might meet for fear of the Jewes, yet it might be to attend also upon the sanctification of Gods name. 2. They did not meet properly for fear of the Jewes, but they might shut the dores, upon such an account very well, to secure themselves, as hath bin done by Gods servants before and since in times of danger: This was not the occasion nor their end then of meeting to fear the Jewes, but the cause of keeping themselves close, for their more free attendance on the Lord.

Excep. 3. 3. It is further opposed. That the disciples knew not in the morning, that Christ was risen, therefore their meeting then could not be to sanctify that day unto the Lord upon that account.

Ans^w. Whereunto, we say; 1. Let it be granted, that before the women came from the sepulchre they did not know it, yet that was very early; and then by the Testimony of the Angels, the report of the women, and the visible effects of his rising it did appear to Peter and the rest.

2. This being now apparent, they must needs remember the prediction of Christ who told them that he would rise again the third day) and the joyfull consequents of it; all which might engage them to sequester themselves in that very day to praise the Lord. 3. That the Lord in that day did appear unto them, encouraging them in
their

their present duties; and if the following custom from hence forward did prevail, for the Churches observing this day, who can deny, but that the Lord at this time might give his sanction to it? But whether by fore past, or present; or after injunction he settled this day; sure it is, that it came into successive observation, which rest's to be proved.

All that is at present gathered from the first instance, is, that the Apostles had their Church meetings, both on the day of the Lords rising and the next-weekly first day which followed that; what influence or tendency this initial observation of theirs might have upon the confirmation of this to be the Lords Holy-day, may be truly guess'd by the future practise of the Church; which now we shall consider. And weigh the Scripture, which is turned by some to another sense.

2. The instance proving the successive observation of this day, is thus given us. *Vpon the first day of the week, when the disciples came together to break bread, Paul preached unto them, &c.* A&. 20: 7.

How this Scripture also hath bin ventilated to drive it off from confirming the successive observation of the Gospel-Lords-day by the adversaries of it, must needs be known to such as are versed in them: notwithstanding it is not fit for us, to let go the spi. its mind in this and other texts, to take up such conjectures, as are not well grounded thereon: we shall therefore make a stricter inspection into this passage, and the circumstances about it. 1. By laying down the very literal

eral propositions in it. 2. By arguing from them the successive observation of the weekly first day unto God. 3. By sifting other interpretations to evince the truth from all.

1. The positions expresse in the letter of the whole context are these.

1. *The place, wherein this Church meeting and exercises were acted, was Troas; about which I have nothing now to do, as to the Topography; but one-ly to note, that here there was a particular Church of Christ at this time, as some others in Greece; and hence to make an induction, numbring it with the Churches of Corinth and Galatia; that what was practised in this and that and the other Churches of Christ by the Apostles, was done, in all the rest.*

2. *That Paul and his Company staid seven dayes in Troas; and went away the next morning, after he had spent that first day, which was the Lords with them in preaching and other holy exercises, whence is it truly gathered, that he must come thither at least, upon the day following the former first day, and there abode all the six dayes, until the Lords day next came; which he kept with them; it is not, I suppose to be doubted but that he met with some of those Disciples before in the time of his stay; with whom he might have left his mind for the rest, had he not purposely aimed to meet the Church on the known day of their assembling, and keep it with them: and his busines calling him away so early the next day after his meeting, may likewise persuade, that he would have gon before, rather than to put him-*

himself to such streights, and speed away so soon after a laborious and restless night, had it not bin that he desired to spend himself with the assembly in the administration of the word and mysteries of Christ unto them in that Lords day.

3. *That it was the first day of the week, that both in number and order on which the Lord arose, wherein the Church of the Disciples gathered themselves together; not by any extraordinary call from the Apostle but upon their own wonted custom; as other Churches did.*

4. *That the end of this convention was to keep solemne communion with God in word and Sacrament and praier: That they had the word, the Apostles preaching did declare; no lesse did the breaking of bread note Sacramental communion: For however, the phrase signifieth some times an act of charity in breaking bread to the hungry; yet I conceive it observable, that Christians went from house to house to break the bread of charity* Act. 2: 46: *but that they came together to break the Lords bread among themselves, to compact themselves more into the unity of Christs body: this then was an holy service unto God, as the former, and both desire praier with them.*

5. *That the persons here assembled were onely the Church of the Disciples. It was then no mixt meeting gathered about civil or earthly affairs; but an assembly met for God; who came together for edifying each other in faith, and love, and holines; not to vain discourses, jangling and ostentations: so that, this point's out properly a Sabbath assembly, the whole body in special being now gathered.*

6. *The*

6. *That none of these things or actions were occasional or accidental ; but foreknown, forecast and fore intended, both by Paul on his side, and by the Disciples on theirs, to meet and keep this day unto the Lord ; as the time set apart and appointed there unto: all this is evident in the Apostles stay and in their solemn assembling.*

Now from these so open in the letter, I shall argue for the successive observation of this Lords day, as followeth.

2. The next work then is to prove from the premises opened our conclusion of the successive observation of this day ; which will be attempted by these arguments.

1. If the Church at Troas, and the Churches of Galatia and of Corinth and the rest did observe this first day of the week unto the Lord, then the observation of it was successive in the Churches unto that time ; But so these Churches did observe it ; therefore so far it did succeed : and as for after times we have a cloud of witnesses from the true Church of Christ (not to mention false pretenders) in their respective generations unto this day.

The proposition cannot rationally be denied ; nor the assumption, unless any can prove, that it import's a misinterpretation of the text, which must be left to impartial Judges, to determine.

2. If the Apostle and Church in that place did purposely meet upon that known weekly day to spend it in holy duties unto the Lord, then they did keep it as a Christian Sabbath unto God,
but

but so the Apostle did with that Church at this time ; therefore it was kept as a Sabbath unto the Lord. The proposition here need not be doubted ; for to spend the known weekly day in holy duties to the Lord , is as much as to keep a Sabbath to the Lord. And as to the assumption , the particulars opened in the text , do fully hold it out ; for if the Apostle staid for that day , knowing that then would be the Church-assembly , that he might spend the day with them ; and if the Church intentionally came to keep that day to the Lord in holy duties , then it cannot be denied but that they purposely kept it as Gods known day , all which by due observation will appear to be here by Luke recorded ; which is left to the wise to consider.

3. Having thus laid these arguments to be weighed , our next work is to consider the exceptions , and satisfy them.

1. It is excepted against the interpretation , *Except. I.* of that phrase (*the first day of the week*) and it is said, 1. By some , that it noteth indefinitely *any one day* in the week. 2. By others that it signifieth *one of the Sabbaths*. 3. And by some els , that it may declare , *the first day of unleavened bread*.

Unto two of these, answer hath bin made , yet *Sol.* to satisfy also the doubtful in this place , it is replied. 1. It cannot possibly be here meant of any of the week indefinitely ; for the Apostle staid there six dayes , and on the seventh , he met with the Church , which was this first day of the week and the next morning departed , this then was a determinat known day , and not indefinit. 2. Neither can it mean , *upon one of the Sabbaths* ; for

for this meeting was not upon any Sabbath, which the Jewes observed; but was upon the first day of the week immediatly following. 3. Nor possibly could it be now the *first day of unleavened bread*; for that Feast was now newly past; as in the verse foregoing the text it is written, we sailed from Philippi after the dayes of unleavened bread, and came to Troas in five dayes; there needs then no further answer to this.

Act. 20: 6. Except. II. 2. It is suggested that Paul here did not act by an Apostolical Spirit, but by an humane and fallible one, therefore this is no sufficient ground work for the observing of the Lords day.

Sol. It is hereunto plainly resolved. 1. That however in humane affairs the Apostles might act as men, yet in the matters of God were they acted by a divine Spirit and power. 2. That in this place the Apostle was wholly taken up in carrying on the work of Christ by the revelation of him in the mysterie of the Gospel, and teaching souls the way of salvation. 3. That he acted here in this Church, not as a privat Pastor, but as an universal officer, that had inspection over all the Churches of Christ in all places. 4. That the Miracle wrought at this time in reviving Eutyches demonstrats that he was acted by a power from Heaven. Lastly let it be considered what a dangerous suggestion this is; for if in this place it may be urged, then may it likewise in all, which will stake the foundation of faith concerning all which the Apostles wrote or acted.

Except. III. 3. It is further urged: it was not a Sabbath Worship, that then was performed by them, nor an observation of a Sabbath-day.

To enervat this, it is returned. 1. That the Disciples here came together, upon the known day of their meeting as in other Churches. 2. That after six dayes stay the Apostle met with them on this seventh, which was the first day of the week to keep holy Communion with them. 3. That on this day he preached and administred a Sacramental ordinance unto them; for he himself brake bread among them. 4. That he kept the day intirely with them: what more can be desired to the keeping of a Sabbath, or to the Worship due to God therein?

Answer.

4. It is objected; that the Apostle preached also in the Synagogues of the Jewes on their Sabbath, therefore he observed the seventh dayes Sabbath with them, and not the first day of the week.

Excep. III
Act. 13:14,
22.
Act. 16:13.

It is answered. 1. Proof hath bin made that the Apostle did celebrate the Lords dayes Sabbath with the Church of Christ. 2. That there was but one Sabbath in a vweek to be observed (God made but one) therefore he could not keep both, as Sabbaths. 3. All preaching on several seasons doth not prove Sabbath-keeping, vwherefore the consequence is denied; for suppose he did preach in their Synagogues, it folloveth not that he kept their Sabbath.

Answer.

4. He did but occasionally come to their Synagogues on their Sabbath to convince them of their errors, because it was the time and place of their meeting, that he might take his opportunity for to discours with them; so he did at Thessalonica, and three Sabbath dayes following disputed vwith them out of the Scriptures about the sufferings and resurrection of Christ; Disputes, and they

Act. 17:2,3

L

sharp

sharp ones, seem not to be Sabbath exercises. 5. In these discourses were contradicting & blaspheming by the adversaries, & would the Apostle think of keeping Sabbaths with these? where he meet's with the Church to observe a Sabbath he falle's not into dispute's but quietly spend's the time in word and prayer, and other ordinances of Christ for godly edifying; but no such things doth he act among the Jewes, being taken up in hot contention for the truth of the Gospel. This was no Sabbath-keeping then with the Jewes intended by the Apostle: he that assert's it must better prove it, or els the objection is of no worth.

Excep 2.

Answ.

5. It is once more gain said; that the Apostles breaking of bread in this place was not Sacramental, therefore was it no duty for the Sabbath. We reply. 1. Grant it, to be the breaking of the bread of charity yet was it a duty very futable to a Sabbath; as a work of mercy approved by Christ; the consequence therefore in the argument is denied. 2. But there is reason given before to prove this Sacramental, for the Church came together for the breaking of this bread; and Paul brake that which was properly bread among the; but for breaking bread to the hungry, it is not alwayes meant of bread literally, but of means, that may procure them bread and necessities; neither did the Church purposely come together for this, but rather sent it from house to house, nothing hinder's then, but that this bread broken (synechdochically) as a part for the whole, doth note the Lords supper and so the objection vanisheth.

6. It is lastly cast in our way, that this first day of the week was by the authority of the Church appointed to be kept upon the account of the miracle wrought in raising Eutyches from the dead, therefore not ordained of Christ before. Excep. 6.

This objection is no burdensom stone to trouble us, but a straw easily blown away, sence and reason must disdain it: for, 1. The Apostle and Church were met to observe the day before the miracle was declared, that being about midnight: vain therefore is it to say, that the observation of the day succeeded the miracle. 2. Moreover it was not in the power of the Church to institute that which is Gods peculiar; these therefore are fond phansies: the Lord had put his own name upon the day before this time. Answ.

From all these premises then thus duly considered, it appears.

1. That the Apostles in their practice did account and observe the first day of the week as the Lords day-Sabbath.

2. That this practise of theirs was authorized by the Lord Jesus himself; and so approved by him. By all which, it is reasonable, Christians should be convinced of the authentical change of the day of Sabbath, and acquiesce in the will of Christ so, as conscientiously to give themselves up to the due sanctifying of this his holy day. Cavils may be made from the fewnes of Scripture proofs, and those by various heads wreathed into various sences: yet is there no cause for honest, beleeving souls to be offended: for one word of God, were there no more, is a sufficient ground

to build faith upon ; And as to the various wresting of Scriptures, we may be secure from danger by them in cleaving unto that sence which is most literal, and natural unto the text in the reason of it: let us not therefore easily be removed from the common language and sence of the first day of the week, as used in and after Christs resurrection, neither let us give up to the loose glosses of men that *Honorable* appellation of the first day of the week, by the name of the *Lords day*; it is too precious to be lost, or yeilded to mens perversings. Let us draw up now all our discourse to an issue in these following truths not to be denied justly, and so close.

1. *There is a seventh portion of time created with the works of it, by Jehovah for man to obtain a spiritual rest, blessing, and holines with his God.*

2. *That this portion of time was the seventh day in order of creation from the beginning unto the day of the Lords resurrection: so long was it known in the Church to be Gods weekly holy Day.*

3. *That the Lord of the Sabbath the Son of God Christ Jesus did remove his name from the seventh and put it on the first day of the week, that it should now become the Lords weekly, holy Day. Which being granted, as by the truth of God they have bin evidenced, who can rationally dery, that a Sabbath should be so long as a seventh portion of time continueth? which will be to the worlds end. Again who dareth to separat the day from the work, which Jehovah created together? moreover, who would attempt to take any part of Gods day from him, to bestow it upon his own pleasures?*

Lastly

Lastly, who should reasonably doubt of the change of the day by Christ, when he hath put his name upon his own day even the first of the week? Thus far have we aimed and laboured to plead for, and honour both the Lord and his day.

Now the Lord of the Sabbath vindicat his name and day from the profaners of it; And put his mind concerning this matter into the hearts of all his beleeving members, that as in all things, so in this they may be of one heart, and of one soul, that after their unanimous observation of the Lords day here, they may keep an everlasting Sabbatism with him in glory. *Amen.*

The full period to this vindication of the Gospel-Sabbath had bin set in the close foregoing; but that the Impetuousnes of Adversaries in reiterating old, and pressing new objections, doth necessitate unto a little further discourse with them.

Two great engines they pretend to have, able enogh to throw down all fortifications made to defend the doctrine of the Gospel-Sabbath. They are with them, as two *Principles*, or such *known truths*, which they would have to be granted, and not disputed; but we cannot gratify them in this.

1. They do daringly without any Hesitancy assert, *that all dayes in the week under the Gospel are of equal account with God, neither hath he put any honour as to himself upon one above another and if so, what is become of the Gospel-Sabbath which is set above the rest?*

Unto which, we shall propose this contradictory

story far enough from granting their assertion. *All dayes in the week are not of equal honour in the account of God, but he hath chosen one even the first day of the week, a second seventh whereupon he hath put his name, that it may be an holy rest to be observed unto the Lord.*

In these Contradictories. We consider these dayes not as to their natural precedency in order of creation, nor of their equality in nature each of them consisting of 24 hours, but we take the dayes here relatively to God, and upon a religious account, not as they may note common, but holy time chosen and set apart unto the Lord? So we maintain the last proposition contradicting theirs which we shall first make good and then overthrow the ground work or foundation of their assertion. However this hath bin partly done already in precedent passages, yet seeing it is so violently insisted on, we shall professedly thus oppose it.

1. The prime Argument to make good our contradiction unto their assertion, take thus. *That which from the beginning God in Christ did create to persist with the worlds duration, must abide under the Gospel, but the inequality of dayes with respect to God was created from the beginning to persist, therefore such inequality of dayes to Godward must be under the Gospel:*

Mat. 12.1.

The proposition is asserted by Christ, that which was Gods constitution from the beginning must stand firm: primitive truth is the standard to measure all doctrines and practises; to reprove errors contrary, and commend all conformed to it self.

The

The assumption is plainly written, that after six dayes and their works finished, Jehova created the seventh day, made it a rest for man, blessed and sanctified it to himself: did he so to any other day? was not this seventh then set above the rest? now the seventh weekly portion of time being existent, (however God may translate the holy rest of it from one day to another) would God separat the work from the time appointed & expunge his own honour in leveling his honorable day with the rest? shall there be any dayes in the week, and not one day peculiar to Jehova? And if any were made for him, is it not more honourable than the rest; from the beginning it was so, and to the end so it must abide.

2. The next argument is this. *That which the Law of nature confirmeth doth abide under the Gospel; but, the inequality of dayes with respect to God is confirmed by the Law of nature; therefore, all dayes are not a like, or equal with respect to God under the Gospel.*

The proposition is clear; for the Gospel destroyeth not that which is purely natural; Christ came to perfect nature, not to disannul it: the best subsistence of it then is under him, the assumption is evident, for nature acknowledgeth a solemn time due to the honour of God: and when the Lord hath revealed this day, nature consents that his Law thereabout is holy and just and good. should the Gospel of Christ deny this? the vote of all nations, even where the gentile Theologie prevail's, crieth up some day or other for a solemne dedication unto God; and that which is sequestred to God carrieth the preeminence

the suffrage then of nature conclude an inequality of dayes in order to God at this time.

3. *If the Lord have put his name upon one day, and not upon another in Gospel times, then that day which owneth this name is higher than the rest in Gods account.*

But God hath put his name upon one day and not upon another by his Son in the Gospel; therefore this must be more worthy than the rest in his account.

The proposition cannot be denied rationally. And the assumption hath bin clearly proved from expresse Scripture; therefore the conclusion must stand.

4. It is argued thus. *If God have commanded his people under the Gospel to call one Day, the Holy of the Lord and Honorable, and not the rest, then the Lord prefer's one day above another, but Jehovah command's his people so to do, and expects the keeping of it as such, therefore all dayes are not equal under the Gospel, but one preferred above another by himself.* The proposition is undeniable in reason; and the assumption delivered in so many terms, *Thou shalt call the Sabbath honorable;* therefore the truth is firm concerning the inequality of dayes under Christ.

Except. If any should except; That this is written in the old Testament, and therefore concerneth not the Gospel. It is but frivolous; for the Prophet write's of Gospel times, as well as of his own; and encourageth to the duty by Gospel-promises, as is evident in this and other texts, to them that know what the Gospel is. These arguments are sufficient to prove an inequality of dayes in the
Lords

Revel. 1.
ver. 10.

Isai. 58. 13.

Except.

Sol.
Isai. 58: 14.
Isai. 56: 4.
ver. 5: 7. &c

Lords account under the Gospel. Now must we try their strength who make all equal.

1. They urge. Distinction of dayes toward Ob. 2 the Lord is onely legal, therefore it cannot consist with the Gospel, which is opposit to the Law and abolisheth it.

1. In answer, the Antecedent is denied, for Sol. it hath bin proved, that this distinction of dayes was from the beginning of the creation, which was long before the giving of the Law; this therefore is a presumptuous ground; and irrational.

2. There is ambiguity in the term (*legal*) for the Law is either *Ceremonial* or *Moral*; now the Moral Law under which the weekly Sabbath is commanded is not inconsistent with the Gospel, but is confirmed by it: The Ceremonial Law then onely vanisheth at the appearance of Christ; and as to the disannulling of those dayes we grant; their memory is perished, there is no worth in them. Yet this weakneth not the honour of Gods Moral Sabbath under Christ.

2. It is suggested. No seventh yearly Sabbath Ob. 2. is preferred above other years under the Gospel, therefore, no seventh weekly day is preferred before other dayes.

In short, the Consequence is denied; for the Sol. seventh years Sabbath is ceased being meerly Ceremonial, neither could it be observed by the Jewes, but in their own land, to which onely the promise of double increase was made to the condition of observing this yearly Sabbath: but Gods weekly Sabbath is Moral, and so lasting, as long as lawes and men and duties do subsist;
for

3. That the Apostle did injoin their Church assemblies on these Galatians, and duties therein upon the first day of the week, therefore surely could not he reprove here the work which elsewhere he command's, heartles therefore is this proof as to demonstrat an equality of dayes under the Gospel, and expireth.

3. From Colof. 2. 16, 17. Alike argument is drawn: The Spirit in the Apostle doth dehorte Christians from litigation about Feasts, new moons and Sabbaths; or adviseth them not to care for but slight any judgement and censure which men might cast upon them for the neglect of these things, therefore the Gospel casteth of all Sabbaths, and take's away all difference of dayes to be made by Christians: all dayes then with them must be equal. The weaknes of this also is apparent.

Col. 2: 8. 1. By the Apostles scope here, which was to drive them of from cleaving to Jewish or worldly rudiments, and to slight any censures from false Apostles or their followers thereabout.

2. By his stiling Feasts, New mons, Sabbaths to be shadowes, pointing out Christ to come, and therefore were they Typical, or ceremonial things which must vanish at the appearance of the body.

3. By naming plurality of Sabbaths, which were onely in the Ceremonial Law, he sheweth that he strikes not at the single Lords day Sabbath, and all that while, these impetuous pressings of these texts, against a Gospel-Sabbath by the adversaries of it, are but loud and empty noises; a voice and nothing els; they weaken not inequality of dayes in Gospel tymes.

The

The truth is , the argument is but one , that can pretend any shew of reasoning against the *prelation* of the *Lords-day* before others under the Gospel, which if fairly gathered must be this: the Spirit of Christ hath thrown down, & level'd some dayes in the Gospel, and made them common and equal, therefore so hath he done with all dayes, yea with the *Lords-day* also: and what strange kind of reasoning this is from a particular to an universal, let rational men judge: or, it may be framed thus: the Lord Jesus hath nullified those legal, typical, and ceremonial dayes; which signified him to come; therefore he hath nulled also, that moral day of rest, which is made for his Church to rejoyce solemnly in God, & blesse him for his coming. Now what irrational kind of arguing is it from the expiration or death of ceremonials to conclude also the decease, and nullity of morals? As well may men argue; the blood of buls & goats with the use or virtue of it, is determined and abolished, as useles, therefore the blood of Christ also is vanished or become null, of no use under the Gospel. Or thus also.

The passeover Feast in the Law is finished to be no more, therefore, the keeping of the Christian passeover feast with the unleavened bread of sincerity and truth is accomplished, and no more to observed by beleivers, though they be called thereunto in the Gospel. See the strength of this arguing; and judge uprightly.

2. The next principle which they would have to be granted them, & on which they raise their last opposition to throw down the Gospel-Sabbath, is this, *time and place are of equal account*

count as, to the *Worship of God under the Gospel*, but them beg this, which will not be granted they, and hence they assume, *But there is no place determined in the Gospel for Gods solemn Worship*; and so conclude. *Therefore there is no time solemnly set apart for divine Worship in the Gospel*; and then there is no *Lords-day Sabbath*.

In making our denial therefore, we shall lay down a plain contradictory unto their pretended principle, *time and place are not of equal account as to the Worship of God in the Gospel*. This will be made evident; and then may we assume, *there may then be a special time assigned in the Gospel or Gods solemn Worship, though no place*; for they are not of the like account; and so conclude, *there is a set day for the Lord and his Worship expressed in the Gospel*, however no place be mentioned. Yet to give fuller satisfaction in this matter, thus we shall proceed.

1. To state our contradictory proposition, for a better understanding of it.
2. To demonstrat the truth of it.
3. To demolish those grounds, upon which the beg'd principle is built.

1. As to the first, we must distinguish the acceptions of *Time* and *Place* and then determine, how we understand them in the present case. *Time* & *place* in the daily use of them in speech, are takē.

1. Naturally; so *time* is the measure of all creatures as to their rest & motion; this is necessary for all, as to their growth & duration; so also *place* is the continent of every body, without which, they cannot be; in this acception we grant a parity between

tween *time* and *place* for they are equally necessary unto the creatures being.

2. Morally are these taken, as they respect moral & divine actions exerted by men, now the use of these in this sence, is twofold.

1. Indefinite or undetermined, as mens actions in moral and divine duties may be; now no action can be performed, but it must be done under some time, and in some place for all the manners of men are carried on by time and place both good and evil; and in this respect also, we grant a parity, between them, they are conditions or circumstances of the like necessity to all actions.

2. Definite or determined is the use of *time* and *place*: as under the Law, God had both his appointed times and places for special services: his variety of Sabbaths, besides the weekly, were his *times*, and the Tabernacle and the Temple for the time of their being, were his places. But those ceremonial times and places are ceased under the Gospel, because they were typical, and related unto Christ to come. So that now, no place solemne is determined by Christ for Worship under the Gospel; as he told the woman of Samaria; neither at Jerusalem, nor in this mountain shall men Worship the Father, yet in every place true Worshipers shall Worship in spirit and truth. But for a moral weekly time, the Lord himself hath set a part a day in the Gospel by putting his name upon it. Thus therefore we give the contradictory proposition to be understood; that there is a solemne time weekly determined by God for his so-

Joh. 4: 21.
1. Tim 2: 8.

solemne Worship by his Church under the Gospel, viz. the Lords Day. 2. But no place determined at all. The demonstration whereof now followeth.

This was the second thing proposed. And to make our work herein the shorter and easier to be apprehended, I shall passe by discourses about the natures of time and Place compared together, wherein might appear, that as to Gods Worship, there is more necessity, commodity, and spirituality in a determined time, than there can be in a determined place, therefore they have not a parity either of use or dignity in order to divine matters of Worship. Neither shall I insist upon natures Test in this case, that there is a time for Worship determined, which, is natural from creation, and moral by Command: but I shall onely labour in the demonstration of this from the pointing out of Gods own finger in determining this matter; and that by these arguments.

Gen. 2:2.

1. God in the beginning determined a set time for his rest & Worship by creating it, and setting it apart by his blessing, but he then determined no place to meet in for that work: these therefore were not alike in Gods account, as to his Worship from the beginning.

2. The Lord in the moral Law determined a time for his solemne Worship, but no place; therefore he had not an equal respect to these in giving of the Law. It is true indeed that in the ceremonial Law, God did determine his *sanctuary* for a place, but that Law with its ordinances was given to last onely, until the time of

Heb. 9:10 reformation by Christ; and now is it antiquated
and

and vanished, and shaken down by the Lord had God then no respect at all to *place* in the moral Law ?

