

we could speak of it, and here it rightly, there is here that which might make us all to tremble, and evidence convincingly to us our hazard, and the necessity of repentance and flying to Christ: Tell me hearers, believe ye this truth that there is such hazard from this guilt? tell me (if ye remember what we spoke in the opening of it) is there any of you that lieth not under the stroak of it? If so, what will ye do? fly ye must to Christ, or lye still; and can there be any secure lying still for but one hour, under God's curse drawn out? O ye Atheists, that never trembled at the name of the Lord, and that can take a mouthful of it in your common discourse, and ye who make it your by-word, and mock, or jest, ye, whom no oaths can bind; and all ye hypocrites; who turn the pretended honouring of the name of the Lord, and the sanctifying of him in his ordinances into a real prophaning of it; let me give you these two charges under certification of a third, 1. I charge you to repent of this sin, and to fly to Christ for obtaining pardon; haste, haste, haste, the curse is at the door, when the sentence is past already; O sleep not, till this be removed. 2. I charge you to abstain from it in your several relations, all ye parents, masters, magistrates, church-officers, school-masters and teachers; I charge you to endeavour to prevent this sin in yourselves and others: It is said that the children of many are brought up in it, the most part live in it, our streets are more full of it than the streets of heathens: Advert to this charge, every soul: Or, 3. I charge you to appear before this great and dreadful God, who will not account any such guiltless, and to answer to him for it.



THE FOURTH COMMANDMENT.

EXODUS XX. Ver. 8, 9, 10, 11,

8. *Remember the Sabbath-day, to keep it holy: 9. Six days shalt thou labour, and do all thy work. 10. But the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, Thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattel, nor thy stranger that is within thy gates. 11. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day, wherefore the Lord blessed the sabbath day, and ballowed it.*

THE Lord in his infinite wisdom and goodness hath so far consulted man's infirmity, as to sum up his duty

in these ten commands, called ten words, that thereby his darkness and dulness by sin, might be helped by an easy abbreviation; The first command therefore containeth man's duty to God in immediate worship, requiring that the only true God should be worshipped: The 2. stinteth and limiteth men to that worship alone which he prescribeth: The 3. Commandeth reverencing of him in all his ordinances, and a reverent manner of going about them.

This fourth pointeth out the time which most solemnly the Lord will have set a-part for his worship, that so he, who is both Lord of us, and of our time, may shew what share he has reserved as a tribute due to himself, who hath liberally vouchsafed on us the rest; which time is not to be understood exclusively, as if he would have only that spent in worship (there being no exclusive determination of the frequency of exercise of worship, or duration of them in scripture, that is to say, that they shall be so long and so often, and no longer, nor oftener) but that he will precisely have this time as an acknowledgment from us, even as when he gave Adam the use of all the trees in the garden, he reserved one; so when he giveth six days to us, he keepeth a seventh for himself.

This command is placed in a manner betwixt the two tables, because it is a transition as it were from the one to the other, and containeth in it duties of immediate service to God, and of charity towards men, and so in some sort serveth to reconcile (if we may speak so) the two tables, and to knit them together, that so their harmony may be the more clearly seen: It is also more largely and fully set down for plurality and variety of expressions and words than any other in either of the tables; yet hath it notwithstanding, been in all times in a special manner assaulted and set upon, and endeavours used to overturn it: Satan aiming sometimes to darken the meaning of it, sometimes to loose from the strict tie of observing it, and that not only by old Sabbatarians, Anti-sabbatarians, and corrupt School-men, but even by those whom God hath made orthodox in the main; And especially by a generation in these days, who having a hatred at all ordinances, and at all the commands of the decalogue, yet do especially vent it against this command; because in it is contained a main foundation of godliness. As it is wonderfully great presumption for men to assault and set upon God's authority, even where he hath strengthened himself (as it were) most, by more full explication, and more large pressing of duty, and forbidding of the contrary sin, as he hath done in this command, more than in any of all the rest;

rest; So it will be necessary before we can speak to the practical part of piety comprehended in it, concerning the sanctification of the Christian Sabbath, or Lord's day, either in the negative or positive part of it, to speak doctrinally (for clearing of the precept) to these three.

1. Whether this command be moral, and do oblige us in its letters as other commands do.

2. What is the particular morality of it, and the literal meaning of the words.

3. How our Lord's day standeth in reference to this command? and whether thereby the same sanctification be required, as to it, though its institution arise from another ground, than is required to seventh-day-Sabbath? Somewhat of all these must needs be spoken unto, and we begin to speak first of its morality before we speak of its meaning, because all dependeth on this, both in respect of exposition and practice; for if it be not moral and perpetually binding, it is not necessary either to explicate it, or to study and press the practice of it; but if it be found to be moral, then no doubt it concerneth us; and require the same moral sanctification of a day now, as it did before.