Yea doubtles he had some, but not equal with *Quaest* that time, which by the fourth command, he doth determin. It will be convenient therefore *Answ* to distinguish and state the diversity of Gods respect, to time and place in his moral Law. *Time* and *place* therefore are considerable two wayes.

1. As they are concerned in al the nine words, the fourth excepted.
2. As they are considerable in the fourth command it self.

In their first concernment throughout all the nine Lawes, *time* and *place* are of an equal account with God; for they are both necessary conditions or circumstances without which no duty enjoined in those nine words, can be performed; all actions must have time and place wherein they are exerted: So far therefore God respects them equally; for herein neither time nor place are determined; but indefinitely required as the duties.

In the second consideration it is far otherwise; for time in the fourth Law is the very substance of it, the subject commanded to be sanctified; but place here is onely a circumstance or a condition requisit, wherein this time of Sabbath is to be sanctified: time is here certainly determined, but *place* indefinitely considered and undetermined.

Now by this answer is it apparent, that time and place are not al together equally esteemed by

M

God

God in his moral Law; which cleareth the second argument.

Mat. 12:8. 3. God in Christ hath continued his determined time weekly for his solemn Worship by naming it the *Lords-day*, but he hath designed no place for this Worship; therefore under the Gospel, time and place are not of equal account with God.

Rev. 1:10.
Joh. 4:21.

4. The Lord before the Law and under the Gospel hath blessed and sanctified a determinate time for his Worship; but in neither of these seasons did he bless or sanctify any place for that use; therefore surely there is no parity between time and place in this respect under the Gospel: these proofs are plain and evidently conclusive. If any can produce the like proof for place under Christ, let it appear and we shall yeeld.

3. Yet we shall in the last place consider what is objected and reply, to put a close to this work. Their strength lieth in these following.

Ob. 1. 1. That under the Law, the Tabernacle and Temple were places determined and sanctified by God for his Worship, therefore place is of the same account with time in divine matters.

Sol. However this hath bin in measure prevented by some foregoing discourse, yet here something must be added for the arguments sake.

1. The consequence is denied, even as stated under the Law; for the places determined were ceremonial, but the weekly time of Sabbath (for which we contend) was moral. 2. Those places were Typical of Christ to come; but this moral about time to honour Christ, both before, and when he was come. 3. Ceremonial times and places

places were mortal to dye with their Law, whereby for a time they were established ; but this moral time is durable , and in force so long as man liveth on the earth. No comparison then is there to be made between morals and ceremonies : neither can there be any lawfull consequence made from the one to the other.

2. It is argued from that injunction ; *Ye shall* ^{Ob. 2.} *keep my Sabbaths and reverence my Sanctuary, I am Jehovah.* Therefore the time and place of Worship are equally to be regarded, Jehovahs name is upon both alike.

^{Sol.} This is but to make a knot in a smooth rush, which will not be hard to untie. 1. Note, that Sabbaths are mentioned in plurality, not that singular weekly Sabbath ; and so it hath bin before declared , that multitude of Sabbaths were ceremonial ; as those of the passeover , new - Moons and Feast of Tabernacles &c. 2. Know, that by sanctuary must be understood , at this time , the holy-place and holy of holies , which now were existent in the Tabernacle of Jehova : both which were ceremonial and Typical respecting Christ to come in the flesh , which at his comming did disappear. 3. We readily yeeld therefore , that for the time of their being, these were of equal worth , and did bear Gods name alike ; which no way hurteth us or weakens our assertion , as it is stated. 4. We deny yet the consequence here ; it followeth not , that therefore the moral Lords day now continuing is of the same account with the dead Sanctuary.

This is not, but that is ; the Lord hath his day under the Gospel, but no such sanctuary : this is

plain and evident to them that will see, in the Scriptures of truth: and if so, the weaknes of this arguing from ceremonials to morals may easily be perceived.

Answ. It is then lastly question'd, is there no place determined under the Gospel for Gods Worship.

Quaest. Whereunto we say. 1. There is none determined by the Lord in the Gospel. 2. Yet the God of nature, wisdom, & order teacheth his Church to provide places congruous, decent and convenient for their assembling to Wotship him in his holy services: As it was before the Law, so it stands now after it under the Gospel. 3. Though the Lord teach men this prudence to pitch convenient places of the neighbour hood or Church to meet in, for his Worship under the Gospel; yet he *made no Sanctuary*, nor gave leave or authority to any man, so to do: if any challenge it, let them shew their Scripture commission, and we shall readily acknowledge it, but not els.

It is worth observing in the Law, that however God did choose to himself and determin one eminent place as typical to his Son incarnat, upon which he fixt his name, and called it his Sanctuary or holy place; yet did he not, among so many hundred Synagogues in the land stamp this glory upon any one of them, though his Church assembled in them for divine service every Sabbath-day.

Now all our places, under the Gospel allowed, are but so many Synagogues or places, where congregations do attend on the Worship of our God; therefore more properly, do we draw our places from those which were of the same
na-

[181.]

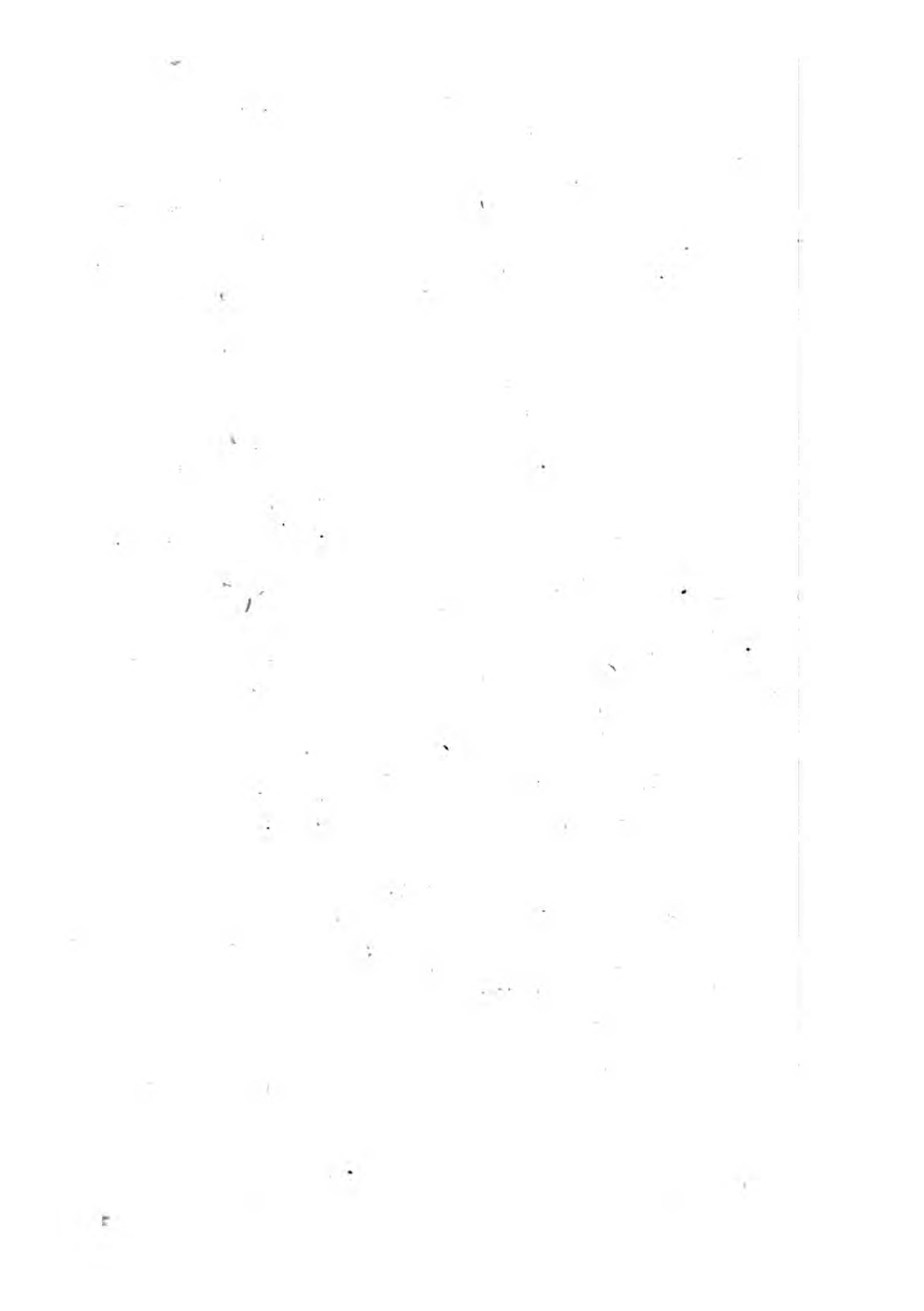
nature; than from that one single *Sanctuary*; which was a type of Christ to come, and was finished in his manifestation in the flesh. Nevertheless in respect of their use toward God, they have bin justly stiled the *Synagogues of God*; and may so be called *the Houses of God* to this day, where his name and service are solemnly celebrated by his people this is a sufficient answear to the question. Psal. 94: 8.

And so I shut up with this apostolical advise try all spirits, all doctrines, and all things; but hold fast that which is true and good.

Heavenly Father, so let it be with thine of thy good pleasure, A M E N.

E N D.





S O M E
APPENDICES
Unto the Premised Doctrin,
O F T H E
SABBATH:

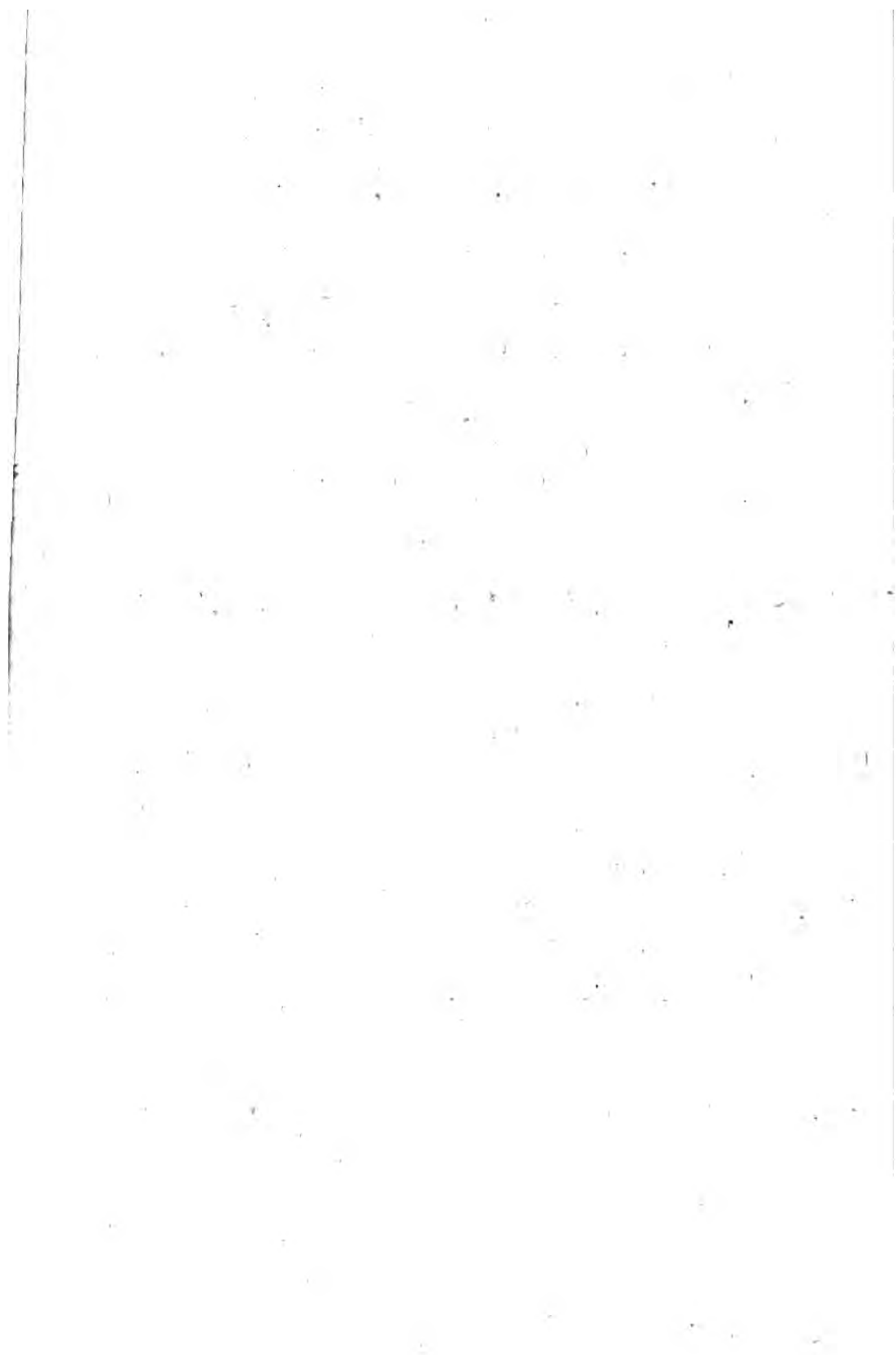
I. A Directory for the due Observation of it.

Given,

- { 1. By David, *Psal.* 92.
2. By Isaiah, *Isai.* 58: 13, 14.

II. A Discovery of Mans Antipathie to it, *Amos* 8: 5.

III. A Promisory healing of Mans distemper, in his
opposition to the Lords Sabbath, under the
Gospel, *Isai.* 66: 23.



[158.]



THE I.
A P P E N D I X
D I R E C T I V E.

I. Davids Directory for true
SABBATH - KEEPING,

Opened,

**In the Analysis, Paraphrase, and
Doctrinal Exposition of Psalm 92.**



HE chief Heads considerable in this Psalm are two,

1. The Title of it, *A Psalm,
A song for the Day of the
Sabbath.*

2. The Body of it, which
hath various Members,

to be distinctly handled. *It is a good
thing, &c.*

M5

I shall

others, *A Psalm and song*, adding one to another, as some what distinct: now there being no conjunction expressed in the Hebrew, others make the latter word to depend, and be govern'd of the former, and read them, as synonymous. *A song of songs*, that is a notable song; as the canticles are stiled *A song of songs*, that is a most excellent song: yet in this last, both words are the same, and carry some note of dependance between them; but in our present title the words are various and distinct in a strict sence of them: I cannot but allow the rendrings of all these which crosse not one another, but are harmonical, and may serve to make out, each others sence. Yet because the words are distinct, and no term of dependance is exprest, we may justly read them by way of opposition, *A Psalm, a song* the Spirit setting out the formal nature of the work following under these two terms.

The former of these strictly taken is such a Psalm as is cut out in several measures, or feet, which direct to make due pauses, and to keep ayme in singing, so we usually distinguish *reading* and *singing* Psalms. The latter word, is conceived to be more general, to take in all sorts of songs, of looser or stricter measures; onely it noteth them as tuned and sung with an oral voice: so that, the sence of this title, *a Psalm a song*, is indeed *a Psalm to be sung*. But under these melodious voices onely must we not shut up the nature of these Psalms; for this were to make them *Idle sounds*. Conceive therefore we must that in these are carried real instructions in
 Gods

Gods truth, true praises of and praiera to God as they are severally aimed.

2. The next term in the title noteth the matter & subject suggested by Gods Spirit unto the Psalmist, which he composeth into these measures whereof the Psalm consisteth; and his is *the day of the Sabbath*: this also may be rendred, *for the Sabbath-day*; as if it were made to be sung on that day; or els *of the day, or concerning the day of the Sabbath*: both these also may well consist; for those meditations composed about the Sabbath duties, may fitly be published in singing them upon the same day; so that here we have to note,

1. The particle shewing the respect of the Psalm either to the time of its use, *for the day*; or rather to the subject matter of the Psalm, and so read, *A song of or concerning the day*; so it noteth the proper contents of the same. 2. The time or day here mention'd is taken metonymically for the duties adjoined unto this day and time, and of these the Psalm mainly treats. 3. The specification of this day, *the Sabbath*, it is expressed in the Hebrew by the emphatical letter, to distinguish it from all ceremonial Sabbaths, and to note that one weekly day of Gods rest, to the due observation vwhere of this Psalm is a rule or directory.

3. The truths issuing from the title thus considered and declared are these following commended to our meditations.

1. *The Spirit of God himself is taken up with Obj. I. much complacency about the Lords weekly Sabbath in composing Psalms and Rapsodies there upon: and the Prophet is as glad to write them, should*
not

not wee also rejoyce to hear, believe and study them ?

Obj. II. 3. *The Spirit of truth meaneth all this to the Sons of men, to ravish their hearts with the Lords Sabbath, and to direct them both in heart and voice, by believing and singing to praise the God of it. So doth the Psalmist triumph in it, and shall not we sing with him?*

Obj. III. 3. *Gods weekly Sabbath day with the works of it, is the proper subject of most joyfull meditation, and the solemne time of exalting Jehovah from our hearts in melodious praises. So it is commended to us by Gods Spirit, and so it should be entertained by us.*

Of the Psalm it self.

The Psalm for the scope of it is laudatory, commending to the church the work of praise unto God upon his Sabbath; whence it is stiled justly, A Directory for Sabbath-duty unto God.

The parts or members whereof seem naturally to be these.

1. The duty proposed here, and commended as a Rule. Ver. 1. 2. 3.
2. The duty exemplified in the Psalmists practise. Vers. 4. 5.
3. The duty despised, and the contempt punished. Vers. 6. 7. 8. 9. 10. 11.
4. The duty followed by the righteous, and rewarded. Vers 12. 13. 14. 15.

These

These general heads it is fit to resolve into their specials, and so to give the explication of them, and natural observation from them.

The first Part. Vers 11, 12, 13.

1. The proposition of this Sabbath duty hath these contents in it.

1. The object terminating it, which is Jehovah, the Lord of the Sabbath onely, here set out by these titles.
 1. *Jehova.*
 2. *The name of the most High.*
 3. *His loving kindnes and Faithfulness.*
2. The acts referred to all these.
 1. *To give thanks to Jehovah.*
 2. *To sing praises unto his name most High.*
 3. *To shew forth his loving kindnes, &c.*
3. The duration of these Acts, *in the morning and in the nights.*
4. The means and manner of acting these, *upon an instrument, &c.*
5. The mode or form of proposing it, by commendation, *it is good.*

This word of commendation is by some adjoined unto the Sabbath in the title, and read it as continued in this verse, A Psalm or song for the day of *Sabbath*, being *good* for giving thanks unto Jehovah. So making it a good time for that duty; which is a truth, but by reason of the distinction between the title & the Psalm generally acknowledged, this term begins the commendation of
the

the duty, & not so directly of the day it self; & so our Translatours give it.

2. The explication of these particulars is requisite and may fitly be rendred in answer to these questions, that may be made.

Quest. I.

I. What is meant by these titles of God expressed.

Answer.

I. By *Jehovah* may we understand the supreme, and onely being which is God, the cause of all beings, his eternity, who was, and is and is to come, the Almighty, the First and Last of man and of the Sabbath of whom and to whom they are.

2. By the name of the most High, is meant.

1. The Supremacy and height of God simply as he is the High and lofty one in place in Sovereignty, in power, he rideth on the heavens; none so High as he. 2. The name is the notification of this most High, by his exalted works, saving with an high hand, exalting himself to shew mercy, and setting on high all his ordinances, his Sabbath, and his servants who honour him in it: and no lesse destroyeth his enemies with an high hand.

3. God also is implied in *his loving kindness and faithfulness*; where we have a double object. 1. mediately, as his lovingkindness, that is his mercy & grace; and his faithfulness, that is his truth or veracity are to be declared; And that specially, which God hath given out among the rest in his Sabbath institution unto men. 2. The ultimate or last object which must terminate this declaration.

declaration is the God of this loving kindness his love must be made known by men, but himself onely adored for it.

2. What mean those acts respectively exercised on this object. Quest. II.

1. By giving thanks, is understood, a faithful confession of Jehova, as he is, with the mouth, proceeding from a believing heart, whence he is glorified among all that heard it: therefore is it rendred some time, to praise. Answer.

2. By *singing* to the name of the most High is intended *Heart melody* putting it self forth through grace in the mouth, which maketh joyful sounds, in singing praise to the Lord.

3. By shewing forth his loving kindness &c. is meant, a real declaring and blazoning of the sweet grace, mercy, and truth of God, in word and deed; and specially that, which he declared in his Sabbath.

3. What is signified by the duration of this duty. Quest. III.

By morning and night is signified the assiduousnes of these duties through-out the Sabbath: not to spend the nights in these works wholly; for God hath appointed the night of the Sabbath for rest to men after their holy labours; as the nights, which make up the other six natural dayes: onely here is commended, the continuance of Answer.

night, by delighting our selves in the Lord, day and night.

Quest. IV. 4. What is meant, by those instruments mentioned to carry on the praise of God? And, are they so to be used now?

Answer. 1. These instruments in the Psalmists time were instituted by God and adjoined to carry on his Worship; and therefore so were they useful in that season. 2. All that can from this be rationally inferred now, is this, that as the instituted Worship of God in that time was necessary to carry on the Sabbath duties then, and no other; so the instituted Worship and means to help it on under the Gospel, is now necessary to compleat the Sabbath duties & no other. No more but that which God then instituted was commanded or commended to be used in his Worship; and therefore no more, but what Christ hath instituted needfull under the Gospel, is now to be used about Gods Worship, the consequence is strong from the Cause making things usefull, which is Divine institution: now we find that our Lord hath instituted *Spiritual songs*; but he mentions none of these *instruments* to be made use of in the Church; they are then no instituted means by him, for Gospel Worship.

Quest. V. 5. What is carried in the commendation of this Sabbath duty. *It is good.*

Answer. 1. It is good by participation from the cause constituting

stituting it which is God alone, the *onely* good ; who is the alone authour & commander of this duty. 2. It is good in its intrinsecal nature to praise God, to sing unto his name, and to declare his loving kindnes, O how sweet, how good a work is this ?

3. It is good terminatively ; for it end's in the glory of God, & in bringing in the full return to man, by making good all the great & precious promises given unto true Sabbath-keepers, Jehova will be their delight, their shield, and their exceeding great reward. This is good indeed.

3. The observations issuing from this proposition are these.

1. *Thanks givings, spiritual songs, and heart melody in declaring Gods mercy and truth to men, specially about his Sabbath, are duties, though not onely, yet eminently and solemnly peculiar to that day.* Obj. I.

2. *All this spiritual melody must bear proportion to Gods being, his Highnes, his loving kindnes and truth, in all his dispensations to the sons of men, as well as in his Sabbath-Institution. Jehova like confessions, and high-praises, and full declarations of Gods mercy & truth in a real exertion of the fruit of them, are the duties onely here commended.* Obj. II.

3. *Jehovah himself, the most High alone must terminat all praises and duties of Worship ; this is his Glory: his mercy and truth must be published, but himself onely must be Worshipped.* See Obj. III.

then that your praises reach the Lord, and not fall short of his Glory.

Obj. III. 4. *Sabbath work in Worshipping Jehova must be unceſſant and continued without regret, fainting and wearines* : It is morning work, and night work, ſo far as God requireth, upon his holy day; neither may any rob him of any part of his day.

Obj. V. 5. *It muſt be Gods own inſtituted Worſhip, and none els, that can carry on Sabbath duty, ſo, as to be commended by God.* If it be any other, never ſo curiouſly framed by men, the Lord hates it; and will in his wrath demand; who hath required theſe things at your hands?

Obj. VI. 6. *Gods commands to the Sons of men, are but his commends* : So is it here concerning Sabbath duty: he laieth no iron yokes upon his creatures in his Law, but that which is holy and juſt and good; and upon the account of this, he command's it to the Sons of men to be obeied; for his commands are good and not grievous.

Obj. VII. 7. *It is good, yea it is very good for man to ſanctify the Sabbath in ſpiritual praises unto Jehova.* It is good to do his creators will; it is good to be in the ſpirit, and to be exerciſed in ſpiritual duties, theſe will ſatisfy mens ſouls with goodnes themſelves: but above all this, Jehova himſelf, in all that he is, and all that he hath, and in all that he can do, will be exceeding good unto them, in him ſhall they acquieſce, as in their reſt; and with him injoy an everlaſting Sabbathiſm in his Glory, who ſhould loath ſo to ſerve his Sabbath?

The second Part, P S A L. IV. 5.

Of the duty exemplified in the Psalmist.

THe second general Head of this Psalm is the exemplification of the duty in the person of the Psalmist, who by his triumph & admiration set's us a copy to what a pitch we should rise in our Sabbath-praises unto Jehova.

The reading of the first particle connecting is various, yet not to make any real difference, ours read (*For*) thou hast made me glad, &c. as if it were a term *rational*, and narrative of the reason of the foregoing duty, whereunto it may be referred: But others render it *Causal*, of that which followeth, thus, because thou, Lord, hast made me glad thorough thy work, I will triumph in the works of thy hands, &c. which seem's to be the most proper rendring here: And so we have these specials considerable under this second head;

- I. The Psalmists *Triumph* in Sabbath work, wherein.
 1. The *cause* of it premised, which is Gods Sabbath-work *Because thou hast made, &c.*
 2. The *Exertion* of it promised, which is mans Sabbath-work. I will triumph &c. Ver. 4.
2. The Psalmists extasie about Gods works, and herein.
 1. His admiring expostulation, O Lord, how great? &c.

2. His Positive determination , Thy thoughts , &c. ver. 5.

These being the particulars in this head considerable , the explication of them in the next place is very needfull ; that we may the better see the truths , that will issue from them.

Quest. I.

I. what are we to understand by Gods work upon the Psalmist , *thou hast made me glad with thy work.*

Herein these terms occurre. 1. The *efficient*, impressing some joy and cheerfulness upon the affections of the Psalmist ; he is the God of joy and consolation ; he makes bones that are broken to rejoice. He makes joyful , and none can make sad : thou Jehova , the very being of it in the souls of men : he doth thoroughly , what ever he undertake's to do.

2. The effect impressed on this Sabbath keeper, is gladness , mirth , cheerfulness and enlargedness of heart in true delights : suppose any thing of good in the joy of harvest , which affects mens hearts, such gladness that usually men have when corn & wine increase (onely drea'n it from carnal pollution) more gladness than this , did Jehova put into the heart of this Psalmist by the light of his countenance. O how did his heart leap for joy within him ? He seem's to want words to expresse it. 3. The means through which the Lord made this soul so glad, is to be weighed ; It was *in*, or *by* or *through Gods work* ; thou hast made me glad through thy work , that must be Jehova's work upon him ; what may this work of God be ? It is

is expressed here on Gods part singularly (*Thy work*); but in the Psalmists return of triumph, it is read plurally, and by another word different from the former, it is generally conceived, that the change of number maketh no difference in the thing intended, be it *work* or *works*, whereunto consent is given: but what are these works? Thy are determined by most, to be effects of Gods good providence both common and special, both in temporal and spiritual events toward him; for his propriety in them made him so glad: and to these let be added all Gods providential works toward the wicked, and the righteous; all these require praise from them that seek them out and have pleasure in them: we willingly yeeld that al these may be comprehended in these phrases; yet one thing more is desired, not usualy here mentioned by interpreters, which seemeth with reference to the title to be of main, and special concernment under these terms, that is, Gods Sabbath works made known to this holy soul, which may be to this sence, thou Lord hast made me glad, with thy Sabbath works effected on me.

What works were they, that God did for
David on his Sabbath? *Quest.*

His soul could tell you, they were these. *Answer:*
1. Thou, Lord, hast made a rest for me upon thy holy day, wherein solemnly and weekly my soul may return to thee; and take up all its complacency in thee; thus hast thou made me glad.
2. Thou Lord, blessedst thy Sabbath, and that
in

in order to blesse my soul, with all spiritual blessings by communion with thy self: O how glad am I in this good Sabbath-work of thine?

3. Thou Lord, hast sanctified thy Sabbath, and set it apartt therein mightily to sanctify me; the beauties of thy holynes thou putttest upon me while I am therein attending upon thee: O how glad hast thou made mee, with this work of thine to make me more like to my most holy God? This is gladding work indeed. Take in all the rest of Gods works in this place; but leave not out his Sabbath works: this is specially pointed out in the title. And this is Gods own work upon his Sabbath.

Quest. 2. 2. What is the Psalmists work of duty on this day returned unto God? thus he giveth it, *I will triumph in the works of thy hands*; where.

Answer. 1. The soul made glad by God in his Sabbath is the person here answearing him, I even I Lord, will shew forth, how thou hast gladdened me.

2. The act of duty returned, *I will triumph*; so ours read it well, which indeed is the highest fruit of gladnes: as when the heart want's vent for its joy, it break's out into an ovation, or a loud cry and shouting for joy: so men do in the day of victory: some read it onely, *I will sing*: others, *praising will I exult or leap for joy*; which is a good paraphrase of triumphing: so was the Psalmist carried out.

3. The object mediating, are the works of God

God wrought upon him which were opened before ; but the object terminating this triumph, is the hands of God that made them, or Jehovah himself ; who caused those gladdening works to be upon his soul ; there his triumph fixeth.

3. What is the force of connection between Gods works, and the Psalmists return. Quest. III.

It is causal, because thou Lord hast made me glad, I must, I will triumph in the works of thy hands: necessary therefore is the conjunction between them; as is between the suns scorching and the reflection of heat from the earth: Vers.

4. What is imported in the Psalmists Extasie or wonder? Quest. IV.

Two things must be opened here. Answer. 1. The matter of this admiration, which is the greatnes of Gods works. 2. The form of it in that expostulatory term, how, or how great? The sence of both is inquired.

1. The former is thus expressed, O Lord, *how are thy works greatned, or made great* - So to the letter: or *how great are thy works?* Here we have to consider. 1. Whom he doth admire?

It is Jehova himself exerting or putting forth his greatnes in his Sabbath works, as wel as in others; This is the terminating object of his admiration. 2. What he doth admire, or upon what account he admireth the Lord here, is to

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be weighed ; and this is the greatning and greatness of these works of his: wherein.

1. The works themselves, being of *never* so large extent, must include Sabbath works, which were specified, and opened in a former answer.

2. The greatness of them, which is not onely of weight and extensiveness, but of virtue, power and excellency ; how greatly extensive and precious is his work of the Sabbath rest ? How great, and powerfull are his Sabbath blessings ? How great and glorious the Sabbath-holines impressed upon men ? Is it inquired by whom are these made so great ? It is answered ; By that Great God ; whose greatness is unsearchable ; He puts forth himself to make these Sabbath works great for his servants ; great peace, great blessings, great grace doth he bestow to admiration.

2. The form of this Admiration appears by the Psalmists question.

O how great ? Wherein may we understand that his soul was rap't up, as it were, out of himself, as not able to measure this greatness: and the expression hold's forth. 1. An admirable assertion of the greatness of these works ; O how great, is as much as to say, they are wonderfully great. 2. An admirable faith in that Jehova about the greatning of his works. 3. An admirable affection to this Jehova, desirous to greaten his heart futable unto his works. 4. An admirable confession, that Gods works are great beyond humane comprehension.

Quest. V.

7. What mean's his Positive assertion, *Thy thoughts &c* ? These

These terms here are to be examined. 1. *Gods Answer,* *thoughts*, the subject spoken of; 1. The Principle or Authour of these thoughts is God himself, His they are. 2. The thoughts themselves are Gods apprehensions. purposes and resolutions taken up by him about all the works which he created; and all events, that were to come to passe; and these so ordered by him from eternity. Now as these comprehend all works of creation and providence about men, both wicked and righteous; so no lesse his Sabbath - works ordained for them, who are obedient, which generally were declared before, as done and effected by Jehova from the beginning; these must not be left out, when all the rest of his works are taken in; as the matter of Gods thoughts, eternal thoughts or purposes about Sabbath works must appear to us by his executions and revelations of them in time, which declare to us, that such as these were the thoughts of God.

1. That Jehovah, the Father in his Son and with his Spirit from all eternity had his delight in the Sons of men; whom in his counsels, he determined to make in time; and then no lesse the same thoughts were designing to create a seventh portion of time, wherein man might solemnly and solely delight himself in his God, and Jehova give himself in the same time to be all delights to his soul: of this he hath shewn his thoughts.

2. His thoughts were, that this *day of rest*, *Blessing* and *Holines* being duly observed, should be a moral, and everlasting signe, or token to those sons of men, of their Adoption unto God.

Heb. 4. 4. 6: 3. His thoughts were to lay this weekly Sabbath before the true Sanctifiers of it, as a step or means, in order and tendencie to enjoy that everlasting Sabbatism with the Lord in glory: such were the good thoughts of God to the sons of men in this matter.

2. The attribute spoken of these thoughts, is the *Depth* of them. *They are very deep*: which is here both positively and superlatively expres't; wherein may we observe. 1. *Depth* noteth a fulnes of good in these thoughts of God, whence will spring up & issue unto holy Sabbath-keepers blessing, & grace at full, & abundance of rest and peace. Deep ground make's the grain full and plenteous, but shallow earth leaveth it thin, withering and perish: Gods thoughts are deep enough to yeeld fulnes of good to his upon his Sabbath.

Mat. 13. 5.

2. *Depth* importeth a *lastingnes*, or never failing good, issuing from Gods thoughts to his Sabbath keepers: Shallow waters may fail and be dried up in an hot season, so may creature-thoughts of goodnes; But the great deep cannot be drawn dry; Take out never so much, there is nothing wanting to it; how much lesse to the deep thoughts and counsels of God, which stand fast in every Age? His Iudgments are a great deep even in his preserving Providence toward man and beast: how much more in his thoughts of blessing, sanctifying, and saving men through his Sabbath-mercy?

Pf. 33. 11.

Pf. 36. 6.

3. *Depth* signifieth, the *infinitnes* and *unsearchablenes* of these thoughts of God, there is no fathoming nor sounding of his *Deeps*: especially is

is this hinted in the superlative addition, they are very deep, beyond expression; yea and fittest for admiration; Into which the Apostle breaketh out. *O the depth of the riches both of the wisdom, and knowledge of God? How unsearchable are his judgments, and his waies past finding out?* These deeps are included here, and of all other Gods Providences, to be meditated on and admired upon Gods holy day, but specially in this place must be remembred Gods works and thoughts about his Sabbath even to admiration, O Lord how great are thy works, and how very deep are thy thoughts or counsels in giving man thy Sabbath? So we have this example opened.

Rom. 11:33

Whence many fruitfull observations may be made by us.

1. Gods Sabbath-works are gladding works to souls who duly keep them. Obs. I.

2. Iehova alone by these works, not the works by themselves, can make glad the souls of his Sabbath-observers. Obs. II.

3. Gladnes wrought by Iehova is divine, transcendent and heavenly enlargement and ravishing of heart: It is even joy unspeakable and glorious. Obs. III.

4. God begin's Sabbath work upon man before he return any duty to him: Iehova first make's him glad; Thus God keeps Sabbath with man. Obs. IIII.

5. Mans Sabbath-duty is Triumph in the works of the Lords hands: or in the Lord by those great works: Ovation or shouting to the praise of Iehova for his works is comely and need- Obs. V.

6. Gods gladding of man, must needs work triumphing in him unto the Lord. These are inseparable. Vers. 4.

Obj. VII. 7. There is a most admirable greatness of weight and worth in *Jehova's Sabbath works*. Who can measure them: who can value them?

Obj. VIII. 8. The Saints triumph in Gods Sabbath-works carrieth them some times to extasie and admiration. Happy souls who are so transported from themselves, and swallowed up in admiring God.

Obj. IX. 9. Admirable faith, admirable love, admirable confession, must regulat saints in their admiration of Gods Sabbath-works. Admirable grace must fit for admiring duty. O Lord how great are thy works? A great soul is pleased in admiring Gods greatness.

Obj. X. 10. Gods Sabbath thoughts contriving and effecting his works, are to be admired together with them. Counsels cause Gods works and design them to glorious ends, which yet we know not.

Obj. XI. 11. Transcendently great, and incomprehensibly deep are Gods works and thoughts about his Sabbath: Satisfactory, lasting and incomprehensible good, do Gods thoughts designe, unto his Saints, who truly sanctify his holy day. deep thoughts and great works of grace must crown a people,

Obj. XII. 12. Souls who delight themselves in Gods Sabbath-works and counsels, will mightily assert, and greatly admire the Lord in them. So did the Psalmist, who is our Example; and so let us do, if we expect the blessed issue of them. Vers. 5.

The third Part.

Of the Sabbath duty despised and punished.

THIS with the last is added a motive to persuade men unto due Sabbath keeping ; All other duties , which equally they may presse we shall readily admit ; but that it is to keep men close to Sabbath-duty , as here used , we presse still from the title of the Psalm. This passage from the sixth to the end of the 11. verse contains mainly a motive to this duty , from the danger issuing upon the neglect of it. For a distinct handling of this passage , these particulars are to be these pointed out.

1. We have a double opposition set down of Sabbath despisers.

1. Between them and God. Vers 6. 7. 8.
2. Between them and the Palmist. Vers. 9. 10. 11.

Upon both , their punishment is aggravated, as is recorded.

In the first , the parties are sinners and Jehovah opposed, where ;

1. The wicked are set out both by their sin ; Vers 6. and by their punishment. ver. 7.
2. The Lord is opposed to them in his *Being* , in his *Highness* , & in his *eternity*. Ver. 8.

About the first , we have these inquiries to be made for opening it.

I.

Quest. I. 1. Who are these sinners mentioned and what is their nature?

Answer. In short they with their natures are here exprest under two odious brands *a brutish man*, and *a fool*: that under these names all sorts of sinners and wicked men are made notorious in the Scriptures, is evident to them that are serious readers: Idolaters, oppressors, Irreligious persons of all sorts, are thus reproached as *brutes* and *fools*; the common paraphrase of a sinner with Solomon, is a *fool*: now a *brute* is an unreasonable, beastly creature, and a *fool* is a witles sot, as to any matters of God: neither will it credit them, that the *Psalmist* and *Agur* charge themselves to be brutish in the humble sense of their own infirmities, as not being able to reach the mysteries of Gods word and works; this was their wisdom. But these sinners are self conceited brutes, and fools, and think themselves wiser than any, who render reason to convince them. Now let all sinners and wicked men be here deciphered, yet this is required in this place, that they set out also and notifie Sabbath-breakers as most brutish, and foolish creatures.

Quest. II. 2. What is their sin charged on them?

Answer. It is plainly thus declared; *He knoweth not, he doth not understand this*: our translators read both these, in the present time, *he knoweth not, he doth not understand*; to the letter, the first act ascribed is in time past, the brutish man *bath not*

Now as the matter may require, when two or more actions in the same sentence are express'd by different times, all of them by the Hebrews commonly are read under the same time: as in the present case; both these may be rendred, under a threefold time: 1. In the present time he *doth* not know, he *doth* not understand; 2. In the time past; he *hath* not known, he *hath* not understood. 3. In the future time also, He *will not know*, he *will not understand* this: we may very lawfully take in all here, and thus read, the brutish man hath not, doth not, and will not know this; and the fool hath not, doth not, will not understand it: such hath bin, and is, and will be their disposition. Thus we have the reading cleared; but what is the matter of their sin? To know this, we must apprehend both the the object here specified, and the acts denied thereupon.

1. The object is expressed under the pronoun *This*, which is a *Demonstrative* of something mentioned, either before or after: If to what goeth before, it be referred (as reason may persuade) there being a sufficient point of distinction set at the end of the sixth Verse; then it must demonstrate the admirable great works, and deep counsels of God in his general providences toward creatures, and specially his thoughts & works about his Sabbath for man; and so it denoteth their sin to be wilfully ignorant and careless of understanding Gods will in these, but by others it is made to point at that which followeth in Verse 7. that is the punishment of these brutes and fools, that however they flourish a while in the ignorance

and neglect of God, it is onely, that they shall be destroyed for ever, this they will not know. Against this I shall not contend; but the former I assert; That the greatnes of Gods works and depth of his thoughts, & that about the Sabbath, are intended under this demonstrative; brutes will not know this.

2. The acts here denied by these brutish fools toward this object are under two terms. 1. *They know not.* Nor *will know*; this word usually is of larger extent than the other, for it include's all affections under it: they know not, that is they like not, they approve not, they love not to seek out these thoughts and works of God, especially the depth & greatnes of them. 2. *They understand not, nor will understand*: this word more strictly some refer to the mind and intellectual faculty, which is true enough, when applied to intellectual Objects; so it may have its proper place here: yet seeing it include's the practical understanding, which set's will and affections on work, it may be extended as far as the former. However from both we may conclude these acts denied by the brutish fools.

1. They mind not, neither will they let their minds to think on these things; neither depth of Gods thoughts, nor greatnes of his works of providence unto men; and specially those about his Sabbath.

2. They apprehend not really any of these things of God, neither will they be taught to know them.

3. They neither approve, nor like, nor love them, nor acknowledge God in such deep thoughts

thoughts of his, or his great works in ordering men to their respective ends, and his Sabbath for their good.

This is their sin, whereby these Sabbath-breakers oppose themselves to God; And before we proceed, we shall gather the observations hence arising.

Obs. I.

1. *Sinners and Sabbath-breakers are very brutes and fools in Gods account: sin doth so transform men, that they turn unreasonable beasts toward God, sots, insipid and unsavory creatures: to call one a brutish man, is as much as to stile him no man; he becometh like the beasts that perish.*

Obs. II.

2. *The depth of Gods thoughts and greatnes of his works, specially about his Sabbath are at an opposition, with brutish and foolish sinners: This and they are inconsistent; even as God and sin.*

Obs. III.

3. *The brutishnes and folly of men, is that alone, wick maketh them unwilling to & uncapable of the true understanding, knowledge and approbation of Gods deep Counsels, and his great works of providence toward their souls, and specially about his Sabbath. Men may think it their wisdom not to know God, nor acknowledge his counsels and works concerning them in the depth and greatnes of them, nor to approve or like his Sabbath with the duties of it; but the righteous Lord will befool this wisdom; and make them know, that his foolishnes (as they account it) shall be found to be wiser than men; and he shall overtake and catch them in their pretended craft and wickednes; and after all their opposition to his counsels, works and Sabbath in the depth and*

greatnes of them, in the end they shall dye as fools. Vers. 6.

2: These brutish sinners, and Sabbath-breakers are set forth by their judgment, *when the wicked spring as grasse, &c.* This some join to the former verse by a supply of some word, not found in the original; as that these fools understand not, that however the sinners may prosper in the world for a season, yet it will come to passe, that they shall be destroyed for ever: I shall not contradict them, who make the demonstrative in the former verse look this way, because in many places there is need of such supplies; yet here we have an intire sentence which needeth no supply, and giveth a full account of the punishment of these wicked fooles. *In the flourishing or springing of the wicked as the herb, when they shall spring, &c. And all the workers of iniquity deflourish (it is) that they shall be destroyed for ever.* Where we have to declare.

1. The subject of this punishment, the former brutes and fools, called here by two other names, explaining the other, as, *the wicked* and *the workers of iniquity*; men habituated in sin, and Sabbath breaking, whose daily imploiment and trade is, to work iniquity against God, and man; by all ungodlines, & profanation of the Sabbath, and by all unrighteousnes, and unequal dealings with men; these are branded with these odioustitles, *Brutes, Fools, wicked and workers of iniquity.*

2. Their present state under all their sins, they spring as the herb set in a garden, or as the grasse in its season; they flourish in all their worldly

worldly contents for a time even to their hearts desire, in persons, families and estates. So God orders it.

3. Their end, that they may be destroyed, or rooted up, and cast out for ever, to eternity: this destruction, or determination of these sinners, and Sabbath-breakers, must surely be.

1. Full and intire both of body and soull.
2. Dreadful, in being destroyed from the presence of the Lord, rooted up and cast out of his sight.
3. Direful to be cast into the lake of fire, to be tormented with the Devil and his Angels.
4. Eternal; perdition is it without hope of recovery; wherein Gods righteous vengeance is executed on these wicked ones to eternity. Observe here.

1. Brutes, fools, wicked, and workers of Obf. I. iniquity are the names that God hath set upon sinners, and Sabbath-breakers: and he cannot misname them.

2. *Divine providence suffer's and order's these Obf. II. odious sinners to flourish, and spring up in all worldly prosperity to his appointed time. And that time is not long.*

3. *All the flourishing of the wicked is but grassy, Obf. III. or as the herb and floure; fair and sweet for a time to sence, and afterward withering and stinking. It repaieth pleasure with bitternes enough.*

4. *The very flourishing prosperity of sinfull Obf. III. Sabbath despisers is naturaly, as well as by the guidance of the Almighty, in order and tendency to their eternal perdition. All their spring leads them to a withering autumn; the prosperity of fools*

shall stay then, and eat them up as beasts unto a day of slaughter, Vers 7.

2. The party, here in opposition to those workers of iniquity is Jehova; And the opposition, is thus expressed, *they are to be destroyed for ever, but thou Jehova art most high for evermore*, some read this as one part of their tools brutish and wilful Ignorance also; as first, they know not that *they shall be destroyed for ever*, and secondly, *that thou Jehova art most high for evermore*: I shall not contradict learned men; yet this sense cannot be made without supplying something, of which there is no need in this place; the two verses, being distinct and full sentences, opposed to each other; I shall follow therefore our translators here, keeping to the plain reading of the letter: and so it is a simple proposition, opposing God unto the wicked foremention'd, where we have.

1. The term of connection, rendered adversatively, and that well; sinners and Sabbath-breakers are brutes, fools, base and low creatures, and perishing to eternity, but, thou Jehova art, &c. Where note.

1. The subject opposed emphatically, *thou, thou Jehova* who art God alone; thou settest thyself against these furious fools,

2. The terms of opposition, wherein he is opposed to them.

1. In his being, *thou Jehova*, in whom all do live and move and have their being, yea these wicked ones; thou art, but they are not at all; save

save by participation from thy word and the same word can undoe them.

2. In his *highnes*, thou *Jehova* art *most high*, or indeed *height* it self, he was so stiled, Verse first; but under another term, noting his ascent above the heights of Heaven, and here the word used, note's him as exalted in his highest places as *height* it self, and therefore rightly stiled the *most high*; whence he hath all his advantages to destroy these workers of iniquity.

3. In his *eternity* is he set against these sinners; these brutish fools are glorious like the flowre in the morning, and before night cut down, dry and withered, but thou *Jehova* art for ever more, exalted in thy heights, and hast an everlasting arm to plague workers of iniquity, and Sabbath polluters to eternity. All these are plain in the text: Now let us learn.

1. *The prosperity of brutish sinners, and foolish Sabbath profaners, hath a but that spoils all, and marr's their glory: But thou, thou Jehova art against them; what then can comfort them? But God is their enemy: how then can they prosper?* Obs. I.

2. *The very being of God puts a nullity to the wicked carnal felicity, and a sure existence to their perdition and misery. How therefore do the Devils, and all his seed, the workers of iniquity wish, that God were not?* Obs. II.

3. *The highnes of Jehovah will bring low the pride and sooring luster of wicked enemies to God and his Sabbath. As he is exalted to shew mercy to his humbled ones; so is he in his heights to take advantage against his enemies: he hath exalted* Obs. III:

mercies to raise gracious hearts : And no lesse hath he most high vengeance to bear down the proud looks and haughty opposition of his adversaries.

Obj. III.

4. *The eternity of Gods height and being is adverse to the prosperity of foolish sinners, and spurners of his Sabbath :* Hereby he cuts of at his pleasure their flourishing splendor ; and eternizeth their perdition , *wo, wo,* to them , who shall be found enemies to Jehova the most high for ever more : where in they shall deal proudly, he will be above them, Vers 8.

2. The next opposition to be opened , is that which Gods providence made between these enemies of the Lord about his Sabbath & the Psalmist, wherein their punishment is farther expressed Verses 9. 10. 11. In which passage we have these terms more distinctly to consider,

1. The term of connection doubled ; *for, for as ours ; because, because, or therefore, therefore ; as others.*

2. The opposition it self , whereof we have these two parts,

1. The enemies set forth under their judgments, wherein are.

1. The term demonstrating doubled , *Lo, Lo.*

2. The subject of the demonstration doubled, *Thine enemies O Lord, Thine enemies : these are all the workers of iniquity.*

3. The judgement double on them, *They shall perish, They shall be scattered.* Ver. 9.

2. The Psalmist is set out opposit to these enemies in his blessings vouchsafed from Jehova.

1. In his power, *But my horn shalt thou exalt,* &c.

2. In his plenty, *I am or shall be, anointed with fresh oyl.* Vers 10.

3. In his victory, *Mine eye shall also see upon mine enemies; Mine ear shall hear of the wicked, that rise up against me.* Vers 11.

The opening of all these, will be in answer to these questions.

1. What mean's the term of connection?

Quest I.
Answer.

1. The signification of it, is according to the force which men give it; If it be read, *For*, it is onely a rational narrative, of the height of God in destroying such enemies from the experienced effect, *For* thine enemies do so daily perish. But if we render it *Because* or *Therefore*, it hath a *causal*, or *Illative* force to this sence, the wicked shall be destroyed for ever, because Jehova is most high for evermore, or therefore they perish and are scattered.

2. The duplication of it note's the certainty of the causality in God, or the sad effect upon sinners; which way so ever we take it, the same issue will come of it; and this is seriously and solemnly attested in the doubling of the term; *For, yea For*;

Quest. II. 2. What is mean't by the term of demonstration ?

Answer. 1. The notion of it, *Lo* or *Behold* point's out the evidence both of cause and effect, *Lo*, it is so, Jehova is most high, and therefore his enemies perish, it is visible before the sun, *Lo*, behold it.

2. The doubling of it, put's vehemency and strength to the demonstration, *Lo*, *Lo*, it is so ; it is apparent, It cannot be denied.

Quest. III. 3. What are we to understand by the subject of this demonstration ?

Answer. These terms are considerable about it. 1. That which noteth their opposition to God, to his Law, and Sabbath: They are *enemies*, that hate him. 2. The doubling of this title: They are *enemies*, *enemies*, they are double enemies, to God & to his Sabbath. 3. The pronoun referring them to him whose enemies they are, *thine* enemies, O Lord *thine*, *thine*, they are, doubly *thine* enemies, hating thee, and thy Sabbath. 4. The paraphrase of these enemies, *All the Workers of iniquity*, All that trade in sin and are working at it every day, pursuing their own lust, these are *thine* enemies and spurn at thy Sabbath.

Quest. IV. 4. What is imported in their Judgement ?

Answer: It is expressed also under a double notion. 1. *They shall perish*, the height of God will crush them, eternal Jehova will smite them unto perdition both of body and soul to eternity. 2. *They shall be scattered, or dispersed*, driven up and down ; as dust before the wind, and that by

by the whirl-wind of Gods wrath, never to be gathered up again, they shall disappear ; they shall be destroyed without recovery. All this is spread before the Lord for his glory. This is thy work, O Lord, These are the first parties in opposition, with their sad estate. Observe hence.

1. Gods being, height, and eternity necessitates *Obs. I.*
the doom and ruin of all that work iniquity against him and his Sabbath. Their destruction is inferred from it necessarily. Jehova is most high for ever more, therefore his enemies perish: it is twice urged.

2. They are double enemies to Jehova who are *Obs. II.*
workers of iniquity and pollute his Sabbath. They are thine enemies, thine enemies ; so the Spirit doubly brand's them.

3. Double sinners have double judgement from *Obs. III.*
the Lord, perdition and dispersion. Destroyed are they here, and for ever ; and so scattered, as never to be gathered any more.

4. That sinners may be convinced, and not plead *Obs. IIII.*
Ignorance a double demonstration is given of the vengeance coming on them. Lo, Lo ; or behold this will be the portion of your cup. O wretched sinners and Sabbath breakers, who will not look out after this call to prevent these Judgments.

5. All this demonstration of Judgment on these *Obs. V.*
sinners must be confessed to the Glory of Jehova: So the Psalmist bespeaketh God, Lo, Lo, thine enemies, O Lord, shall perish: thou Jehova art exalted in their destruction. Thus far of the first Partie in opposition to the Psalmist, as for their state and condition, Ver. 9.
Now

Now followeth, the other part of the opposition on the Psalmists side.