Our assertion then, in reference to this, that, The duty of setting a-part and sanctifying of a portion of time, as it is limited in the fourth command, for God's service as it recurreth, is moral and the obligation thereunto perpetual, even as in the duties of the other commands; the obligation to this, being no more dissolved than those, though there may be difference in the degree of obligation which they lay on in respect of the matter contained in them; my meaning in a word, is, that a day or one of seven is as necessary to be kept holy unto God now, (upon supposition of his determining the particular day) as it is necessary to hold and keep up the worship prescribed by God; neither without sin can any other day be put in the room of it, more than other worship can be substituted in the place of divinely prescribed worship; for the time is set and fixt by the fourth command (pointing at a solemn and chief time) as the worship itself is by the second.

For clearing of this, consider, 1. That we mean not here moral-nature, as if without any positive law such a thing had been binding: no; but moral positive, that is laid on by a command which is standing unrepealed, and so bindeth by virtue of, the authority of the Law-giver, as several other commands and precepts do; as namely, those concerning sacraments, belonging to the second command, and those concerning one wife, and forbidden degrees of

marriage belonging to the seventh; which being so often broken by many saints, and dispensed with in some cases, cannot be thought to be moral-natural, since the Lord dispenseth not so in these, nor can it be thought in reason, that his servants would have been ignorant of such a natural thing: It is then moral positive that we mean, to wit, that which is binding by a positive law.

2. Consider in this question, that there is a great difference betwixt these two, to say the seventh-day-sabbath which the Jews kept, is moral, and to say the fourth command is moral; the one may be, and is abolished, because another is brought in its room: The other, to wit, the command may stand, and doth stand, because it tieth morally to a seventh day, but such a seventh day as the Lord should successively discover to be chosen by him; and though the seventh be changed, yet one of seven is still reserved.

3. There is need to distinguish betwixt the moral substance of a command, and some ceremonial appendices belonging to it: So the fourth command might then possibly have had something ceremonial in that seventh day, or in the manner used of sanctifying that seventh day, which now is gone as double sacrifices, &c. or in its reasons whereby it is pressed: (as there is something peculiar to that people in the preface, to all the commands) as there was in the sacraments of the old law belonging to the second command; yet both a sabbath day and sacraments may be, and are very necessary and moral in the church; it is not then every thing hinging on this command, as proper to that administration, and so but accidental to the sanctifying of a sabbath, that we plead for; but this is it we plead for, that the command is, as to its main scope, matter, and substance, moral positive, and that it standeth as still binding and obliging unto us, and cannot without sin be neglected or omitted: it might be enough here to say, that if this command were never repealed in the substance of it, nor did ever expire by any other thing succeeding in its place, then it must needs be still binding; for certainly, it was once, as obligatory, proclaimed by the law-giver himself, and was never since in its substance repealed, nor is it expired or found hurtful in its nature, but is as necessary now as then; it is true, the seventh day sabbath is repealed by instituting and substituting the first day-sabbath, or Lord's day, in its place; but that doth rather qualify the command than repeal it; for 1. It saith that a day is moral and necessary. 2. It saith a day of seven is moral and necessary, which is all we say; and why necessary? as agreeable to this command

mand no doubt; whence we may argue, if the substance of this command be kept even when the particular day is changed, then is the command moral (which this very change confirmeth) but the former is true, as is clear in experience; therefore it followeth, that the law stands unrepealed; for it is palpable, that the day, as to its number or frequency, and duration, with the manner of sanctifying of it, belongs to the substance of the commandment, but what day as to its order, first, second, or seventh doth not, because the first cometh in immediately upon religion, God's honour, and the good of souls, which the other doth not: This argument will stand good against all who will acknowledge this law to have been once given by God till they can evidence a repeal.

To speak somewhat more particularly to this, the way we shall make out the morality of it, is by considering, How the scripture speaketh of it in general 2. How it speaketh of the decalogue. 3. How it speaketh of this command in particular. 4. By adducing some scriptural arguments for it: As for the 1. To wit, the scriptures speaking of it in general, we say, If the scripture speak as frequently in clearing the fourth command, or the sabbath (which is the morality of it) and press it as seriously, and that in reference to all times of the church as it doth any other moral duty; then for substance this command is moral and perpetually binding, (for that seemeth to be the character whereby most safely to conclude concerning a command, to consider how the scripture speaketh of it,) but the scripture doth as often mention, and is as much, and as serious in pressing of that command, and that in reference to all states of the church as of any other, *ergo*, &c. We shall make out this, by shewing 1. Its frequency in mentioning of it. 2. Its seriousness in pressing it. 3. Its asserting of it as belonging to all times and states of the church.