2. The Opposition of the Psalmist unto these under Jehova's providence was noted generally in his prosperity; set up against their perishing; and more specially in his power, in his plenty, and in his victory, about all which some inquiries must be made for explication of all.

Quest. I, 1. Who is this Psalmist? And how is he considered in this opposition?

Answer, 1. The expressions here used, if we may
 Pf. 89:24. guesse by the language, do speak it to be Da-
 Pf. 23:5, vids, for he hath these very words of himself els
 Pf. 54:7. where, & God of him, and therefore is the Psalm
 most likely to be his.

2. As to the manner of his opposition to the fore mention'd sinners, imported, in that *adversative But*, It must needs be, both to them as sinners, and to them as perishing: so that as they were sinners and ungodly Sabbath-breakers; he is on the contrary a saint of God, and an holy Sabbath keeper; and so the following blessings accrue unto him, opposit to their cursed condition. Yet further supposing *David* to be the penman of this Psalm, and knowing that he writes not many times of himself personally, so much, as typically of Christ; a Question ariseth, whether here, the Prophet speaketh onely of himself? or of some other even Christ the Lord of the Sabbath? That himself is spoken of in the letter is granted by all; And that he may speak
 of

of Christ in the Spirit is denied expressly by none: however there being a generall silence of it among interpreters ; it is not fit rashly to impose it , yet innocently may it be proposed to serious consideration , whether such a sence, so consonant to the rule of faith , may not be included.

2. What is meant by the Power , where with **Quest. II,**
he is indowed?

It is expressed thus ; *My horn shalt thou exalt* **Answer:**
as the unicorn: where in note, 1. The cause im-

powering with its causation ; Thou Jehova shalt exalt , or thou most high shalt lift up on high , that is , in large , and make highly advantageous against enemies , the power vouchsafed : this he speaketh confidently upon Gods promise. 2. The exalted power exprest , is *my Horn* ; and for as much as in this is the strength of beasts, it is usually transferred frequently to set forth the strength both of the righteous and wicked. 3. The mode or manner of this exaltation , even as the unicorn ; that is , either , as that beast lifts his horn , or as God lifts it up for him , who giveth that creature so much strength: notable are the expressions which the Lord useth unto Job , concerning the strength of this creature:

Pf. 89: 24,

**Job. 39. 9,
10, 11, 12,**

**Num. 23.
vers 22.**

**Num. 24: 8.
Dent. 33.
ver, 17.**

And therefore is it so often used to set forth the power , which God giveth to his people , walking in his statutes. This is the strength which the Psalmist confidently assureth to himself from Jehova , while he converseth in righteousness and in the sanctification of his Sabbath.

Quest. II. 2. What is the blessing of the plenty here be-
leeved?

Answer. It is thus set forth, *I shall be anointed with fresh or green oyl*; where note. 1. The matter of his plenty, *It is oyle*; by this the Spirit of God set's forth the choicest blessings, both temporal, and spiritual. The oyl of gladnes is poured out upon Christ and his fellowes, which pointeth at the Spirit of Grace; and so God spake to Israel, that he made him to suck oyl out of a flinty rock; which was the giving of them fulnes in streights: somtimes his plentiful blessing on his Church of all kinds is expressed by the *horn of the Son of the oyl* even a *Cornu Copia* rendered a fruitfull hil: it noteth certainly the choicest blessings from Jehova upon his portion.

2. The measure of this blessing, read by ours, *I shall be anointed*, in the future; but it notes time past, and present also; *I have bin, I am, I shall be anointed*, spread over, sprinkled, or made fat with oyl: all note dignity fulnes and fatnes of all sorts of blessing upon righteous Sabbath-keeping souls.

Quest. III. 3. What mean's the victory, which he assures by faith to himself?

Answer. It is expres't by the evidence both of eye and ear about events upon his enemies. 1. *Mine eye also shall see upon my distressers or enemies*, so to the letter, *his desire* is not in this text mention'd nor in some other.

2. *And mine ear shall hear of the wicked that rise up against me*; here is no desire of his spoken of in the original text. What then is the sence of this? 1. That God would destroy, and so give him

him victory over his distressers. 2. That his eye should see it, and his ear hear it, when God should thus judge his own enemies and wicked sinners, that rise up against him, and his Sabbath, and the Psalmists enemies which were the same, God and he being united in the same cause for righteousness and the Sabbath. So then the Lords enemies are his, and his adversaries are the Lords; upon whom he shall see and hear the vengeance of the most high executed. Of this he speaketh not doubtingly, but confidently, as if the thing were acted already. All this is eminently true and good, as it respects the person of David, being Gods precious Saint, and a pious Sabbath-keeper.

But if it should be transferred unto Christ the Son of David in the flesh and the Lord of the Sabbath; these blessed returns from the Father unto him must be transcendently eminent; his horn is exalted above unicorns, even unto the power of God; he is anointed with the oyl of gladnes abundantly, far above his fellowes, or members: Yea his eye also must see, and his ear hear Gods vengeance upon enemies and adversaries, who rise up against him and his Father in spurning at his commands. Observe from these.

I. *Divine providence sets a vast opposition between the righteous and the wicked in their conditions, even as they are widely opposit in their conversations to each other, and to God.* Obs. I.

Even so contrary are they, as perdition and salvation; or as dispersion under the curse, and

and collection under the blessing of the most high.

Obs. II. 2. *Exalted strength to contend against spirituall and temporal adversories doth Jehovah vouchsafe to his righteous ones, and Sabbath-sanctifiers. The most high, can do no otherwise, but bestow high grace; he therefore exalts himself to shew mercy.*

Obs. III. 3. *Unicorns horns, or creature strength God make's use of, in setting forth the power of grace, to illustrate it, but not to diminish it. And no lesse doth the Lord himself blazon his power, by that of his creatures, which he hath given them; yet doth he gloriously exalt himself above them. Although Job cannot bring the unicorn to his crib; yet the Lord bring's him to his own, and bind's him to his service.*

Obs. IIII. 4. *God will abundantly pour out upon, fatten and anoint his Saints, and Sabbath-observers, with green oyl, newly dropping from the heavenly olive, & that continually, to prosper them in souls and bodies, so David found it, so shall we. Vers 10.*

Obs. V. 5. *Ungodly sinners and Sabbath-despisers are enemies jointly to the most holy God, and his holy servants; they rise up all against them. Jehova and his people are loved together or hated together: So the Psalmist conclude's it here. Thine enemies are mine enemies; and they who rise up against thee, rise up also against me: yet is it good to be upon Gods side; Yea, best of all.*

Obs. VI. 6. *The ruine and destruction of these adversaries from God, shall in his due time be made visible to his servants, They shall both see it, and hear of*

of it. They desire it not, but as it is the determinat counsel, and will of God revealed: yea seeing and hearing Gods judgments upon the wicked, they must give glory to the Lord, who judgeth righteously.

If besides this the Scripture be applied to the *Son of David the Lord of the Sabbath*, here may we learn and admire. O how great power is with him, and fulnes of the Son of the oyls the Spirit of grace and peace to blesse his Sabbath-keeping members? But, O how terrible will it be when he shall see and hear the cries of them that rose up against him, under their perdition, and have no pity on them?

Of the fourth Part.

Sabbath-duty performed and rewarded.

4. This part is fully declared in the state of Gods righteous ones, who must needs be supposed to be Sabbath-keepers if they have respect to all Gods commands, as they must have, if they be righteous.

Now about them there are these special heads delivered.

1. A proposition of their flourishing estate Vers 12.
2. A proposition of the reason of this condition. Vers 13.
3. A proposition of promise for perseverance in it. Vers 14.
4. A proposition of the end unto which all is aimed. Vers 15.

In the search and explication of these, we shall receive quickning incitations to follow the Psalmists directory, as to the due sanctifying of the Lords-Sabbath.

1. What is imported in the proposition of reward? Vers 12.

Herein are carried, 1. The subject of this return from God, he is stiled the *righteous one*: now the notion of *righteousnes* or the *righteous* here, is not to be taken strictly in a contradiction unto *holines*; but largely, as it noteth, an intire conformity to the rectitude of Gods will in all things revealed, both of the first and second table: So that this righteous one must be an upright Sabbath-keeper.

2. The *return*, which God make's, attributed to this *righteous one*, is in general, *fruitfulness* and *increase*: but more specially, 1. The kind of it is to be noted, it is soul prosperity, even spiritual flourishing, building, blossoming, fruit bearing, and increasing or growing in grace. 2. The measure of it is implied under both expressions; flourishing intendeth no little spring; nor growth a little increase; each word carrieth plenty, and abundance of spiritual blessing.

3. The double expression bespeaketh the certainty of the event: These righteous Sabbath observers, shall surely flourish and grow up in all spiritual grace unto the measure of the stature of the fulnes of Christ; the word proceedeth

3 Joh. 2.

deth from the mouth of the Lord, and shall not fail. 4. The mode or manner of this flourishing growth is set forth by an allusion unto two trees, or plants fixed in a noble soil.

1. The first mention'd is the *Palm tree*; of which it is observed.

1. That it flourisheth under the greatest pressures, when the branches are pul'd and split; as Christ seemeth to allude unto, when he went up to the Palm tree, and pluckt the boughes to purge it and make it fruitful for his spouse. Cant. 7: 8. Len. 23. ver. 40. Judg. 4. 5. 1 King. 6. 29

2. That it was good for shelter, to make booths or tabernacles. 3. That they were used in mens sculptures of them for ornament. 4. That they were ensignes of victory, joy and glory. Alluding therefore unto this, the Psalmist sheweth that the spiritual flourishing of such righteous Sabbath keepers is greained by oppression; That it sheltreth and adorneth their souls, and should be a token of their eternal victory and triumph; even as Palms in their hands. Ezck. 40. ver. 16. Revel. 7. 9.

2. He shall grow as the Cedar; concerning which plant or tree, we have some things also observed by Gods Spirit; As 1. The *sweetnes* of it, upon which account it was used to make a covering for the ark of God & for beams & boards in his house; 1 Kings 6. 9, 10. 20. Ezek. 27. ver. 24. so also for building and cieling of Kings houses & for making chests & other instruments of special use. 2. The *beauty & comelines* of this tree is noted, for which the spouse useth it, to set out the excellency of the countenance of her beloved. Cant. 5. 15.

Ezek. 27. 5. *strength* of it is pointed out, in that it was used for
 Itai. 47. 24. beams and masts. 4. The talnes of these trees is
 spoken of & their great height. 5. The *growth*, in-
 crease or multiplication of this plant is hinted in
 Pl. 80. 10. the text. 6. Their excellency is marked out, in
 that some of them are stiled goodly cedars, or to
 the letter, the cedars of God, & the Lord himself
 Ezek. 17. in speaking of the restitution of the Kingdom of
 ver. 22, 23. Israel, used this expression, I wil take of the
 highest branch of the high cedar, I will set it,
 on the mountain of the height of Israel will I
 plant it, and it shall be a *goody cedar*, an illustri-
 ous, stately one. Now transfer all this to the
 blessing of God upon his righteous Sabbath-ob-
 servers, and then it may amount to this, they shal
 increase, multiply and grow in all spirituall gra-
 ces and blessings, as the cedar doth to its natural
 perfection: they shall be sweet plants to God
 growing up in the sweetnes of their favour; they
 shall increase in spiritual comelines, strength,
 talnes, fruitfulness, and to the height of excel-
 ency; for they shall be the plants, trees, and
 cedars of God indeed; & Jehova will own them.

3. There is one thing more here added, to set
 forth the modification of the flourishing growth
 of this righteous one, and that is the good soil
 wherein this palm and cedar are set, it is in *Leba-
 non*; about which, however many excellent things
 are spoken of this mountain, I shall onely touch
 upon these, which are together.

Hos, 14, 2. 1. The *fruitfulness* of this mount, it casts forth
 or strikes forth the roots planted therein, and
 thence makes stocks and branches to shoot out
 mainly in greatnes and talnes; by this God decla-
 reth

reth his promise fruitfulness to Israels, God soil maketh plants fruitful.

2. The sweet *odoriferous smell* of this Lebanon Hof. 14: 6. is also commended, which send's a sweet favour all abroad ; so doth the Prophet declare the spreading favour of Spiritual graces in the Church ; his smell is as Lebanon very fragrant.

3. The *cheering gladding virtue* of this mount given out to his plants , is by the Prophet hinted, under the notion of the wine of Lebanon which usually is mention'd as a means of gladding mans heart; and here is it applied, to shew the joy of Israel in fruit bearing unto God , the Hof. 14: 7. blossom of Israel, Gods vine, shall be as the wine in Lebanon.

Now the fence of this appel unto the righteous one, is that he shall flourish and grow as the *Palm* and *Cedar*, blessed with the fruitfulness, fragrancy, and gladding virtue of *mount Lebanon* , or the choicest soil , blessed of God , as that was. In what nursery the righteous is planted, will be discovered in the sequel : from all this we may now collect.

1. *Vast is the difference of Gods respect to wicked Sabbath-breakers, and righteous Sabbath-keepers*; as much as between perishing in sin, and flourishing in grace to eternity. Obf. I.

2. *Palm flourishing in spiritual fruit to victory over sin and death , and cedar growth in grace to the excellency of God , are Jehovahs blessing upon the righteous Sabbath-sanctifiers.* His promise makes all this sure unto them, not one word shall fail. Obf. II.

Obj III.

3. *Mount Lebanon, or the soil blessed of the Lord, addeth to the fruitfulness, fragrancy and delightful gladness of his spiritual Palms and Cedars therein planted, O blessed righteous souls, that are pitched there. In the next proposition we shall understand more of this. Vers 12.*

2. This next Verse giveth us a proposition of the reason of the flourishing state of the righteous, ours read it, *those that be planted in the house of the Lord shall flourish in the courts of our God.* Others take the participle, as including the subject forementioned, only changing the number, there it was singular, and here plural, which is no rare thing, *They being planted in the house of the Lord, &c.*

1. The subject, in this proposition, is the cause supposed, *they being planted. &c.*
2. The attribute asserted, *they shall flourish in the courts of our God*, both which desire some explication.

Quest. I.
Answer.

I. What is imported in the subject proposed? We have these three terms to consider. 1. The persons, who are the *righteous ones* mentioned before. 2. The privileged condition added, which is their implantation. 3. The place wherein they are planted, the house of Jehovah. Hereabout may we inquire.

- I. What is meant by the house of Jehova, and courts?

Unto which in short plainly it is returned. 1.
That

1. That in the letter the Tabernacle or Temple with its three eminent parts, the most Holy, the Holy place, and the Court, are intended by the house: and by the courts, which was the outward part figuratively taken, as one part for the whole, the same intire house of God is understood. 2. That, in the spirit and truth of this house, is Christ himself intended, who was typed out thereby: and indeed reason will evince, that he must be so signified in this place. Joh. 2. 19.
ver. 21.

2. What is understood by *planting* in this house.

1. If we understand (House) in the letter, by *plantation* (which is a metaphorical term) must be meant admission into that Church in Gods regular way for injoiment of his ordinances & nurture in the Lord. 2. If it be applied to Christ the truth, then it must denote a true spiritual union with him as ingrafting into him; expressed also by *plantation*, & building on him as the foundation: now the former with out this, hath no power to produce such a spiritual effect as here is mentioned. Rom. 6. 5.
1. Pet. 2. 5.

3. What is implied in this effect of *flourishing*? It noteth spiritual prosperity in grace, and abundant fruit-bearing unto God, as hath bin declared before more fully.

4. What is imported in *Jehova* and *our God*, whose house it is?

1. That he that was, and is, and is to come the Almihgty, is the owner and possessor of this house and court, what ever they be; from him is all

the power to make spiritual plants flourish therein.

2. That this owner and possessor is owned, and possessed again by souls planted in his house. It is *Jehova our God, ours* by possession of faith: so here is a mutual intrest between *plants* and *planter*; for he alone can let them in his own soil; and they are his onely.

Now to clear this that the *Son of God* in the flesh must be *this house and courts*, the place of plantation; 1. Know that these plants are livings souls, and these are not to be planted upon dead stones, or such like foundations that would profit nothing to their spiritual ends. 2. Consider that *Jesus Christ* onely is the living foundation, and chief corner stone, upon which living stones are laid to make a spiritual house for *God*, and he alone giveth life and powerfull influence for souls flourishing in grace; who also stileth himself the vine, that giveth his branches virtue to bring forth much fruit to *God*. 3. This is sure, that his spirit breath's in all quickning power into the ordinances of his house; So that, neither word, Sacraments, nor prayer can quicken these plants, or make them flourish, unles his spirit come upon them, from which considerations we may safely conclude that our Lord *Jesus* is this house, & courts of the Almighty *Jehova*, who causeth these plants to grow and flourish to eternal life; for as much as he is signified by them; and neither they, nor the ordinances of them can afford souls any spiritual sustenance without him. Observe from these.

Obj. 1.

1. *Iesus the Son of God being the true house and courts*

courts of the Almighty Jehova, is the onely nursery, which maketh the Righteous Sabbath-keeping plants to flourish unto eternal life. Because he liveth they Joh. 14. 16. *live also; and without him they can do no.* Joh. 15. 5. *thing.*

2. *Implantation, or spiritual union in and with* Obs. II. *Iesus this house of Jehova, must be of those righteous souls to make them grow and flourish in all heavenly grace. No communion, or participation of life from Christ can be, without in-abiding and union with him.*

3. *The mutual possession, both Gods of his house,* Obs. III. *and the Righteous plants of God, must be to bring them to this flourishing condition. What is house or Courts, unles Jehova be in them? Or, what were Christ, unles God were in him? And what were these righteous plants, unles this Jehova the house keeper were their God? The Lords Christ, and our God will make us happy; For it is Christ in us, we in Christ, and God in him.*

4. *The spiritual flourishing of Righteous Plants* Obs. III. *delighting in Gods-Sabbath, is sure to them, and infallible from the conjunction of the former causes. Christ the house, Jehova the Possessor, implantation in this Tabernacle of God being concurrent, must work irresistibly to perfect and make gloriously fruitfull these righteous plants, what can hinder them? Vers. 13.*

3. We have added in the next Verse for more encouragement to the righteous Plants, a Promise of their perseverance in their flourishing condition. *They shall still bring forth fruit in age;*

They shall be fat and green, and flourishing. In this proposition note.

1. The subject is the same, The Righteous Plants in Gods house (of whom it hath bin spoken) according to whose nature and condition, all that is attributed unto them must be understood.

2. In the attribute, we have to consider;

1. The matter of the promise under three expressions.

1. *They shall bring forth fruit in abundance.*
2. *They shall be fat.*
3. *They shall be green or flourishing.*

2. The season of this promise, *in old age.*

Quest I.

Answer.

Ps. 61. 10

Luk. 12. 19

Pro. 10. 31

1. What is mean't by the first thing promised; It import's the same blessing forementioned of *flourishing* and *growing* in grace, as to the nature of it; but differ's in degree; for the word here used is another from the former, and signifieth fruit bearing with provenue, or in great abundance; such is expressed, if *riches increase, set not your hearts upon them*: Now usually, men do not set their hearts upon a litle, but upon great heaps of riches: metaphorically it is transfer'd, to note a man of a fluent speack, eloquent, one that can powre out words of wisdom and grace abundantly, as, *The mouth of the just bringeth forth wisdom*: that is, abundantly he venteth it.

And the Prophet in admiring the goodnes of Je-

Jehova toward the Gospel - Church, instanceth in this effect, *How great is his goodnes? And how great is his beauty?* *Corn shall make the yong men chearfull*, (as ours read in the text) but in the margin they alter, and render it. *Corn shall make them grow or speak, and new wine the maids*. The promise is spiritual, and blazon's the greatnes of Gods beautiful goodnes to the yongest age in the Church yong men and maids, that he will so sustaine them, with his heaven - corn and new wine, that they shall abundantly speak of, & powre out the praises of Jehova's grace exceedingly. It fall's in with the promise in this Psalm, onely they concern divers ages; there the yongest, & here the eldest: great provenue of grace is the thing promised.

2. What is to be understood in the second **Quest. II.** term, they shall be fat?

This attribute, however it is used somtimes **Answer,** to set out the carnal prosperity of the wicked, as to the outward man, to have *collops of fat*; *Job. 15. 27* and the grosnes and greasines of their hearts, *Ps. 119. 70* which besots them as to the entertaining of spiritual instruction: yet here being spoken of Gods righteous plants in his Church, it must needs bear proportion with them, and be understood of their spiritual thriving in grace. This fatnes was sweetly represented to be most pleasing unto Jehova, by his choise of the fat of Sacrifices to be his own portion; so that, it is *Sacrifice - fat* here promised to these righteous Sabbath - keepers, which they must return to God as a sweet savour. In plain terms we have it thus frequently exprest; a soul of

Isai. 6. 10.

Exod. 29:

ver. 13.

Leu. 1. 8. 9.

Prou. 11:25

Prou. 22:25

Jer. 31: 14.

Ps. 106: 15.

Isai. 55: 1.

of blessing made fat by God; such as trust in the Lord shall be fat: that is, in a full, thriving and beautiful condition thorough his grace; And this is his promise reiterated; *your soul shall delight it self in fatnes*; and *I will satiate the soul with fatnes*.

All which confirm that in the present text; *They shall be fat*. A precious promise is it, opposit to that curse upon the wicked, he sent lean-nes into their souls.

Quest. III.

3. What meaneth the third term, *They shall be green*?

Answer:

Job. 8: 16.

Ps. 37: 35.

Under this notion naturaly is carried a lively springing condition. And being moraly applied; 1. It noteth the sinfull spring of the wicked and hypocrites, which is soon blasted and withereth, and is seen no more. 2. It describeth the gracious spring of Gods righteous plants, which groweth greener still, & knoweth not, when scorching heat cometh: *his leaf shall be green*, neither shall he be carefull in the year of drought, neither shall cease from yeelding fruit. Thus God ingageth unto im- planted beleivers. And here upon Ephraim converted, comforteth himself, *I am or shall be like a green fir tree*; when God saith unto him, *From me is, or shall be thy fruit found*. This add's to the great provenue, or abundant fruit-bea- ring, that it shall be all, fresh, green, new, and flourishing. So the matter promised may be understood.

Jer. 17: 8.

Hos. 14: 3.

4. What is imported in the season of this, *old age*?

Answer.

They shall bring forth fruit abundantly, yet still

will continually in *old age* ; in their hoary state this is no small addition to the promise ; That when all old things grow feeble, weak, decrepit, fruitless, and are near to death, and vanishing ; yet then, these have their best time and bring forth the choicest, and best fruit, more abundantly unto God.

Heb. 3: 13

Time cannot wear out grace but perfect it, and the new creature, the older it is, the newer it is continually. God leaveth not his in old age, but to hoar hairs will he carry them ; yea and make the hoary head a crown of glory in the way of righteousness.

Pf. 71: 11
Isai. 46: 4.
Pro. 16: 31

These truths may be concluded from this proposition.

1. *Righteous souls in Sabbath-keeping are enabled to send forth their last fruit, more abundant, fat and fair to God : Natures best is put forth at first ; but the best of grace at last.*

Obs. I

2. *Perseverance in gracious fruit bearing unto life is assured by Gods promise unto his righteous plants, who sanctify his Sabbath. He will carry them to hoar hairs and save them ; his word cannot fail.*

Obs. II

3. *The oldest age cannot prejudice the spiritual life of grace either to enfeeble it, or cut it off. The new life of righteousness is everlasting life: as Jehova's years fail not, so will he perpetuate theirs unto eternity.*

Obs. III

4. *Jehova set's a great repute upon his old righteous plants as his most fruitful, choise and flourishing ones in his plantation. As it is the highest reproach in heaven, to be an old sinner, old in adulteries ; though they dye an*
hum-

Obs. IIII

hundred years old, they are accursed; so is it the greatest honour there to be an old disciple, an old righteous Sabbath-keeper; in this way of righteousness will Jehova crown all such with glory. Spurn not then at the Sabbath of the Lord; call it a delight, holy and honorable; This will honour souls in old age. Vers. 14

4. The last proposition is of the end of mans duty in a righteous Sabbath keeping, and Gods gracious return of blessing; in these words. *To shew that the Lord is upright; he is my Rock; and there is no unrighteousnes in him.*

In this verse have we to observe these two special heads.

1. The end or scope of Sabbath duty and Gods reward proposed, *To shew that Jehova is upright.*
2. The end practised, or the scope attained by the Psalmist, *He is my rock, and there is no iniquity in him.*

Some read it in one sentence. *To shew that Jehova is upright, that he is my Rock, and that no iniquity is in him,* and others,

That the Lord my Rock is righteous, &c. These jointly declare the same end; and read it as proposed onely by the Prophet to others, not as practis'd by himself; which distinction warranted by the points, our translators with others do observe, whom we shall follow in treating upon these words.

I. In our order it will be further inquired about the end proposed.

I. Wherein this end consisteth as proposed? Quest. I.

In the general it stand's in *declaring* or *shewing* Answer.
that *Iehova is upright*; or making known the
uprightness of the Lord. Yet more specially in
this terminating work of Sabbath duty & Gods
return thereupon, we have to consider.

1. The object proposed to be declared, which is this proposition, *that Iehova is upright*.
2. The act exercised thereupon, which is to *declare*, *publish*, and *make* it apparently true and evident; and so to shew it openly.

Now seeing it is a proposition here to be demonstrated, viz. (*That Iehova is upright*) this must be done either by an higher cause precedent; (of which kind in this case there is none; for what can be the cause of Jehovahs uprightness but it self) or els this demonstration must be made by the effects of it, which is our onely way as to this proposition. This is asserted of Jehova in the Scripture of truth abundantly; as *just & right is he*, *Iehova is upright*; again and again: but this is Gods own demonstration by the authority of his own revealed testimony concerning himself; and not that which concerns us here to do: our work is by the evident effects of this uprightness, to prove and declare, that *Iehova is upright*: to which purpose.

Dent. 32.4

Pf. 25.8.

1. We must foreknow what this uprightness is.
2. We must know, what the demonstrating effects are.
3. We must understand, how by these to shew forth that God is upright.

1. That which we must foreknow, is what meaneth this uprightness of Jehova *which* we are to declare, where unto we premise.

1. That Gods *uprightness*, or *rectitude*, is both *affirmatively* and *negatively* described & spoken of unto us: yet by reason of our straitned understandings, we conceive him best by negatives. Affirmatively all those attributes of *holiness*, *justice*, *truth* and *faithfulness*, concur to set out Gods *uprightness*; but we must adde then the *infinitnes*, *incomprehensibility*, and *eternity* of all unto this, to sute it for God: and how farre is this above humane understanding? On the other side the *negative*, is that in him there is no *iniquity*, no *unrighteousnes*, no *falshood*, no *perversnes*, &c. And thus we have his uprightness usually set forth unto us; he is *without iniquity*, there is no unrighteousnes in him; as in the text. Now the negatives our understandings do best receive, and exclude all evil fully from him: and then he must be a *pure simple* and *unmixed rectitude*, or *uprightness it self*.

Dent. 32:4,
Tit. 1:2,
Heb. 6:18,

2. That this uprightness is spoken of him both with respect of *his being* and *his will*. 1. As to his *being* he is *essentially uprightness*, he is the *being of rectitude* and this is the *being of God* reciprocal with

with him he is *rectitude*, or *uprightness*, he is *Amen*: essentially are these attributed to *Iehova*? So that if any ask his name, or description of him, he answers himself *I am*: what ever is spoken of me truly and properly, *I am that*, *I am uprightness* *Exod. 3. 14* *holiness*, &c. Now thus he laith his *being* as the *foundation*, and *rule* of *rectitude* to his creatures

2. Hence ariseth the *uprightness* of his *will* revealed, both in his word and in his works; which is the *rule* of mans *rectitude* exhibited: as to his *Ps. 19. 8. 9.*

word, Law and statutes, they are *right*, and rejoice the hearts of the upright who obey them, & are regulated by them: & for his works of creation & providence they are done in righteousness; the judge of all the world must needs do right. *Gen. 1. 1. 2.*

1. In these must we know the effects, wherein the uprightness of God is mainly proposed here to be declared, and this were to long labour to declare the uprightness of God in every work of his: I shall contract therefore onely to the counsels, word, and works of God mentioned in this Psalm.

1. His work in creating and instituting a seventh dayes weekly Sabbath for man: upright and true, and faithfull is God in this.

2. His work in the revelation of his will, to have this day solemnly sanctified, in thanksgiving, in singing praises to the most high, in declaring his loving kindnes, morning and night. His rectitude is eminent in prescribing these duties.

3. His works in making glad the hearts of his servants with his Sabbath blessings, even to triumph and admiration; wherein he revealeth

Q the

the exceeding great depth of his counsels, or thoughts of good to man ward. Here is his uprightness transcendently discovered.

4. His work in convincing wicked enemies to him and his righteousness, and his Sabbath, of their brutishness and folly; and in executing his wrath upon them to eternal destruction. In this he is infinitely upright and just.

5. His work also is in regarding and rewarding his righteous ones who truly sanctify his Sabbath. And in this how incomprehensibly just, and right is Jehova? Now all this uprightness of Gods, is in the present place set forth to be declared by us.

6. His excellent work of uprightness toward his righteous plants is the implantation of them into such a nursery, as his house, his courts; yea even into Christ Jesus himself signified by them. Who can comprehend the unspeakable uprightness of Jehova in this effect of his? yet is this with the rest manifested in a tendency to have the uprightness of God declared by his Saints according to their measure upon the account of them, among all the rest of his righteous works.

3. The last thing here to be opened, is how we should demonstrate or declare and publish by these effects *that Jehova is upright*; It must be thus.

1. Rationally and by way of solid arguing; these *right* things are wrought by Jehova, therefore just and right is he. As the heat from the fire, proveth that the fire is hot; thus must it be declared.

2. Really must this be done, by holding forth the fruits of righteousness, wrought by God in us. So these righteous ones, bring forth abundantly the works of uprightness, and are fat and green in them, and so shew forth that Jehova is upright; who wrought all these works in them; so the heavens declare the Glory of God, and the firmament sheweth his handy-work. Sun and moon and stars hold forth his light.

3. Perpetually must this be done even to the and; to hoary hairs and old age doth Jehova carry them, fill them with fruits of mercy, and keep's them fat and green; just therefore is it, that while they live they should praise the uprightness of the Lord, dwelling in his house for ever, even to the length of their dayes. So we have the end opened. Ps. 23. 6.
Ps. 104. 33.

2. We have in the close to consider the scope attained, or the final terminating duty practis'd by the Psalmist; wherein he expresseth.

1. His claim unto, or interest in Jehova, *he is my Rock.*
2. His duty to him, in the demonstration of his uprightness, *There is no unrighteousness or iniquity in him.* Here is inquired also.

1. What is carried in his claim?

Quest 1.

In this are these terms. 1. The notion under which he claim's the Lord, and that is, *metaphorical, a rock*; under which, frequently in the Scriptures is signified, the glory of his power or strength, the glory of his eternity in Answer.
Deut. 32. 4.
ver. 15.
Isai. 26. 4.

himself and of his sure protection of his holy ones, and foundation of their eternal hopes, their safe habitation, and never failing provision.

Ps. 71. 3.
1. Cor. 10. 4
Ps. 28. 1.
Ps. 42. 9.

2. The term of propriety, he is *mine*, here is the ground of his glorifying this upright Rock, because it is his. 3. The ground of his claim implied, is his faith; by which God truly becometh ours.

Quest. II. 2. What is the burden of his duty?

Answer. It is to declare the uprightness of Jehova his Rock; which as he had proposed to others, so he perform's himself; and that, in the negative way, which is the largest, as before was hinted; his song is, *There is no iniquity in him*; which he declareth in word and deed, holding forth his rectitude so to be exalted: to close all, we may observe.

Obs. I. 1. *The uprightness of Jehova is wonderful, in commanding Sabbath duties, and rewarding them in return of blessings to his righteous ones, so it is in all his dispensations.*

Obs. II. 2. *The glorifying of this uprightness of Jehova is the terminating end of all soul-prosperity given out by Christ Jesus to holy Sabbath-keepers.*

Obs. III. 3. *The declaration of Gods rectitude is most readily done in exhibiting the effects of it by an utter denial of iniquity, and acting righteousness.*

Obs. IIII. 4. *Gods righteous plants in Christ must not fall short of this great end. If they do, they loose their work and crown.*

Obs. VI. 5. *To reach this end, propriety in Jehova as our Rock is necessary.*

6. *Who ever hath this interest in God, wil* Obf. VI.
infallibly demonstrate his uprightness: inconsistent
with iniquity. Thus have we the Psalmists di-
rectory.

II. Of the second Directory unto Sabbath-Duty by the Prophet *Isai. 58: 13, 14.*

ABout the ambiguity of the term *Sabbath*, which is the main subject concerned here, I shall make no needles stay, determining, that it is not mean't of the solemn day of fast annual, but of the day of rest weekly, eminently known to be the Sabbath. And that, upon this ground, because the titles here to be given to it are reciprocal with it; for upon no Sabbath els are these so jointly named. This therefore we take, as that here intended.

Now in this passage the Prophet both direct's and encourageth unto the due observation of Gods Sabbath, be it whatever day the Lord appointeth, under the Law or Gospel. This he doth,

1. By proposing the terms or conditions of the true Sabbath-duty, which consist's.

1. In negative works to be abstained, *If thou turn, &c.*

2. In positive works to be performed, *And shalt call &c.*

2. By exhibiting the promise for encouragement, which is,

1. Proposed, as containing a threefold blessing.

1. *Thou shalt delight thy self in Iehova.*
2. *I will make thee to ride, &c.*
3. *I will feed thee with the heritage, &c.*

2. Confirmed by the greatest Authority, For the mouth of the Lord hath spoken it.

These particulars being so digested, it is now convenient, that they should be opened, for a right understanding of the same.

1. We begin with the condition of the Promise, or terms of duty supposed, where about, it will be inquired.

Quest. I.

1. what is imported in, and mean't by the negative condition?

Answer.

1. The import of it, is a prohibition, against polluting Gods Sabbath, and that delivered two wayes.

1. Generaly, *If thou turn away thy foot from the Sabbath, &c,*
2. Specialy, *Not doing thine own wayes, &c.*
These must be joined.

2. As to the meaning of these negatives, it is to be made out first in the general, and then in the specials. The former may be read thus, *If thou make to return, or turn away thy foot from the Sabbath in doing, or from doing, or to do thy pleasure, upon the day of my holines, or my holy day: wherein we have to note.* 1. The matter of the prohibition, both metaphorically propounded, *If thou turn away thy foot from the Sabbath;* and plainly expounded, that is, *from doing thy pleasure on my holy day.* In both we have 1. The subject of this motion

motion in the borrowed phrase it is *thy foot*; which is the instrument of motion from place to place; but moraly applied, it signifieth the instruments whereby man moveth either to good or evil; but in this place, it tend's to evil; and is synonymous with the *foot of pride*, that spurn's at Gods commands; or that *offensive foot*, which Christ would have to be cut of and cast away; or those *feet* that are swift to shed blood:

Ps. 35:11.

Mark. 9.46.

Isai. 59. 7.

Such a foot is here meant, that spurneth at, and trampleth upon the Sabbath: alike phrase is used by another Prophet of hiding their eyes from Gods Sabbath, disdaining to look upon it, and to understand the holy designe of God in it. Or if you look upon the Prophets exposition of it in plaine terms, *This Foot is mans pleasure, or lust*, set up against the will of God.

2. The motion of this subject, is the turning of it away, or making this *foot* to return, from kicking and spurning at God; or plainly it is mans abstaining from doing or not doing his lust and sinful pleasure against the Lord. 3. The term of this motion more specially from which the foot must be turned away, and against which men must not act their lusts and pleasures, is the Sabbath, the day of the Lords holines or his holy day, and this as implying all the holy duties annexed unto it. In these stand's the matter of the prohibition.

Ezek. 22.

ver. 20.

2. The form of it is given in the preposition (*From*) added to the Sabbath: now to turn away the foot from spurning at Gods Sabbath, is, not to kicke or spurn at it; and to abstain from doing mans lust or pleasure on Gods holy day

day, is not to do it: & this prohibition is carried in the supposed condition, if thou turn away thy foot from spurning, that is, thou shalt not spurn against my Sabbath, if thou expect my promise. Thus understand the general.

2. The special evils prohibited must be construed with the general, for they run in the same form of the preposition; onely the positive duties are interjected, which may also be read in the last place; and then the reading will be, if thou turn away also from doing thine own wayes, &c. It is true, that this preposition is not prefixed to the last; but the force of the former must run into the last; or els may it be read, from *finding thine own will, lust or pleasure even in speaking a word*: But this variety hurt's not, yea it may help to understand the matter more clearly. Inquiry now must be into these.

Quest. I. I. What is intended by *not doing thine own wayes*?

Answer. It is read literally, if thou turn from doing, or abstain from doing, which is as much as not to do: *wayes* here are equivalent with *works*, deeds and negotiations of men, such as may be at other times lawfull and good; for sinful wayes are to be abhorred at all seasons: *thine own*, this propriety stand's in opposition to Gods wayes, and specifieth these works to proceed from corrupt self conceit, and will, contradicting the Lord: for whatever the Lord of the Sabbath alloweth & commandeth to be done, is not *our own*. As works of necessity, works of piety; and works of pity or mercy; these Christ calleth

callesh his and not ours. Such as are our own Matth. 12. from 3, to 12. then are onely here prohibited, as following the duties of our common callings, and works of the other fixe dayes. The doing of these is prohibited as evil. This is one special condition required to obtain the promise. Am. 8:3.

2. What is understood by *not finding thine own pleasure*? Quest. II.

Answer.

The terms here are also three. 1. The object prohibited, *Pleasure, will, desire and delight*; all these are the significats of the word here used, so that this goeth deeper than *wayes* or *works* which are external and visible; but this term denoteth the inward motions of the soul, as delightful thoughts, resolutions, and affections which are inward, and invisible. 2. The propriety, *thine own*, which is in the same sence as formerly, such as are not allowed by God on his holy day, but arise from mans own lust. 3. The act denied, is *finding*, and this supposeth seeking;

All which God here prohibits; thou shalt neither seek, inquire after, nor find thy secret lusts or pleasures on the Sabbath: if thou do, thou loosest the promise.

3. What is signified by *not speaking a word, or thine own word*? Quest. III.

1. The object here denied is *word* or *speech*, or any *thing* expressed by the tongue; such as are the ebullitions of the inward heartlust and pleasure; all oral communications. 2. The term

of propriety is not here expressed, but must be supplied from this affixed to the two objects fore going, *wayes* and *pleasures*; so that they are mans own words, opposed to Gods, and not allowed by him to be spoken upon his holy day. 3. The act prohibited is *speaking* or utterance by the mouth: so that, in the Prophets directory, we have, our own thoughts or thoughtfull pleasures, our own words and our own works forbidden to be practised on the Lords Sabbath. Thus have we the sence of the negative duty and the propheticall interpretation of that part of the Sabbath-Law in it, thou shalt not do any work.

2. We come now to consider, the affirmative condition, and to inquire.

Quest. v. 2. What is implied in it, and what the sence thereof may be?

Answer. There are two main heads considerable in this positive part;

1. The due appellation of the day commanded. *And shalt call, &c.*
2. The true celebration of the Lord in the same, *and honour him.*

I. About the appellation of the Sabbath three titles are imposed.

1. *Thou shalt call the Sabbath a delight*; Three terms occur here to examination. 1. The subject of imposition, upon which this name is to be

be called; it is the weekly Sabbath together with all the works and duties annexed thereunto; which is also to be honored with the other titles following. 2. The name it self to be imposed, is *delight* or *thy delight*, as some supply: the word *objectively* taken, noteth pleasant, gladfom, and delectable things, which glad mens hearts and eyes to look upon; as those *palaces of pleasure* Isai. 13. 22. mentioned in Babylon: In this sence God onely can put this name upon the Sabbath, he alone maketh it a joyfull, a delightfom day, he called that name upon it, of a delightful *rest*, *pleasant blessing*, and joyous holines. Which should draw out mans heart to delight in it: again the word *subjectively* taken, signifieth the gladnes, pleasure and delight of mans soul, taken up about these delightfome things; and this is that which souls must lay out, and call upon Gods Sabbath.

3. The imposition of this name by man on the Sabbath, thus noted, *thou shalt call* the Sabbath *a delight* or *thy delight*, this is mans work so to name the Sabbath, and the duty of this calling consists.

1. In a rooted faith upon Gods institution, or making this Sabbath the day of joy and delights; 1 Cor. 12. 3. Rom. 10. 10. so concurring with God in your testimony by a spirit of faith unto this matter, & putting to your seal, that he is true: without this no man can say that Jesus is the Lord; no, nor that the Sabbath is a delight; faith is the very root of confession; or, beleiving of calling.

2. In a professed acknowledgement of this Sabbath with its priviledges & duties appropriat
to

to be the day of dayes, the joyful pleasant and gladding day; this is calling it a *delight* properly, so to professe it.

3. It consists; both in the powring out of the most intimate affections upon it, desiring, longing for it while it is coming, and rejoicing & delighting in the goodnes of it when it is come; and in expressing all the signals of it outwardly in spiritual Worship and joyful attendance upon Jehova therein: this is really to call the Sabbath a *delight*.

2. The next Intitling of the Sabbath is this, Thou shalt call it *the holy of Jehova*: some read thou shalt call the holy day of *the Lord honorable*, so making the term *holy day* to be the subject of imposition of the name *honorable* & it is true, the Sabbath is honorable because it is holy; I shall not contradict this reading; but shall follow our translatours, who distinguish them and make two titles of them, the next then is, to call the Sabbath *the holy of Jehova*: of the subject of this name imposed, and the imposition of it by *calling* these names on it, we have spoken before; no need then will there be to reiterate these; but onely in applying this name unto them: two terms are here obvious. 1. The title it self *holines*. 2. The efficient of it, Jehova himself. *Holines* here, as to its nature must be such, as a day or time is capable of, & so it note's the sequestration, or setting a part of a day for the use of the most holy God, **Esa. 16, 23** so is it called the *holy Sabbath*, and the *holy day*; yet as to the adjuncts of holy duties, and holy graces given from God to man therein, it doth partake most sweetly of the name of holines in respect

pect to us. The efficient of this, even Jehova secure's and crowns all this holines; he put's his name upon the day and breath's in holines into souls and duties; he puts all into their respective being of holines. Now this holines must we call upon the Sabbath, that is believe it, acknowledge it, and professe it in all holy carriage both of body and Spirit unto the Lord herein.

3. The last title to be called upon the Sabbath, is *honorable*, this implieth that excellency to be impressed by God upon the Sabbath, which makes it worthy of all honour from men. All his works are honorable and glorious; much more his Sabbath-work, his rest is glorious, his blessing glorious, his holines is glorious, in that day exhibited to the Sons of men, is not this an honorable day? should not the sons of men say so? dare any to vilify & reproach it? wo to such. But our duty is to call it honorable, that is to beleve it to be Gods honorable institution, to professe and acknowledge it to be such, and to demean our selves honorably in the due observation of it. Thus far is expressed our duty toward the day in calling the right names upon it. Ps. 111. 2, 3

2. The next part of duty concerns Jehova himself, the proper Lord of this Sabbath; thus added *thou shalt honour him*; some incline to read it *thou shalt honour it*, viz. the Sabbath; which however the pronoun affixed may admit, yet, the work respecting the day, was fully expressed before in calling it honorable; which was a duty mediat, and in tendency to Jehova, the authour of it; but this is the work terminating upon God himself

self in whom all the other acts toward his day must receive their perfection; for the Sabbath must not terminat them, neither can it perfect them; this were to take away the glory from the Lord. This then in all reason and justice must concern Jehova, who is the *First* and the *Last* of all his creatures, ordinances, and duties. Herein must also be noted. 1. The party honoring, *thou the Sabbath-keeper*. 2. The party honored, the *Lord of the Sabbath*. 3. The act conferring honour, *thou shalt honour him*. But how can creatures confer honour upon the creatour? In general onely thus, by declaring the glory immanent in him, and transient from him, in his Sabbath institutions, as well as others, and ascribing it unto his name for his memorial: yet more specially is it declared,

- Ps. 69: 6,
 7, 8, 9, 1. In an honorable profession of him as Lord
 of the Sabbath.
 Ps. 96: 1. 2. In an honorable walking with him on all
 Ps. 119: 13. daies, as in his own.
 3. In an honorable Worship of him in the
 beauties of holines.

1 Sam. 2: 30 In all these honorably performed, the Lord account's himself honored by his poor servants, and he will transcendently honour them. So far have we the conditions of *Sabbath-duties* opened in order to obtain the *Sabbath-promises* annexed: and in these, the Prophets *directory* declared, for the true observation of the *Lords-Sabbath*; which is indeed a pithy and full interpretation, of

of the fourth precept about the way of the true sanctification of the same.

One scruple must be removed, and then we shall conclude those rules of truth, which do hence arise. It is question'd, wherefore doth the Lord propose conditions of duty for obtaining promises? Are not his promises free, and unconditional? Dub.

In short the promises of God concern man in a twofold estate. Sol.

1. Before calling and conversion, and those are unconditional and free, as of *taking away the heart of stone, &c.* Of *healing backslidings and loving freely*; so of *writing his law in hearts, &c.* These he doth for his own names sake alone to those, who were not called his people. Exech. 11: 19.
Hof. 14: 4.
Jer. 31: 34.

2. After calling and conversion are other promises made; as to faith in God, upright walking, Sabbath-keeping, &c. Now such promises are conditional to quicken souls unto duty: yet to speak properly; it is not for these duties, that God make's good these promises (for all performed by men are defective;) but in the way of conscientious obedience, God is pleased to passe by infirmities of his people in them, and still make good his promises for his own names sake. This may solve the doubt: and now we shall observe.

1. All Foot-offenses, distaste, despising and scornfull spurning at, and averſation from Gods Sabbath must be turn'd away, and laid down for the true sanctification of his holy day. Man is apt to kick at it, but, such kicking members must be cut of. Obſ. I.

Obf. II.

2. *The doing of mens lusts or fleshly pleasures, opposit to Gods will on his holy day is foot-spurning at his Sabbath, and must be turn'd away, that Gods pleasure may prosper in the sanctifying of his rest. The holines of God and of his day doth mightily aggravat such ungodly contempt.*

Obf. III.

3. *What ever is mans own, not allowed by Iehova to be practis'd on his day is, a pollution of his Sabbath, and must be denied for the sanctification of the same. Mans self and God can agree in nothing; and they are inconsistent specially in Sabbath-work.*

Obf. IIII.

4. *Mans own thoughts, words and works must be turn'd out for the due observation of Gods Sabbath. There are thought pollutions, word-pollutions, & work-pollutions about mens own affairs, which God hateth, and forbiddeth upon his holy day. Look therefore to your spirits.*

Obf. V.

5. *Man must truly entitle Gods-Sabbath his delight by believing and acknowledging it to be such a day of pleasant things, and laying out abundantly the choifest of his joyfull affections thereupon, for the sanctification of the same. Wearines and grief, and repining at Gods Sabbath, cannot suffer a man to sanctify the same in truth. Desire of it above all other dayes, and delight in the injoying of it, is Gods refreshing. Wo to repiners.*

Obf. VI.

6. *Men must call the Sabbath the holy-day of the Lord, that they may sanctify it: that is by evidencing through faith its holines, and acknowledging it to be so, yea and declaring it by all holy carriages to God in it, wo to the unholy that cannot do it.*

7. *Souls must stile the holy day of the Lord an honorable day for a due observation of the same.* That is, by acknowledging Gods honour stamp't upon it, esteeming it a glorious day, and yeelding all spiritual and honorable respect unto it. It is horrid to call that vile, and despicable, which the Lord comman'ds to call honorable. Wo to such despisers of Gods Sabbath.

Obs. VII.

8. *All the honour done to the Sabbath must terminate in the Lord himself.* Sad is it to pretend honour to ordinances, and give no honour to God himself: God and his Sabbath, are either honored or despised together. And Jehovah alone can perfect the honour of duty done to him, by the honour of reward. Be sure therefore to leave God himself honored in Sabbath duties. This end will crown your work.

Obs. VIII.

9. *God honours his saints, that they should name his Sabbath, and put honour upon the Lord himself.* Alas poor creatures, what names can they give to the Sabbath, but as God teacheth them? Or what honour can they cast upon the most infinitely glorious majesty, but what he directs and requires, & accept's for honour? Lord we can give thee nothing, but thine own; make it, & us thy crown, and we will praise thee.

Obs. IX.

10. *All these Sabbath-duty conditions, must be sincerely and intirely performed, for reaching unto the Sabbath-promises.* Not for doing, but in doing these things, God will plentifully reward you, open your ears and mouths and hearts wide, here follow great and precious promises to fill and satisfy your souls.

Obs. X.

We shall now proceed to consider them.

R

2. The

2. The encouragement unto the former Sabbath-duty the Prophet giveth from God by promise, which is connected to the precedent condition, and here propounded in three special heads, and confirmed beyond doubt or scruple: of which for explications sake we shall inquire.

Quest I. 1. What signifieth the term of connection, *Then*?

Answer. It is an adverb of time, shewing the very point of time for this return: it answers to that particle conditional, *If*, or *if at any time* thou shalt turn away thy foot, *then even then* shalt thou delight thy self, &c. Some times it is a note of time indefinit or eternity, as spoken of God, thy throne is established *from then*, that is an *infinite then*, or from everlasting: this sence here is not congruous; but the term being connective signifieth thus much.

1. A real conjunction of the promise with the duty.

2. A necessary intailing of the latter, on the former.

3. An immediat connection of all these promises unto true Sabbath-observation; when men shall duly sanctify the Lords holy day, then even then shall these promises be made good unto them.

Quest. II. 2. What is imported in the first promise?

It

It is thus given us, *Then shalt thou delight thy self upon Jehova, or in the Lord.* This in terms answers that condition, *If thou call the Sabbath thy delight.* As if he had said, when thou callest the Sabbath a *delight*, even then will Jehova himself by way of return become the *delight* of thy soul. The phrase of delighting in the Lord hath a double significat in Scripture. 1. It points out duty from man to God; *As delight thy self in the Lord.* Wherein man is the agent that must act; his work is to *delight*, that is, with all joy and chearfulness of heart resigne himself to do the will of Jehova, whereupon the Law it self, as well as the God of the Law, is said to be his *delight* to do it. Yet God himself is the object terminating this delight; without which, there is no duty performed to him.

Answer.

Ps. 37: 4.

Ps. 1: 2.

Ps. 40: 3.

Ps. 119:

v. 24, 77.

2. It note's return from God to man; so it doth here, and may be read, either, *Thou shalt delight thy self*, or *thou shalt be delighted upon or in the Lord.* Now in this acception, the Sabbath-keeping soul is a patient, altogether receptive of this rewarding delight: the return are delicacies, pleasures, joyes or unspeakable delights, which refresh and glad the soul to eternity; delights are its very life: who can declare them? The efficient, author & perficient of these delights is Jehova he that was, & is, & is to come, all he is, and all he hath, and all that he can do, is put out to perfect and perpetuat the joyes of these Sabbath-keeping saints; who is able to expresse the heights, and depths, and breadths, and lengths of these overflowing delights in the Lord? All this is promised to Sabbath duty

Ps. 16: 11.

Ps. 36: 8.

Ps. 37: 11.

Neh. 8: 10.

Joh 22:26. performed: and he is almighty, in whom they delight, who can and will do it.

Quest. III. 3. What is the meaning, of the second promise?