1. Look through all the scriptures, and ye will find the sanctifying of a sabbath mentioned; as first, Gen. ii. beginneth with the very first seventh after the creation; then it is spoken of Exod. xvi. before the law was given; then Exod. xx. it is contained expressly in the law, and that by a particular and special command in the first table thereof, and is often after repeated, Exod. xxxi. and Levit. xxiii. 3. where it is set down as the first feast before all the extraordinary ones; which preference can be for no other reason, but because of its perpetuity; yea, it is made a rule or pattern, by which the extraordinary sabbaths, or feasts in their sanctification are to be regulate; again it is repeated, Deut.
v. with

v. with the rest of the commands, and in the historical part of scripture, as Nehemiah ix. 13. It is also mentioned in the Psalms, the xcii. Psalm, being peculiarly intitled a Psalm or song for the sabbath day: The prophets again do not forget it, see Isa. lli. 58. Jer. xvii. and Ezekiel xx. 22. In the New Testament the sanctifying of a day or sabbath is mentioned in the evangelists, Matth. xxiv. 20. Luke xxxiii. 56. Acts xliii. 14, 15, 21. and xx. 7. in the epistles, as 1 Cor. xvi. and Rev. i. 10. As if all had purposely concurred for making out the concernment and perpetuity of this duty.

2. Consider how weightily, seriously and pressingly the scripture speaketh of it; first it is spoken of Gen. ii. as backed with a reason. 2. Through the law the sanctification of it in particular is described. 3. It is spoken of as a mercy and singular privilege that God gave to his people, Exod. xvi. 29. Neh. ix. 14. and Ezek. xx. 12. 4. Many promises containing many blessings are made to the conscientious and right keepers of it, Isa. lvi. 58. 5. The breach of it is severely threatned and plagued, Numb. xv. Neh. xliii. Jer. xlviii. and Ezek. xx. 6. Many examples of the godly, their care in keeping it are set down, see Neh. xliii. Luke xxiii. 56. Acts xx. 7. and Rev. i. 10. 7. The duties of it are particularly set down, as hearing, praying, reading, delighting in God, works of mercy, &c. 8. It is in the Old Testament, claimed by God as his own day, not ours, *My holy day*, Isa. lviii. 13. and Neh. ix. 14. it is acknowledged by the people to be his, while they say, *Thine holy sabbath*, which property is asserted of that holy day, as being God's, besides other days, Rev. i. 10. And this is asserted also in this same command, where it is called, the *Sabbath of the Lord*, in opposition to, or contradistinction from the other six days: all which seemeth to speak out something more than temporary in this duty of setting a seventh day a part for God (for we speak not yet of the particular day.)

3. Look to it in all times and states of the church, and ye will find it remarkably characterized with a special observation, As 1. In innocency it is instituted and set a-part from others, and blessed, Heb. iv. It is called the rest from the beginning of the world. 2. Before the law was given, the sanctification of it was intimated as necessary. 3. In the giving of the law it is remembred, and a command given to us for remembring it. 4. After the law, it is urged by the prophets Isaiah and Jeremiah, and kept by the godly, Psal. xcii. 5. In the time, or after the time of the captivity, the breach of it is reproved, Ezek. xx. And its observation restored by godly Nehemiah.