Answer. It run's thus, *And then will I cause thee to ride upon the high-places of the earth:* This however it answer's all the conditioned duties, yet it seem's to bear proportion with that of calling the Sabbath glorious, honoring and exalting the Lord in it; God will here honour and exalt them to high places. Where more distinctly we have to note. 1. The party honoring, Jehova himself, the fountain of honour. 2. The party honored, *thee* the observer of my Sabbath. 3. The honour done to him, *I will cause him to ride upon or over the high-places of the earth.* This in the letter must note a temporal promise; yet in the Spirit may it denote a spiritual good. As it concern's this life; various may be the benefits, according to the various acception of the terms: high places (to exclude them of idols) being specified by the earth, must note the most eminent ones for dignity, for security; which may be considered, either as they are in opposition to the Church, or are in the possession of it: accordingly this phrase of riding upon, or over them, is to be understood; I will make thou ride over the high places of the earth, or proud powers, which have rod over your necks, even as I tread, and trample upon them my self; so shall you ride in triumph over them; or, if we consider these high places in possession, then to

Deu. 33:29

Pl. 66: 12.

Amos 4:13

Micha. 1:3.

to ride over them or upon them, noteth dignity Deu. 32:13.
in advance unto them, and security with all Gen. 41:43
comfortable injoiments in them. Again, if it
be transferred to a spiritual good; as high places
of the earth may represent Heavenly places,
then to ride upon them, may note, power,
rule and possession of them, with the abun-
dance of heavenly glory: futable whereun-
to, is that of this Prophet, he that walketh in
uprightnesse or righteously, &c. And shut-
teth his eyes from seeing evil, he shall *dwell* Isai. 32:18.
on high, his place of defence is the munition of Pro. 18:10.
rock, which is not mean't literally; and how-
ever it may import secure and peaceable habita-
tion here; yet it must imply, the name of the
Lord, that strong tower unto which the righ-
teous flye, and are set aloft, or put in safety, he
is our high place indeed, rock of habitation, a
rock higher than we; in whom onely souls are Pf. 18: 33.
safe, the promise is fully comprehensive of both Pf. 71: 3.
acceptations, Pf. 61: 7.

4. What is the sence of the second promise? Quest. IV.

It is thus expressed, *And then will I feed thee* Answer.
with, or make thee eat of the heritage of Iacob thy
Father: here in al so, note 1. The authour and
finisher of this promise is Jehova, the same
rewarder. 2. The subject receptive of this pro-
mise is the same Sabbath-keeper. 3. The promise
it self, wherein are, 1. The benefit it self
conferred, the *heritage of Iacob* their Father. 2.
The collation of it, *I will feed thee or give thee to*
eat

Pro. 13: 22 *eat it.* Three terms here need light about the good conferred.

I. Heritage. 1. The benefit simply taken, which is an *heritage*, or *possession*; now these notions signify *good portions* for life and livelyhood; yeelding all good things contained in it to the heirs, and possessours.

II. Jacobs. 2. The specification of this heritage by a former owner, and that is *Jacob*; It is the *heritage of Jacob* promised, which the fabulous Rabbins confine to the land of Canaan; for as they placed their Sabbath-sanctifying in nothing els, but carnal ease, and good fare, and wearing their best cloathes; so they expected no other heritage but possessions in Canaan, to give them all outward content for this life, so miserably defacing this goodly heritage promised to all true Sabbath-keepers in this place. But to discover the madnes and folly of these, and such like carnal glossatours; I shall offer these things to be considered.

1. That this promise is made unto all true, spiritual Sabbath-observers both among Jewes, and gentils; now we know that the gentils had no promise of Canaan literally so taken; and the heritage here promised doth belong to them. It cannot therefor be restrained to the literal Canaan.

2. Consider we this; that the promise made to the obedient souls in the land of Canaan, is by the Spirit extended to the whole earth as denoting temporal blessings; and so far is the true seed of Jacob, even the Israel of God spread abroad. This is evident in the promise annexed
Exo. 19: 12 unto the fifth precept. By Moses it is said to
Israel

Israel, thy dayes shall be long in the Land, Ephes 6: 3. which the Lord thy God giveth thee. This was Canaan. And by the Apostle it is enlarged, *Thou shalt live long on the earth.* So then Gods earthly blessings are not confined to Canaan under this heritage of Jacob.

3. Know we this also, that *Jacobs heritage* import's not onely the lower blessings of this life, but the highest inheritance in heaven, even Jehova himself with all his glory. So is he stiled, *The portion of Jacob*; and reciprocally, *Israel is this inheritance*: They who leave out this portion here, exclude the best of Jacobs heritage. And indeed, what can proportion spiritual Sabbath-keeping, but a spiritual heritage?

Jer. 10: 16.
Jer. 51: 19.
Isai. 19: 25

The Psalmist in his golden exprellions of faith glorieth onely in this. *The Lord is the portion of mine inheritance or part, &c. The line's are fallen unto me in pleasant places; yea I have a goodly heritage.* And he was one of Jacobs Sabbath-keeping children. Take Jacobs heritage thus in full.

Ps. 16: 5, 6.

3. The relation, which giveth Sabbath sanctifiers right and title to this heritage is, that *Jacob* is their *Father*, and they his children; and so they enter into the possession of their Father by Gods Covenant. Onely here some things also are to be considered.

III. Thy Father.

1. That this relation is spiritual and not carnal; not arising from fleshly propagation; but from spiritual renovation, which they have together with Jacob from the same Spirit, to walk in his wayes. This is the relation which *Christ* owneth, he that doth the will of my

Mat. 12: 50

Father, the same is my Brother, &c. So then the beleeving, obedient gentile, may be Jacobs
 Matt. 8. 12. feed, when the carnal disobedient Jew is disowned and cast out.

2. That here Sabbath-keepers are stiled the children of Jacob not exclusively to Abram or Isaac. It is indeed one of the Rabbins fables; that therefore Jacob is stiled the Father of Sabbath sanctifiers, because he kept the Sabbath, but Abram and Isaac did not, but where read they, that Jacob sanctified the Sabbath more than his Fathers, Abraham and Isaac? this is one of the tradition lies framed in the Devils forge. It is enough for us to know, that the spirit of the Lord is arbitrary, when he speaketh of Abraham as the Father of *believers* and of Isaac, as the Father of those that *fear* the Lord, & of Jacob as the Father of Sabbath-keepers; for they did all believe, fear the Lord, and keep his Sabbath, therefore may they be called Fathers of all, that is Leaders in those duties; in whose steps they who walk, are called their children.

3. That true Sabbath sanctifiers do 'walk in the steps of the obedience of their Fathers Abraham, Isaac and Jacob; otherwise Abraham will not own them, nor Israel acknowledge them, and they shall be out law'd from his inheritance: thus of the heritage.

2. The act of collation and manner of conferring this, *I will feed thee with it or make thee eat it*, which being applied to the heritage temporal and spiritual, must suitably be understood: and then under this phrase must be implied.

1. A real possession of all this heritage temporal, spiritual and eternal, even of Jehova himself. *Joh. 6. 58.*

2. An actual use of it to the souls sustentation, quickning and comfort ; as we do in eating and feeding on the good of our possessions ; the goodness consists in the use of them. It is a curse to have substance , and not make use of it. *Eccles. 4. 2.*

3. A full satisfaction of the soul with this inheritance , they shall eat and feed to the full. *Isai. 55. 2.*
Pf. 32. 6.
Pf. 26. 8.
 Their souls shall delight themselves in fatness , they shall eat and be satisfied , yea they shall be watered, or abundantly satisfied from their goodly heritage: in all these then, we have the import of this last promise in some measure opened.

5. What is carried in the confirmation of all *Quest. V.* this?

It is thus exhibited , *for the mouth of the Lord* *Answer*
hath spoken it, wherein we have. 1. The authority attesting, it is Jehova himself, the being of truth and power. 2. The matter of this attestation unto which it is given , even all the fore mention'd promises intailed upon right Sabbath keeping, and the truth of them.

3. The manner of testifying to these ; it is by word of mouth : so after the manner of men is it spoken of God ; for he hath no members ; but such things as men act by eyes , eares or mouth , as to see , hear , and speak , are made use of , to set out the most transcendent acts of God. Now in the present case are imported by Gods speaking with his mouth.

Isai. 45. 19. 1. Plain and open testifying to the performance of these promises; they are not onely in his purpose, nor muttered in secret, but they are sounded out by the voice of God in the midst of heaven.

Tit. 1. 2.
2Cor. 1. 20.
Hebr. 6.
vers 17, 18. 2. Infallible testification to these things, which God that cannot lye hath promised; his promises are all *Yea & Amen*; therefore not capable of change or alteration; and if his word be not enough, we have his oath to it.

Luk. 1. 44.
Num. 23.
vers 19. 3. Sure performance must be of all that God hath spoken, not one tittle shall fall to the ground: hath he said it, and shall he not do it? his words, are works, and his speaking, performing. Hath he spoken, and shall he not make it good? That promise is sure enough which God hath uttered. Greater confirmation, and assurance can neither be required or given. From all may we gather.

Observ. I. 1. *In the time of faithfull performance of duty, will God be faithfull even then to make good his promise. God will not be behind hand with his servants; in present they receive the good immediately needfull: & in their progresse shall they have the full.*

Obs. II. 2. *Due Sabbath sanctifying is hedg'd about with many great and precious promises of the upper and neather springs, to keep men close to their obedience. Why should not these cords of love bind men? They who abhor Sabbath observing, drive the Lord from promise performing; bitterness will be to them in the latter end.*

Obs. III. 3. *He that delights in Sabbath - duty, and so calleth the Sabbath his delight, Jehova himself will become delights to that soul. That soul is a delight*

light unto the Lord to whom his Sabbath is a delight. He shal not want matter of everlasting joy and gladnes, who hath Jehova in him the spring of all delights, he will rejoyce over them to do them good, and his goodnes shall make them glad : How untpeakable and glorious is the joy, which Sabbath sanctifiers have in Iehova.

4. *Jehova will mount his Sabbath-observers, and make them Riders over all high places of the earth in security, victory over and over high opposers, and dignity in his account : they may lackie it a while on foot, as princes do on the ground, while servants ride on horses ; but Jehova will turn this scene, and make his saints to ride prosperously, when the wicked shall be abaied.* Obs. IV.
Eccl. 10. 7.

5. *The highest places upon earth are too low for Gods Sabbath keeping people ; they are above them : God himself tread's and tramples upon them, & his holy ones ride over them : No high things beneath heaven are high enough for them.* Obs. 5.
Eph. 2. 6.

6. *Jacob as well as Abraham and Isaac, was a notable Sabbath-keeper ; so that God hath named him the Father of them to the worlds end. This followeth as firmly, as that Abraham was an eminent beleever, because God hath made him the Father of all them, who walk in the steps of his faith.* Obs. 6.
Rom. 4.
vers 11, 12.

7. *The heritage of Jacob, temporal, spiritual, and eternal is firmly intailed upon all his Sabbath-sanctifying seed: What ever is comprehended in Jacobs heritage, as here at large it is expresse without limitation, is here the portion of his seed : no reason is there to restrain it unto earthly things.* Obs. VII.

8. *With this portion Jehova will certainly feed,* Obs. VIII.
fill

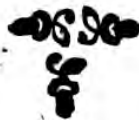
fill and satisfy Jacobs Sabbath-keeping children.
 God gave it unto Jacob by covenant, and so will God continue it to his seed: this inheritance descendeth not of nature, but of grace.

Obf. IX. 9. *This intail of the heritage on Jacobs seed is made sure by the never failing word of Jehova's mouth. Immutability, infallibility, truth and eternity concur to the assurance of this portion unto this seed of Jacob; and this is not obscure, for the voice of Gods mouth hath published it openly.*

Obf. X. 10. *For a close: Gods gracious providence, in securing and manifesting such great and precious promises, should ingage souls to confirm their duty of Sabbath-sanctifying unto Iehova: Unworthy souls are they who disregard it; not onely Abraham, Isaac, and Jacob will disown them, but Iehova himself will abdicate, and cast them out of his inheritance: But blessed for ever are they who answear Gods condition in true Sabbath sanctifying, they shall sit down with Abraham, Isaac, and Iacob in the kingdom of heaven; and there keep a glorious rest or Sabbatism with Iehova, Father, Son and Spirit to eternity.*

Hear ye sons of men and consider.

Thus farre have we seen the Spirits Directories and encouragements for Sabbath-keeping. What answear the sons of men make hereunto we shall perceive in the next Appendix.





THE II.

APPENDIX

Of the

Antipathy, or contrariety of Men,
against the Lords Sabbath exemplified.

Amos VIII: 5.

Hear this, O ye, that swallow up the needy, &c. Vers 4.

*Saying, When will the New-moon, or the Month
be gon, that we may sell corn? And the Sabbath,
that we may set forth or open wheat? &c. Vers 5:*

IN the precedent discourse we have received most just and holy and exact rules from God for right Sabbath-keeping, together with most unspeakable encouragement by precious promises, unto the performance of the same; so that reason it self must judge it grievous iniquity, to deny obedience to it. Yet such brutes hath sin made men, that their very disposition is not opposit generally to any good more, than to a spiritual Sabbath sanctifying unto the Lord: an example whereof, we have set forth most lively before the Sons of men in this place. Whence, after I have

have premised somthings here about to be fore known , I shall take occasion to rip up the heart, and discover to man his wickednes against God in this matter ; if it may be to humble and reform some : the heads of those things, that are to be fore known are these.

1. That in the dayes of this prophesy , men generally from the highest to the lowest were given up to brutishnes in sinning , no reason would prevail to restrain them from their idolatries, violences and odious abominations: it is evident enough , in Jeroboam the second King of Israel at this time , and Amasiah his Priest at Bethel. Whereupon it is probable ; that God raised up a Prophet for them now from among the herdmen of Tekoa , to shew them , that they were beasts and swine , fitter to be ruled by an herdman , than by a Prophet ; in such a time there is no wonder , that the Sabbath of the Lord should be trampled upon by such swine.

Vers 2. 2. That now they were ripe for destruction, as Summer-fruit to be eaten; So God interpret's the vision of the basket of Summer-fruit. *The end is come upon my people of Israel, I will not again passe by them any more.* It was daring sin then to set themselves against God and his Sabbath, in such a nick of time as this.

3. That at this time also , God hedged up their way to sin with thorns , that is , with many direfull threatnings ; as of not forgetting their works , and of not forgiving their sin ; and again , that their sun should go down at noon ; that he would shorten the day of their peace by the half , &c. Yea and that he would send

send a famine of hearing the word of the Lord; which is most dismal: and all this he confirm's by an oath swearing by himself in his Christ, who is truly the excellency of Jacob. And yet they will not beleieve, they undervalue promises, and despise threatnings; and continue their disaffections, and quarrellsome oppositions against the Lords Sabbath, as against all other his ordinances. It seemeth then, that they were at this time *Threatning*, and *judgment proof*. Now in the heat of these lusts, and hardnes of their hearts they rise up against the Lords Sabbath, with querulous complaints of the burdensomes of it. Concerning whose charge, and practise, about the Sabbath, the ground of it, with a discovery of mans unreasonableness in it, we are now to treat. Verses, 4. 5. In which passage these particulars are obvious to observe.

1. The party charging them and summoning them to hear it, is God by his Prophet *hear this*.

2. The party summoned and charged, it was the house of Jacob, but here onely deciphered by the black characters of their sins: they were actually, habitually, and universally sinners against all Gods lawes, & these among the greatest ranks.

3. The charge laid to them, 1. All unrighteousnes against man, as cruel oppressions of the poor; O ye that swallow up the needy &c.

2. All ungodlines against God; speaking their enmity against his holy times in new moon and Sabbath. This was, and is the very brand of irreligion itself. It is our work, to single out the charge

charge on them for their Sabbath sin; which shall be done after this note given from the context. Viz.

Observ, *That there is a combination of sinne, in the heart of sinners: Vngodlines and unrighteousnes alwayes conspire; he that feareth not God will not regard, what mischief he doth to man. We see it here exemplified; oppression and irreligious Sabbath-breaking concurre, as inseparable mates.*

Gen. 20:11

Now to consider the charge about their Sabbath-sinning, it is thus, they say *when will the new-moon be gon, &c.* herein.

1. The mode of expressing their sin, it was by *word* (they said it and) Their words were stout against the Lord in this matter.

2. The matter of their sin; A querulous contention of Spirit against the Sabbath, and new-moons, in their expostulation, *when will the new-moon be gon, &c.*

3. The mooving ends and cause of these expostulations. *Selling, deceiving, and enslaving the poor and needy. That we may sell, &c.*

Quest, One Quere here Wherefore are New-moons joined here with the Sabbath; do they concern us?

Answer, 1. It is not to note an equality between them; for the weekly Sabbath is moral. And the New-moon Sabbaths ceremonial.

2. Yet for that season under the Law the Newmoon Sabbaths were established by Gods positive

positive Law, and necessary in that time and place to be observed, therefore the Prophet adels them here.

3. But now by Christ in the Gospel are they abolished; and all Gods holy time instituted is his weekly Sabbath, unto which we are confined in our present discourse.

What meaneth the expostulation about this? Quest.

It carrieth in it, a natural enmity to the Sabbath, a disesteem of it, disaffection to it, making men wish, that it had never bin, that it were gon, and might return no more: O this Sabbath, it is a wearisom burden, and a loathing to their souls. This is the short import of it: as for a larger account of it, with other circumstances in the text about it, we must touch further in the prosecution of the main truth, which is hence thus concluded, Answer.

There is in the hearts of sinners a malignant enmity, against the right observation of the Lords weekly Sabbath. Third Conclusion.

That it is so, a full induction from the time of Moses through all the generations of the Prophets and dayes of Christ in the flesh, even to this present age, will abundantly make proof, As God by the Prophet Ezekiel chargeth several generations of Israel, from their comming out of Egypt to his time, I shall not therefore hold
S a candle

a candle to the sun. I shall rather with hope of more profit insist upon these heads:

Ezek. 20:
vers 12, 13,
16, 18, 20,
21, 24, 27.

1. A discovery of this enmity, wherein it consist's.
2. A notification of these issues wherein it doth appear.
3. A demonstration of the spring of it, whence it ariseth.
4. An aggravation of this evil, from the groundlesnes of it.

Rom. 8: 7.

To the first, enmity is an inward male habitude of the soul, irreconcilably contrary to any thing that appear's evil to it, be it never so good; and this both innate, and habitual, heightened by custom in it; This is conceived to be the nature of it, as considered in man, carnal, and corrupted. Such a discovery doth the Apostle make of it, when he resolves the nature of a *Carnal* mind to be *enmity it self* in the abstract against God; that is, the disposition, favour, or genius of the whole soul, to be adverse or irreconcilably contrary to God and his Law as enemies to such men: *The carnal mind is enmity to God, It is not subject to his Law, neither will it, or can it be: so that* this enmity is made up, of the malignant indisposition of the mind to know God and his Law; a stubborn bent of will not to choose, but to refuse them, and a fixed disaffection unto, and hatred of them: This is the same enmity to the Lord and his Sabbath. And yet neither do these perhaps hate God in his being, but: *as he hath revealed himself to be such*
and

and such ; an enemy to their wickednes , and a judge , who will be avenged on them : Neither are they enemies to the Sabbath , if they might keep it , as they would , in carnal ease , pleasure , and seeking their own gain ; that day then would be as gratefull to them , as any other ; and provided that God will be pleased with such carnal , formal service as they are willing to afford him . But because this will not content God , he requiring spiritual and exact obedience to his will , and a spiritual observation of his holy rest ; they sling off , and become bitter enemies to the Lord and his Sabbath : so that , God now appear's to be contrary unto them ; and for their Sabbaths , as they observe them , he cannot away with them , his very soul hateth them . So now God and sinners , as bitter enemies , are clashing together ; they walk contrary to him , and he no lesse walk's contrary unto them : Let sinners themselves judge , who must fall , it will be hard to contend with the Almighty .

Isai. i: 13;
14.

To the second . The appearance of the rooted enmity is in the expreſſion of it , both by word and deed ; we have it made exemplary in the present charge of the Prophet upon this people .

I. Their words were stout against the Lord , venting their spleen against his Sabbath ; and that in such kind of words as these ;

I. In words of vilifying , disesteem or disdain , they say , when will the Sabbath be gone ? which import's such expreſſions ; what is this Sabbath ? Is it not like other dayes ? What account or reckoning should we make of it , to neglect our own better affairs and observe that ? As fools

Ezek. 20:13.

think, so they speak evil of the things they know not; They are ignorant of the goodnes of Gods Sabbath, and therefore they revile it, as a day and season of evil, losse and dammage to them. O this Sabbath! What a burdeniome day is it unto us? O this Sabbath!

2. In words of anger, grief and discontent do sinners shew their enmity against Gods Sabbath: such are imported in this expostulation, when will it be past over and gon? It is grievousnes to observe it; who can bear it? Let us cast of this yoke: These instead of calling the Sabbath a delight and joy, name it bitterness and grief.

3. In words of hatred and disaffection, and wishing for its absence and to see the abolition of it. O that it might be no more: O this Sabbath! how often doth it return? What a long day is it, wherein we are restrained from our own, & kept to the works of God? It is a wearisomnes to us; our souls do even loath it: So sinners speak, out of the hatred they bear to God, & his ordinances: & it is indeed the import of this quarrellsom expostulation? when will the Sabbath be gon? Yet of this expressing hatred several degrees are among sinners; some whereof curse God, and blaspheme his Sabbath and the least sinners grudgeth, & repine at it. This is the bewraying of enmity in the tongue.

2. The deeds of these sinners do no lesse discover their enmity against the Lords Sabbath, which are such as these lying before us.

Eze. 22:26.
Isai. 58:13.

1. A contemptuous and scornfull carriage toward it, turning away they eyes from it, snuffing at it, spurning and trampling upon it: such
as

as these are implied in their present demeanour here expressed: who would do so but enemies? They slight God and his word.

2. A rebellious prosecution of their own works & wayes; they will sell their merchandize, & traffick, sell corn, set forth wheat & bear burdens, & find their own pleasures; let God say what he will against it. This sinners have done in former time, nay if by no means els they could not expresse their enmity, some would do it by a presumptuous picking of sticks on the Sabbath day, & this in the time of Amos, they were bent to do, & to this day are these sinners still practising against the Sabbath both with heart & tongue; with hand & pen, blaspheming & reproaching Gods holy day; yea & inciting others to find the worst of their pleasures, & do the worst of their works to the satisfying of their lust-full flesh on Gods Sabbath.

Neh. 13. 9.

Jerem. 17.

vers 21, 22.

Numer. 15.

vers 30, 31.

3. A further intentional work in which the former terminate themselves; all this care of God and his Sabbath is cast away, that they may more freely prosecute wickedenes against men by deceit, and couzenage; falsifying measures and ballances, and putting upon the needy the refuse-wheat, and merchandise, buying and selling the poor for a pair of shoes, so grinding their faces. They set conscience loose from God, and then they fear to do no mischief to men. See then in these the most sad effects of mans enmity to the Sabbath.

To the third. The rise of this enmity to the Sabbath, as it is, that common source of corrupted nature, and favour of the flesh; so in this place it seem's to be derived more specially from these two venomous springs.

2 Tim. 3:
5, 2, 3, &c.

I. From *self-love* which turneth a man against God, and all good commanded by him: this self-love is set in the front of a large catalogue of sinnes, as having influence upon all to produce them, and improve them in: and yet perhaps shrowding it self under a form of godlines, purposely to deny and destroy the power of it. It is hinted to be the main cause of most perilous times. Now nothing can be more directly opposit to true Sabbath work than this self love; for that holy command, which doth require men to expresse their intire love to God by a due sanctification of the Sabbath, doth strictly forbid men to have to do with *self* & their *own* affairs upon his day; now these bonds being laid upon them, not to do their *own* waies, nor to find their *own* pleasure, nor to speak their *own* words, self cannot indure it, a mans own ends, interest, and concerns raise up mutinies in the souls of them and bitter contentions against the Sabbath: for self is dearer to them than God and all his ordinances: sinners therefore are at a constant warfare with the Lord of the Sabbath, upon this account; for self is indeed their God.

Isai. 58:13.

Phil 3: 19.

2. This enmity ariseth from *the love of the world*, as this example hold's it forth, for their very speech bewraieth them; all their talk is, come let us set forth our waies, let us sell corn, let us open our wheat; & such communications they onely & altogether have upon the Lords holy day, seeing then their hearts are after their covetousnes, & their love so fixed on the world; It is impossible, that the love of the Father should be in them; they may seem to hear Gods word about his

Ezek. 33:
v. 31, 33.

1 Joh. 2:15.

his Sabbath, but they do them not; neither will or can they in this case be obedient. For it is without controversy evident, that *worldliness* and *Godliness* are at an extreme and irreconcilable opposition; no less are worldly lusts and pleasures inconsistent with delights in Gods Sabbath. These are the two masters that cannot be served together, *God* and *Mammon*: Gods commands, and worldly interests; he that loveth these must hate God, and he that cleaveth unto these, must despise the Lord and his Sabbath. These grounds are as perfectly evidenced by experience, as those practises are made visible against the Sabbath at this day: so that *selfishness* and *worldliness* now are the immediat springs of ungodly Sabbath-breaking, the effects must needs be foul and wicked, issuing from such causes. And indeed the aggravation of this enmity against the Sabbath is not light, nor lightly passed over by the almighty: it were worth the labour therefore to leave sinners convinced of it, that they may be ashamed: and lay down their enmity in this case. Some attempt to this will be made in discharging the last head proposed.

Matt. 6:24

To the fourth. The groundlesnes of taking up this grudge against Gods Sabbath is enough to make men ashamed of it, and to leave them inexcusable in their own judgments; and that may thus be done.

I. Let reason judge by that Law written in the hearts of all men, is it equal for a man to be grieved, or angry with, or become an enemy unto any thing, but that which either is in its own nature evil, or hurtful to himself? Ahab

2 Kings 21: would never have said to Elijah, *hast thou found*
 vers 20. *me, O mine enemy?* Or of Micajah. *I hate him,*
 & Cap. 22: but because he thought, they were hurtful to
 vers 8. him; and did not speake good but evil concern-
 ing him: whereas indeed they were the best
 friends he had; who & by their prophesying
 would have saved him from destruction, had he
 bin obedient, but he would not beleieve them;
 and so went on in his hatred and perished. Now
 would men but consider, what hurt doth the Sab-
 bath or the due observation of it unto them: or
 what iniquity is there in the Lord of the Sabbath,
 who injoineth such a sanctification of his Sabbath
 unto men, would they not be ashamed? Will they
 say, that it hindreth their earthly profits, & bring's
 dammage on their estates? They speak falsly; for
 it blesteth all unto them, & this blessing maketh
 rich, and add's no sorrow. How many blessings
 hath the Lord annexed unto his Sabbath? And
 yet men traduce them, and turne them into
 carses? This is their wilfull mistake. Will they
 again complain and say; such strict Sabbath
 keeping, hinders all their pleasure's and pasti-
 mes, which is intolerable? Let them return to
 themselves, and think again; is it any hurt to
 keep them from sin and destruction; and this in
 truth is all the hurt it doth them. Is Gods sancti-
 fying injurious to any? Are Gods Sabbath
 blessings, and rest, a burden? None can say it.
 Why then do men persist such malignant enemies
 against true Sabbath-sanctifying?

2. Let the enemies themselves be judges; is it
 just or fit to be enemies to our best friends, and
 to hate the greatest good that can betide us? It

is true, that generally men are such, and do so; but are they men, or do they shew themselves men by doing so against God their onely good? Now, what a friend the Lord of the Sabbath hath bin to man in creating, and instituting this portion of time for solemne communion with himself, and to be a signal of their interest in him and relation to them, is unspeakable: the import of that *rest* in God, and Sabbath *blessing*, and soul-*sanctifying* therein, is incomprehensible; His works therein are wonderfully great; and his counsels there about exceeding deep. What reason then have men to bear such a malignant opposition against Gods Sabbath, or to account it a burden, and be weary of it? O how dumb will these souls be, when God shall plead with them?

Now the case being thus, wilfull Sabbath-breakers are found to be most inexcusable sinners, and self condemned, seeing they cannot deny this goodnes of God in his Sabbath, and yet they hate it. Unto these a few hints of advile may be usefull for a close, if they be accepted.

I. Let them humbly and seriously set themselves in Gods sight and consider, to what end is it that men do so much oppose the true and full sanctifying of the Sabbath? What good can they imagine will accrue to mens souls thereby? Men have from generation to generation studied with heart, tongue, pen, hand and foot, to render Gods Sabbath contemptible; but what good could they intend in it? Or what good have they obtained by it? It is the confession of one great opposit, in the close of his work against

be Sabbath ; that it is best to keep the Sabbath spiritually and fully : and yet to write against that which is best , is as sad , as it is strange. O that God would persuade mens hearts thus to consider , & shew themselves men, that they kick not against the pricks ; and wound themselves , instead of hurting the Sabbath.

2. Having thus considered, let men give glory unto God , and humble themselves , for that they have bin opposit unto , and weary of the Lord , and of his Sabbath ; and all this for no good or benefit ; for what fruit could they have of those things, where of they must be ashamed ? O that men would turn their enmity against their own corrupt natures , against their self-love , and earthlines of mind ; These are justly to be hated , as evil , bitter and hurtfull things. But let them be ashamed of all their malignity against the Lord of Sabbath and his holy day : and if they be ashamed , and desire to have this spiritual distemper of their natures healed , let them follow on to the next Appendix which will direct them to a cure. Unto the stating of which we shall now proceed.





THE III.

APPENDIX

Shewing

The onely way of curing Mens malignant distempers against the Sabbath by promise. As it is exhibited.

Isai. LXVI. 23.

It shall come to passe, that from one New-moon to another, & from one Sabbath to another, shall all flesh come to Worship before me, saith the Lord.

It shall be from the New-moon in or to it's New-moon & from the Sabbath in or to the Sabbath, &c.

After the sound and saving doctrine of the Sabbath, and the sanctification of it laid down, and mans malignant humours against it to his own perdition discovered, it will be needful to save men if it be possible, both from their sinful corruption, and their, *otherwise*, inevitable destruction, which onely can be done by healing the malignity of their natures & dispositions against it: our work is but to prescribe from God the healing way; mans work is to receive and apply it, & Jehova's work alone it is to make all effectual. We shall pray that his will & work may be perfected

fectured upon men ; and now attempt , what concern's us to do , event to Minister such remedies , as God may blesse to poor souls.

This healing medicine we shall take from Gods hand , it being of his own making , wrap't up in that covenant of promises ; among which , this one prefixed we have pitched on , as fitted against this special malady of man , which indisposeth him for sanctifying of Gods Sabbath.

Unto the opening of this , we shall addresse our selves after some things premised tending thereunto , as,

1. That this with all the foregoing promises in this chapter do concern the Gospel times under Christ manifested in the flesh , this is apparent , from the new Heavens and new Earth promised to be created , and of the gentils to be called into the Church , or body of Christ.

Isai. 66:
vers 19, 20,
21, 22.

2. That this promise more specially concern's the fitting and disposing men to a right observation of Gods holy time of solemne Worship under the Gospel. However averle from , adverse unto , and weary of the Sabbath , men may have bin , yet here is it promised , that they shall be a willing people , and come freely to Worship upon Gods holy day.

3. That this word of promise , & the sure effect of the same , shall remain as long as the new Heavens and new Earth , yea to the duration of the Churches seed & name ; these promises are therefore so immediatly knit together , to note their coevity , or their mutual lastings one with another.

4. That the holy time of God here mentioned under Newmoons & Sabbaths imports onely that
time ,

time, which God hath singled out for himself by the Gospel institution; for it concerneth Gospel dayes; now all New-moons are abolished thereby and onely the weekly Lords-day is by him established: so that this promise can respect time alone which is evangelical.

5. That by this Promissory word, the weekly succession of the Lords day Sabbath under the Gospel is established: The course and order is from Sabbath, to its Sabbath; that is, to the next that followeth and so onward.

6. That to whom so ever Gods promises are made, in them they are certainly and effectually fulfilled: they are *yea and Amen*, nor *may*: Now these are onely, the children of promise, and in all them the will of God by promise is fully perfected. These being premised, as usefull to clear some things in the special promise under consideration; we shall more closely now set upon the thoughts of it.

In general here about; we shall onely note the scope of this to be the same with all the promises of grace, which is to mend all that, which sin hath marr'd in the nature of Man by his fall; This in particular is proportion'd to heal that spiritual distemper in men about Gods Sabbath, and make their hearts sound in the faith of that Law for the Sabbath, and obedience to it. We shall passe this, onely leaving this fruitfull observation from it.

Obsev.

Gods Promises of grace are powerfully healing
Medicines of all sinful distempers in mans nature,

Isai 57.

v 18, 19.

Jer. 3: 22.

Hos. 4. 4.

ture, impotencies and iniquities against his holy Lawes and none but these.

This cure's male-humours against the Sabbath, commands & counsels could not do it, threatnings cannot, & judgments cannot heal them; promise therefore alone must perform it. Now promise *Isai. 63: 5.* is nothing els, but Gods free undertaking to save souls, when none els can help. O that men would consider his great and precious promises to be healed by them. In special we have in the text to consider.

1. A Promise made and exhibited, *It shall be, or come to passe, &c.*
2. A. confirmation annexed *Jehova saith it.*

In the promise exhibited, these specials occur to note.

1. The subject concerned in it, *All flesh.*
2. The good promised to this subject, *To come, &c.*
3. The time of this coming and worshipping, *From the Sabbath, &c.*
4. The being of all this asserted, *It shall be.*

In the confirmation do appear. 1. The author of it, *Jehovah*, 2. The manner of it, by word. Some light is due to all.

Gen. 6: 12. 1. As to the subject of the Promise, *All flesh*, *Isai. 40: 6.* two terms are used, to expresse it. 1. One is *1 Pet. 1: 24.* *Metonymical*, by a general notion of *flesh*, to signify

gnify human natures ; as oftentimes the Spirit ur-
 seth it in scripture: so that by flesh we understand
 men here, as in other places. 2. The term of
 universality *All* flesh is to be considered. 1. In
 its *extent*, as it noteth all sorts of nations or men
 in opposition unto the Jewes ; for with these
 onely were kept the covenants of promise, and
 gentils were strangers to them ; but now *all*
flesh, Jew and gentile have the promises in com-
 mon together ; so that, these jointly make up
 all flesh here intended. 2. It must be also taken
 in its *limits*: For so the Spirit of God doth re-
 strain promises, with respect to the Jewes ; he
 had said by the Apostle, that to them did be-
 long the Testament or Covenant, and afterward
 to prevent an objection, that unto all Israel the
 promises were not made good ; and therefore Rom. 9. 4.
 the word of God was not effectual unto *All*: he
 answereth by distinguishing Israel, which were
 of Israel ; for they were not children, because
 they were Abrahams carnal seed ; but in Isaac Vers 6,7,8.
 should the seed be called ; so that, *all* these
 who were children of the flesh, were not the
 children of God ; but *All* those, that were chil-
 dren of the promise as Isaac was, were counted
 for the seed. Now not to any one of them, was
 the Word of God ineffectual. So are we justly
 to limit the universal term here concerning the
 subject of this promise ; for it is sure, that in
 the visible Church, at this day, all professed
 Christians are not such friends to the Sabbath,
 as to come therein, and Worship before the
 Lord ; yet the word of the Lord faileth not: for
 those who are children of promise, find the
 Spirit

Spirit of it , healing their Indispositions. And they come as Gods willing, people to worship before him : All these then are adequate subject of this promise ; and no more or lesse. All the Sons of peace, receive the Gospel-peace; and no more ; and all the Sons of Promise , have this Promise made good to them among the rest. hence may this special note be taken.

Observ. I. *All the Children of Promise are those, to whom the word of Promise shall be effectual and made good in them. So this about the Sabbath.*

These and none but these are the proper subject of this promise , in whom it is effected.

2. As to the matter of the promise or good promised, it is expressed, 1. In a term of motion *they shall come.* 2. In an act terminating this motion , *they shall Worship before the face of Jehova ;* this is the very end of their coming.

In the former , however the *Loco - motive* faculty of the body may be included , as for coming to the place of visible and publick Worship, yet this is the least ; the main concernment is the motion of the soul in all the inward faculties of it; for with these must we draw nigh to God to be accepted ; otherwise our leggs will do us no good to spiritual purposes. Now this the promise supposeth, that that mans soul is naturally lame, & therefore averse from , and unwilling to approach to God in his Sabbath: for if men of themselves were prone to come ; what needed any promise to make them come to the Lord ? But mans impotency & necessity put's God this upon

this promissory undertaking. Sabbath-Worship was a weariness before to sinful creatures, because they were diseased in their souls; here therefore doth God ingage to heal them, *they shall come*: In which promise, as the certainty of this motion is carried, so no lesse the specification of it, is imported to be a motion of promise, framed and acted by it: And so it is thus stated.

1. This motion of promise to Worship the Lord in his Sabbath is *spiritual*; for it is the Spirit, which maketh every promise good, therefore is he styled the *Spirit of promise*: And this was Johns frame on the Lords-day-Sabbath, he was in the Spirit, he walked in the Spirit, and worshipped in the Spirit on the Lords-day: so the Promise healeth flesh by spirit: and when a man is made spiritual, he discerns spiritual things: then he knoweth the goodnes of the Sabbath, and the Lord of it, and hasteth to Worship him in it.

2. This motion of promise is *rational*; so that men acted thereby, knowingly, and with good understanding, come to Worship in the Sabbath; not like brutes or fools, in whom God take's no pleasure. The promise heal's their *ignorance*, which make's them careless of the Sabbath, and easles under it; and causeth them all to know God, and his holy day and moove to the injoyment of them.

3. This motion of promise, is *willing*: such are Christs seed: *Thy people are willing in the day of thy power in the beauties of holines*, to bring an holy offering; These are not draw-backs nor

T grow

grow weary of Sabbath-work ; the promise heal's all their faintings ; and they run chearfully to sanctify Gods holy-day.

Pfal 92. 1.
Pfal. 84:
vers 1, 2, 4.

4. This motion of promise is *affectionat*: all the sweet passions of the souls hope for the Sabbath. Desire of it, while it is coming, delight in it, when it is come, do attend this motion: disaffection is now cured by the Spirit of promise, and remooved ; and the soul carried out, with desire, hungring, thirsting longing and panting after Sabbath-work: then it crieth out, O how good is the Sabbath ; What a lovely thing to be conversing with God therein ? Blessed are they who so dwell with him , and in whose hearts his wayes are. This is the state of healed souls , as to their disposition , and motion toward Gods Sabbath-work: neither is this transient, and momentany, but constant, and perpetual ; even as the promise it self is , and he that made it, who varieth not , neither is there shadow of change with him. So we understand the first word of promise.

2. The latter part of the good promised , is the act terminating the former motion , *they shall Worship before me* : Wherefore shall all flesh come ? Even to Worship Jehova. As to the term used here , it properly signifieth *incurvation* , or *bowing down* to the ground , or the humblest prostration of the body , for expressing either civil or religious reverence , and so is it promiscuously used ; but here it is specified by the object , *Jehova* , & by the promise the efficient of it : so that , it must be divine Worship here intended. Having therefore noted the import

import of the word in the letter; we shall now consider this Worship in its nature, and so give an account of it. To know the state of this, we must understand.

1. The object of this Worship, *Jehovah*, and his face.
2. The act of it, *bowing down* and *Worshipping*,
3. The Principle of it, which is the *promise*.

1. The object specifying is *Jehova*, Father, Son and Spirit, or, the Father in the Son and by the Spirit: it is God as declared in the Gospel-revelation. And he is here so to be Worshipped, as to *his face*; the term is rendered, as a preposition, (*before*) and so it is well read, *before the Lord*; but others render it, *to the face of Jehovah*; as carrying some emphasis in it, to Worship to the face of God, he looking on; which hinteth such a Worship as can indure Gods eye to search it, and such as is pleasing to him, and that makes Worshippers to be accepted with him: Gods face is his favour.

2. The act exercised on this object, is in the letter, *Incurvation* and *adoration* by bowing of the body, which is onely external Worship, but under it, is carried, the true, humble bowing of the soul to God, which is inward, and that which is Worship indeed, without which, all other bowings are but hypocritical mockeries of God: this then are we to set as the matter of this promise to all flesh, that they shall come, and Worship the Lord thus, as is congruous unto his being, and as he requireth in spirit and truth.

3. The principle of this Worship, as performed by men, is Gods promise, wherein he undertakes to make men able to perform it: hence then may it be stiled, *promise-Worship*; the state whereof may be seen in the conditions following:

Ezek. 36. 1. *Promise-Worship* with respect to the Wor-
v 25. 27. shipper, is *regenerat and new* Worship, issuing
Mal. 3. 3, 4. from a new spirit, cleaned, purified, and
prepared for God; and giving forth new love,
Rev. 14. 3. new fear, new delights to the Lord, new songs,
new offerings, and new spiritual sacrifices unto
their God; It is no service of the old man, nor
Lom. 7. 6. in the oldnes of the letter; but of the new man
and in the newnes of the spirit.

2. *Promise Worship* is, in it self, *Spiritual*,
living and lively, suitable to God who is Spirit,
and *Life* it self: so he hath promised by his spirit
Isai. 59. 12. to quicken all from the head to the lowest mem-
Joh. 4. 23. bers. And accordingly God expect's, and the
24. children of promise do perform, such *spirit* life-
service unto him: he seeketh such to Worship
Rom. 12. 1. him; he desire's his to offer themselves a living
Heb. 9. 14. sacrifice, &c. Christ ratified this promise for
purging consciences from dead works, to serve
the living God: and the children of the promise
Phil. 3. 3. do own this and assert it in their practise, we
Worship God in the spirit, and rejoyce in Christ
Jesus, and have no confidence in the flesh.

3. *Promise-Worship* in answer to Gods com-
mand injoining, is *regular*, that is, in every
point concerning the inward and outward man
conformed to Gods rule; and that in these
specials.

1. In the *simplicity* of it ; first as it giveth law 2 Cor. 11. 3.
to the inward man ; that all thoughts , imagi
nations , resolutions and aff. ctions be sincerely 2 Cor. 1. 12.
exercised , and singled out to God in his Wors-
hip : again that all the outward man be kept Col. 2. 2.
close to ordinances of Worship, and a right de-
meanour toward him, according to the simplicity
of Christ, without alteration , addition , or di-
minution by the traditions of men. The rule
prescribes this ; and the promise fulfils it.

2. In the integrity of the *rule* it beareth also
conformity to it ; for this *promise-Worship* car-
rieth in it the *whole heart*, which followeth God Nu. 14. 24.
fully ; love of God , with all the heart , and Deut. 6. 5.
faith with all the heart, and other parts of inward Act. 8. 37.
Worship as they are required intirely , so the
promise maketh them good. No lesse is this evi-
dent in the outward man , for a soul upon whom
this promise is come in power hath respect unto Lub. 1. 16.
all Gods commands for Worship , as for wal-
king : no point of Worship will he leave un-
done , or any ordinance of God neglected : the
promise help's to Worship fully. Pl. 122. 1.

3. In the liberty, freenes, enlargednes and
gladnes of man to Worship , the promise beareth Pl. 110. 3.
proportion with the rule , and maketh men
willing and glad to come , and bowe down and Pl. 27. 4.
Worship before the Lord : there is nothing, that
the children of promise do desire more than
thus to be worshipping in his presence : and God
love's chearful Servants. 1 Pet. 1. 5.

4. In the *sanctify*, or *beauties of holines* both Pl. 110. 3.
of soul and body doth the promise answer the
rule of worship. Be ye holy faith the rule they shall 1 Tim 2. 8.
be

be holy, faith the promise; yea even beautifull in holines; and so this seed of promise lift up holy hearts and holy hands to God in the Heavens. Thus farre then may we understand, both the promise motion to Jehova and promise Worship of him. These special notes arise hence.

Obj. II. 1. *Children of promise, however formerly averse from coming nigh to God, shall come sweetly to him as they are lead by promise: they are promise moovers to God.*

Obj. III. 2. *Promise commers to the Lord, are promise Worshipers of him: they shall come and Worship before his face, what ever enemies they have bin to it.*

3. *The next head concerned in this promise, is the time of coming and worshiping, which ours expresse from one Sabbath to another, and that well unto the sence: however in the letter it is, from a Sabbath in or to his Sabbath, that is, as it were his mate, or the next weekly following Sabbath.*

Quest. *Doth the promise then onely lead them to Sabbath-approaches and Worship of God; and at no time els?*

Answer. *No; for however this promise respects the Sabbath in this place; yet it exclude's not any other time, wherein God requireth men to draw-nigh unto him; unto which other larger promises are fitted: yet here this promise is mainly given to cure mens malignant dispositions against Sabbath attendance on, & worshipping of the Lord:
upon*

upon this account Jehova himself undertaken in this promise, all flesh shall come and Worship before him from one Sabbath to another. His Sabbath - day and Sabbath worship shall be amiable to them, who have bin contrary to them and weary of them. The special observation from this head may be this.

The Gospel-Sabbath, and the sanctification of Obs. III.
the same is under promise, as well as under command, and that constant. God commands all to do it, but he promiseth, that the children of promise shall do it, and not fail: and his promise is yea and Amen.

4. The certainty of all this is asserted, *It shall be*; which is prefixed to put each particular out of all doubt and controversy. It shall be, *that all flesh under promise, shall experiment the truth of this; It shall be, that the lame and froward, shall come and Worship at the face of Jehova; it shall be, that they shall honour the Sabbath, and the Lord of it; and every Sabbath weekly shall they joyfully appear at his footstool.*
Note.

The promise for sinners reformation, and for Sabbath sanctification under the Gospel is sure, and shall certainly come to passe. It is promised. Obs. V.

5. Lastly for a close we have the confirmation of the certainty of all this promise, *Jehova saith*

n. The word of the Lord is the security of all. And what greater can be given?

1. It is an *Eternal word*, before all creatures; nothing in time can weaken it. 2. It is an *Almighty Word*: no created power can hinder it. 3. It is *the word of truth*, no falsehood, nor lyes of men, can pervert it. 4. It is an *unchangeable word*, no Creatures, times, or events can alter it. God is of one mind in this matter, & none can turn or change him. This Lord hath said it, therefore it must be done, hence also learn.

Obj. VI. *Gods Word is the greatest confirmation of any promise and specially of this, in reconciling the hearts of all flesh to himself, and the observation of his Sabbath.*

Thus far have we attained unto the opening of the particulars in this promise: Now we shall conclude the general scope intended from all;

Obj. gener. *Gods Sabbath-promise onely, is the healing remedy of all mans distempers against himself and against his Sabbath.*

When he undertakes by promise to deal with mans heart, he effecteth, what ever he saith, he turn's *death to life*, and *darknes to light*; stones into flesh, wolves into lambs: the rebellious he makes obedient; the lame to walk; the blind to see; the deaf to hear: all these he bring's about by his word: The unwilling he make's willing to come to God; profane refusers, he

he persuade's to become true and free Worshippers ; and Sabbath-enemies to be Sabbath-friends : yea he works all this by promise , and none can let it. The spirit of promise then , is the onely healer of mans spiritual diseases , whereby he is rendred loathsom to God , and unable to serve him ; he alone can make the weary to revive , and the fullen spirits to delight themselves in the Lord of Sabbath, in his holy day , & in his holy Worship. Whereabout there need's no more proof, for Jehova hath said it : neither shall we adde further enlargements , onely for a close to shew , how this healing promise is to be improved in the present case.

Our work in special is to cure mans spiritual maladies about the Sabbath, *in judgment or opinion* , in will , in *affections* and in *practise* , in all which man naturally is adverse to God.

1. As to perverse opinions never were there any more numerous , taken up among Christians about any point of religion , than about Gods Sabbath, which maketh this disease harder to cure by reason of the multitude of ill humours feeding it , and concurring to make it incurable ; unles God become the healer. Some say, there is no Sabbath at all , others that every day is a Sabbath : some that the seventh from the creation is the Sabbath , others hold the seventh from redemption to be it ; some assert God onely to be the authour of it : others affirm it to be in the Churches power to institute it. Some hold , that its duration , is from evening to evening , others from day dawning as in the resurrection to the next dawning of the day. Some think that
the

the day of the Jewes observation is the Sabbath now, others determining it to be the *Lords* day, according to the resurrection: some again judge, that some part of it, must be spent in publick service, and another part may be for recreations; others claim it all for God and his Worship, publick and privat: many other contentions under these arise. Now all these cannot be for God; some must be against him. How shall these be healed?

To make at least an essay to this, I shall lay down these propositions.

1. That all those, who are strangers to the covenant of promise, and not children of it, are not capable of being healed by it. It is labour in vain, to seek the cure of such. This indeed is bound up among Gods secrets: but wicked men display shrewd symptoms of it.

2. In all the promises touching the Sabbath, it is supposed, that the day is known and granted by them to whom the promise commeth; therefore the promise is not to shew them the day and time: but to inable them to observe it, being sufficiently known unto them. Never did the Patriarchs question the day, nor the Jewes unto the time of Christ, no nor the Lord of the Sabbath himself. This hath bin insinuated into the minds of men by that wicked one in these Gospel times, to distract and confound mens minds, and to make ineffectual to them, that instituted time, to help unto the power of godlines and the rest of God. Resist Satan.

3. There is neverthelesse a promise, *I will give*

give them one heart and one way , that they may fear me , which general may take in this special. That Gods people shall be of one mind about his Sabbath. But then self conceit , sensuality , pride and perversnes must be laid down ; and an humble addresse made unto God in his word, to be taught of him: and then the difficulty will be facilitated unto this cure , I shall leave this with this petition. Lord heal the opinions of men about thy Sabbath ; unles God help in this, man can do nothing. Jer. 32. 93.

2. As to the distempers of mens wills , affections , and practise polluting Gods Sabbath , the promise is directly aimed to the cure of these , but the use and improvement of this promise to this end, lieth upon us to make. Though promise be a free undertaking of the Lord , wherein he onely works on us, & not we on him, yet God expect's a concurrence of mans motion unto a due reception of it ; These things therefore are requisit unto such as would be cured .

1. The promise supposeth souls to be transgressours against the Sabbath-law , and requireth them to be sensible of their own maladies , that it may heal them. Christ the great promise performer , healeth the sick , not them that find themselves well. Promises are quickning , and where they begin to work , souls begin to feel their malady , and their remedy at once: At Christs inlivening word to Lazarus , he lyeth not stil , but commeth forth , mooving together from , and with Gods promise , Promise-work is Matt. 9:12.

causal, and creature concurrence consequential, & obediential in all. God saith you shall seek my face; and the soul answer's immediately, thy face Lord will I seek.

2. The *Promise remedy* must be applied to the diseased soul and to the special malady, if healing be expected thereby. This application must be

Isai. 55: 3. 1. By hearing this *Sabbath-promise* seriously and humbly. 2. By laying to heart and considering, and inculcating this promise upon the deepest thoughts, and reasonings with in the soul. 3. By an uniting and closing faith, which evidenceth, and draweth out the powerfull influence and virtue of this healing promise; and then making of this application daily, until distempers be removed, and hearts changed into the likenes of the promise; which will be while faith worketh by love upon it: So the woman had her issue stopt, so the blind received sight, and so the lame were made to walk, & leap, and praise God. Look carefully to this.

3. Strong cries and prayers must be sent up from this working faith to God, who heareth prayer, and alone can make medicines heal, yea even his own promise: when Jehova work's upon souls by promise to cure them, this concomitants return is desired and expected by him.

Eze. 36: 37 *I will yet for this be inquired of by the house of Israel.* O then, if you expect healing of distempers against the Sabbath by promise, cry mightily unto the great Physician under sence of malady, and faith on remedy, *Lord heal me, Lord heal me, for my heart is pained and much diseased, I cannot come nor Worship before thee; nor call*

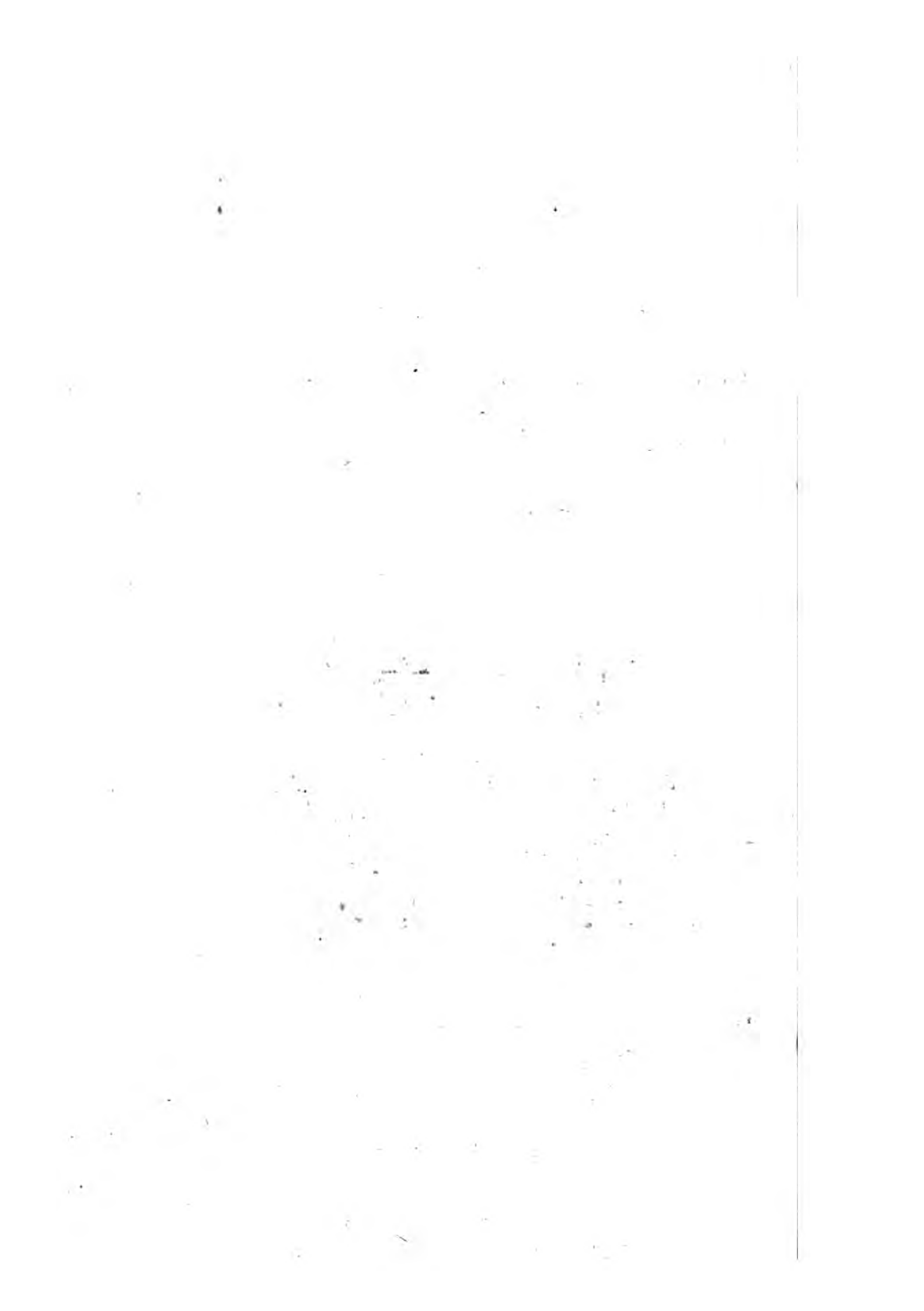
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call thy Sabbath my delight, O cure my lameness
that I may come, and run to keep thy Sabbath,
O heal deadness, that I may bring living Wor-
ship to the living God; and delight my self in
the Lord, and obtain that everlasting Sabbatism
and rest among thy chosen people. Even so,
Lord, heal all nations, that they may sanctify
thy Sabbath, and serve thee to eternity.

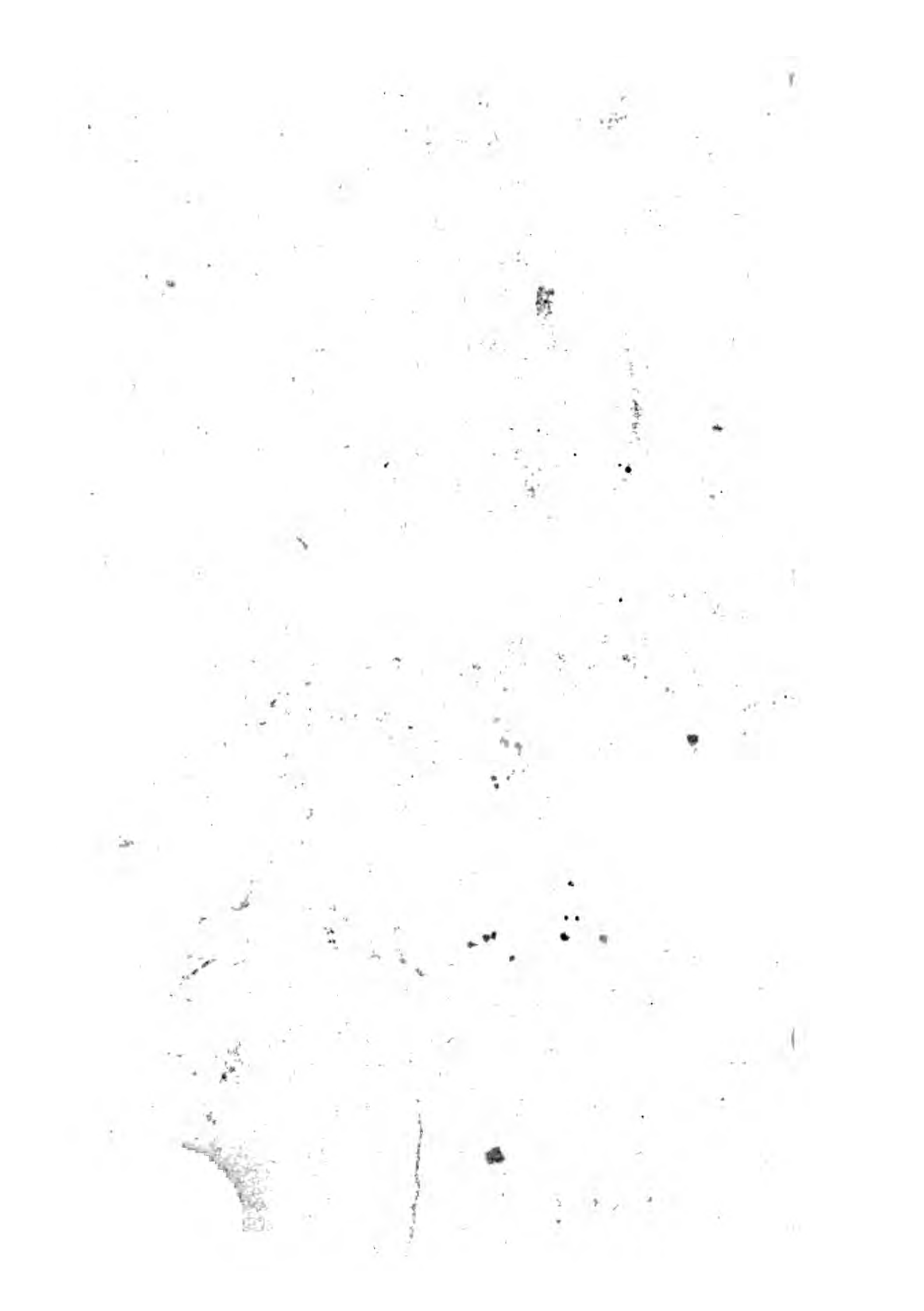
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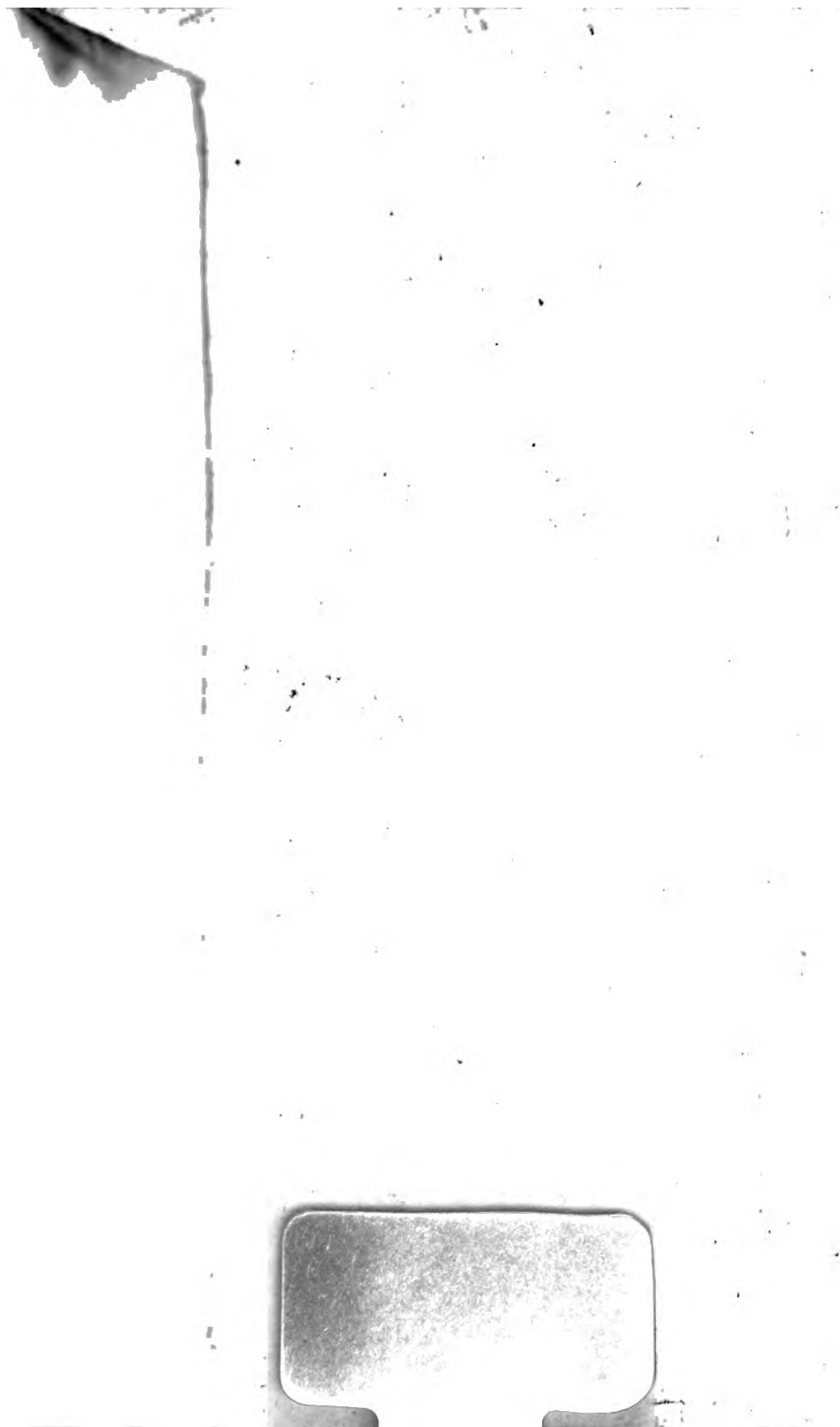
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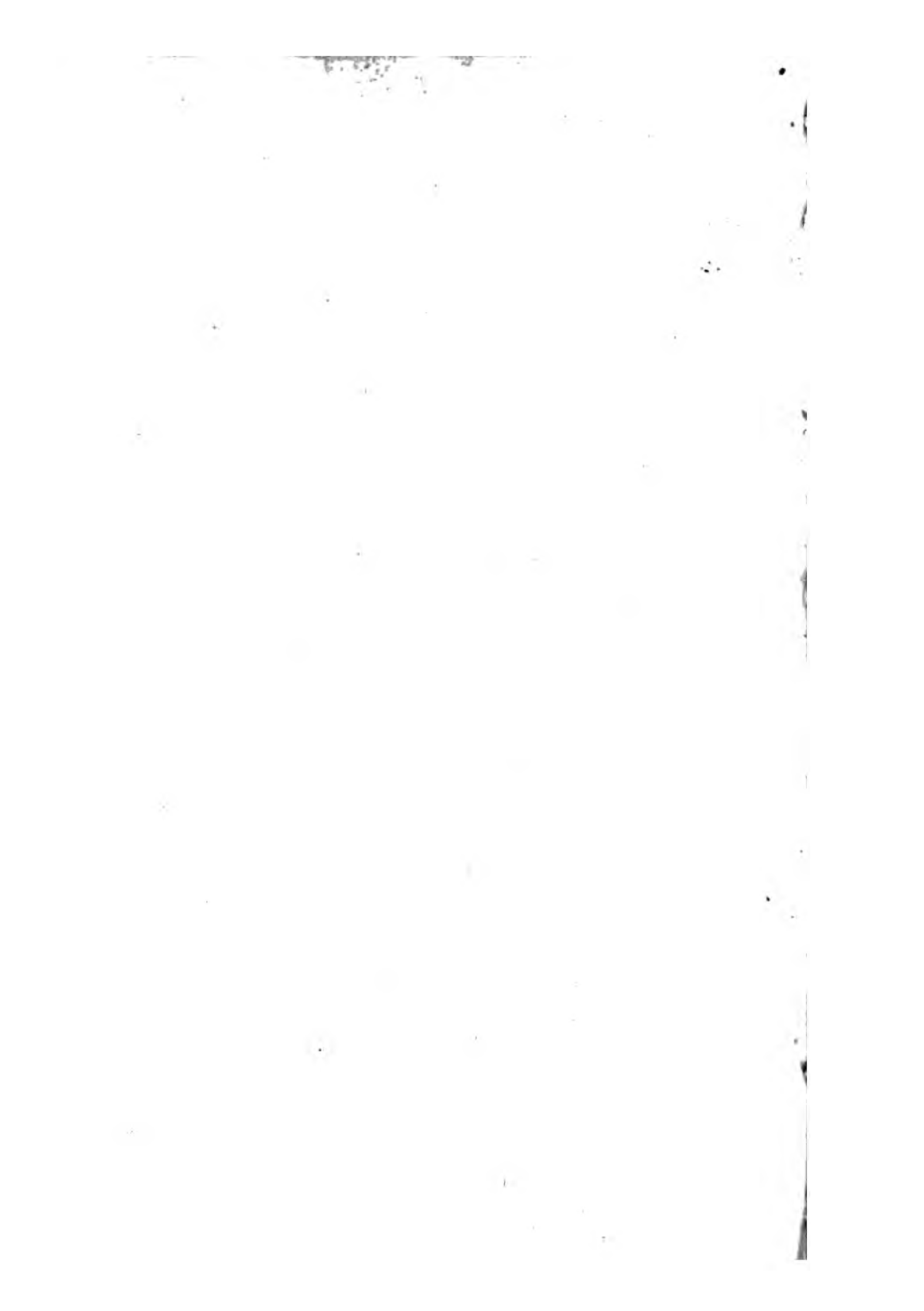


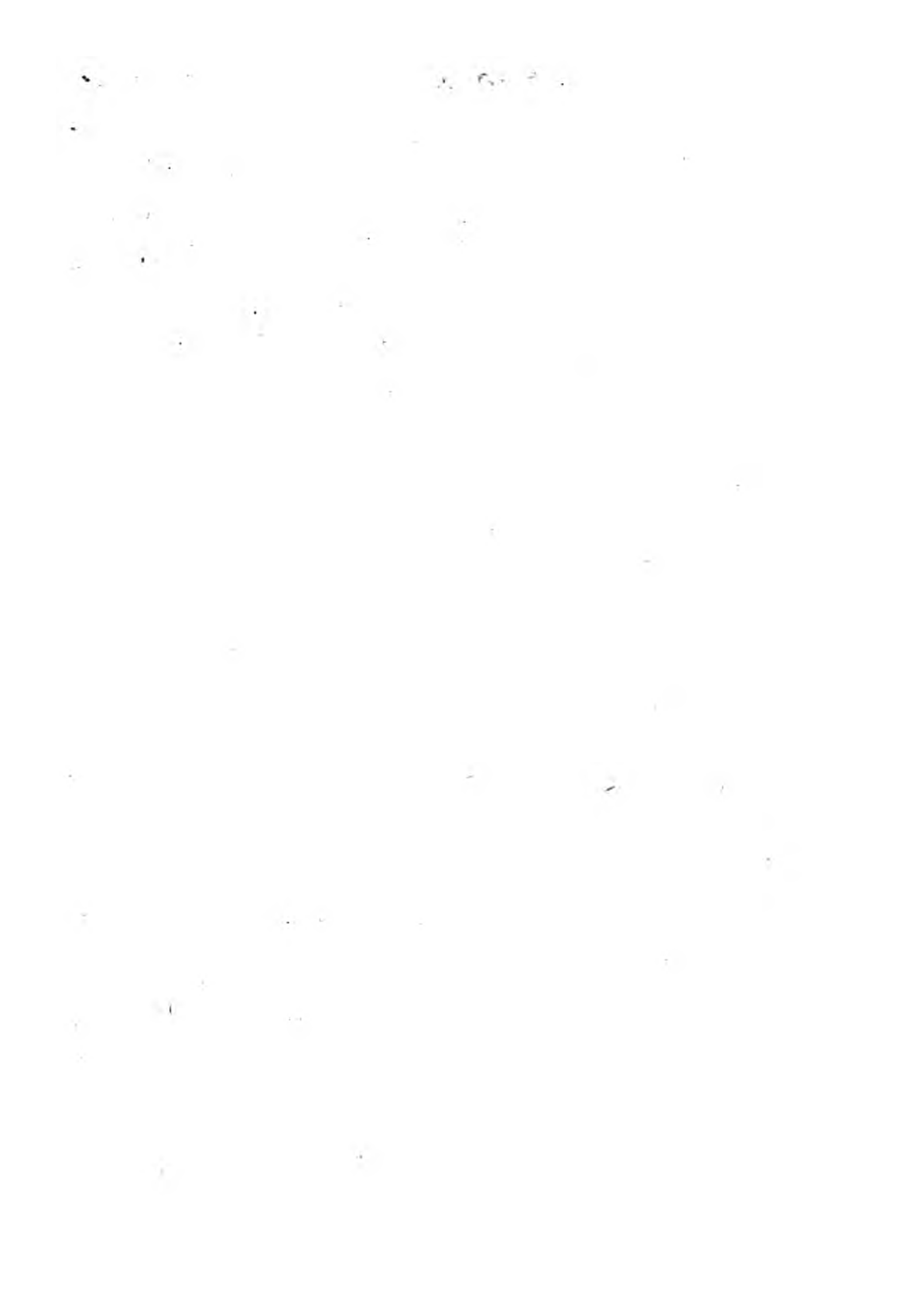


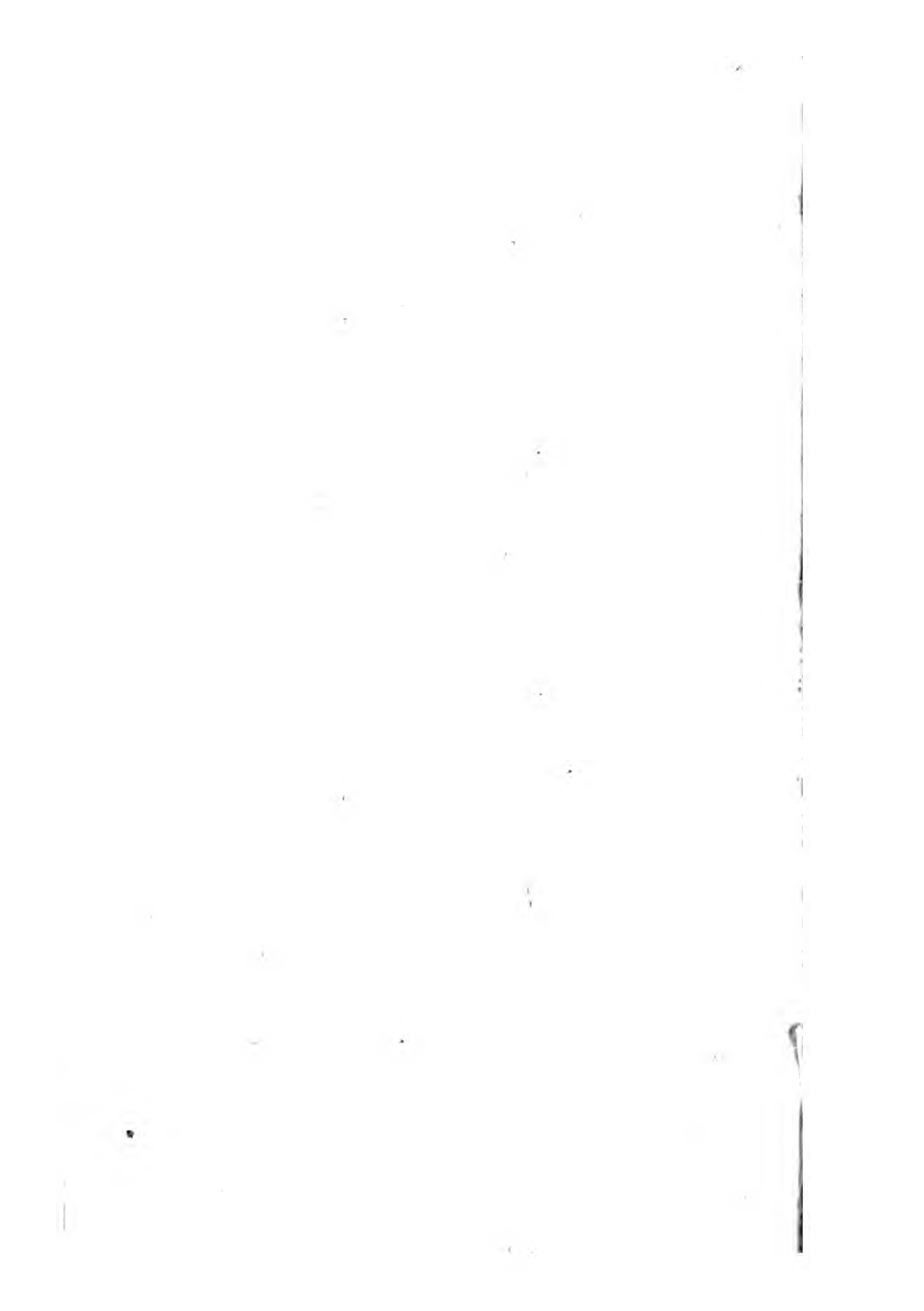


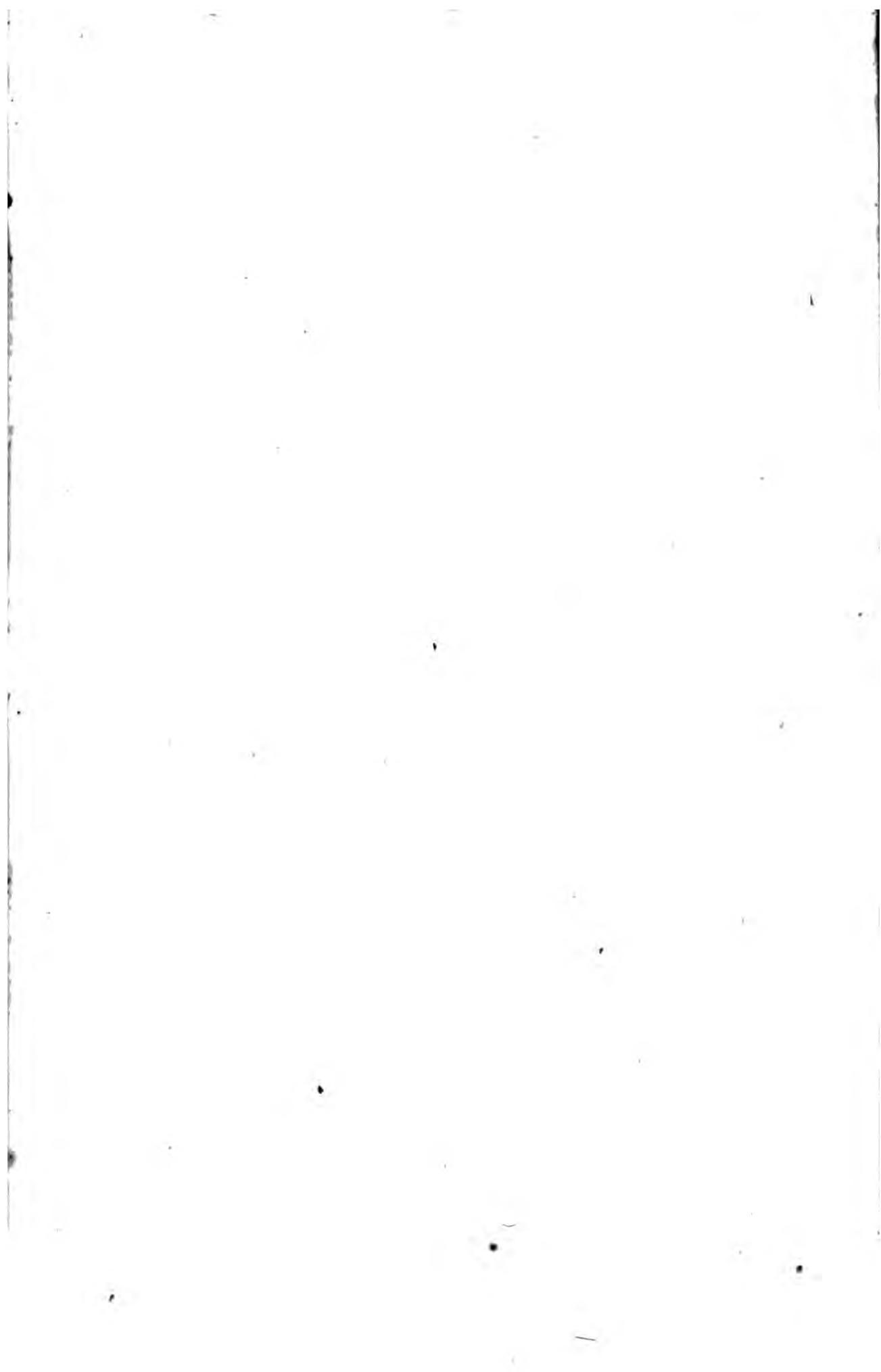












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