Hitherto

Hitherto there is no difficulty, the pinch will lye in this, If the scriptures speak of it as belonging to the days of the gospel, in which (for making of it out) 1. We have these hints, Acts xx. 7. 1 Cor. xvi. 2. Where Christians going about the moral duties of the sabbath, is especially observed to be upon one day peculiarly. 3. That title of the direct appropriating of a day to the Lord, Rev. i. 10. Which places will fall in to be considered particularly when we come to the last question; besides these we may produce three places to prove a sabbath as belonging to the New Testament; though not the very day used or observed for the sabbath in the Old; and this will be enough to make out the assertion, two of them are prophecies, the third of them is in the gospel. The first prophecy is in Isa. lxi. 23. The second is Ezekiel's description of the new temple, chapters xliii. xliv. &c. Where, 1. It is clear, that these places relate to the days of the gospel, as none can deny but they do so eminently. 2. It is clear that though they prophecy of the services of the gospel under the names of sacrifices, &c. proper to the Old-Testament-administration and of the sanctified and set apart time of the gospel, under the name of sabbath which then was determined, and whereto men were then bound by the fourth command as they were no sacrifices by the second: yet these prophecies infer not by virtue of the fourth command the very same day to be under the gospel, which was under the law, more than the same services by virtue of the second: which none will deny to be in force, notwithstanding of the change of services: and there is as little reason to deny the fourth to be still in force as to its substance, notwithstanding of the change of the particular day. Yet Thirdly, It is clear, That from the mentioning of these services this will follow, That there should be set and fixed ordinances, and a way of worship in the New Testament, as well as in the Old, and that there should be a solemn chief set time for the sabbath which men ought to sanctify, and that they should no more admit any other times, nor so set a part into a parity with it, than they were to admit any service or worship not allowed by God, or that was contrary to the second command: for if any thing be clear in them, this is clear, that they speak first of services, then of solemn times and sabbaths, and of the one after the other, which must certainly infer, that both external services, and a solemn chief time for them, do belong to the New Testament: Hence it is, that many divines (from that prophecy of Ezekiel) to draw conclusions for sundry things out of those places, as 1. Concerning the necessity and continuance of a standing ministry, and tho'

ministers now be neither priests nor Levites, yet (say they,) it followeth clearly, that there will be a ministry, because such are spoken of there. 2. Concerning the necessity of, and a warrant for church-discipline, and separating not only doctrinally but disciplinarily the precious from the vile, and debarring of those who are morally unclean from the ordinances: because these things (say they) are typified in the substance by the porters being set to keep the doors, and by the charge given to the priests. 3. Anent the continuance of a church, and of the ordinances of word, sacraments, &c. And the congregating of Christians to attend these, though there shall be no material or typical temple, because of the moral things there being expressed and prophesied of, under the names of the old Levitical services; yet could not a warrant be inferred from them for these, (and that *Jure Divino*) if the things were not morally to bind, which were so signified.

Hence I argue, If the sanctifying of a sabbath as a piece of worship to God be prophesied of to belong to the New Testament, then are we bound to the sanctification of a sabbath as a necessary duty; but the continuance of sanctifying a sabbath unto God, is specially prophesied of, and foretold as a piece of worship under the New Testament, *ergo*, &c.

The third place is Matth. xxiv. 20. *Pray that your flight be not in the winter, neither on the sabbath day*, where the Lord infatuateth, that as travelling is troublesome to the body in winter; so would it be to the minds of the godly (for he is now speaking to his disciples alone) to travel on that day, especially and solemnly set a part for God's worship; now if there were no sabbath to continue after Christ's ascension, or if it were not to be sanctified, there would be no occasion of this grief and trouble, that they behooved to travel on the sabbath, and durst not tarry till that day were by-past, and so no cause to put up this prayer; which yet by our Lord's exhortation seemeth to infer that the sabbath was to be as certain in its time as the winter: And doubtless this cannot be meant of the Jewish-sabbath. For 1. That was not to be abolished shortly. 2. Travelling on the Jewish-sabbath, was to be no cause of grief unto them, if indeed all days were alike; neither would it be scrupled in such a case by the apostles to whom he now speaketh. 3. Besides, if no sabbath were to be, it had been better and clearer to say, stand not, and grieve not to travel any day: But his words imply the just contrary, that there was to be a solemn sabbath. 4. He mentioneth the sabbath day only, and not the other festivals of the Jews which were to be kept holy

holy also, and by this he distinguisheth the ordinary sabbath from those other days. and opposeth it to many, as being now the only holy day on which they should eschew, if possible, to travel; and would therefore pray to have it prevented: for in the New Testament, the sabbath spoken of as the solemn time for worship, is ever meant of the weekly sabbath, and other holy days are called the first or last day of the feast, and therefore if the Lord's meaning were that they should pray, *that their flight might not be on any of the Jewish holy days*, to mention the weekly sabbath only, would not be sufficient for that end.

To say that it was for fear of scandal, that they should pray not to be put to fly, will not remove the former reasons; besides at that time the apostles and other Christians had given up with the Jews and stood not on scandal in such things in reference to them, on whom, as the apostle saith, 1 Thess. ii. 16. Wrath had come to the uttermost, and who were not infirm but malicious, and so in respect of offence to be dealt with as the Lord did with the Pharisees: and therefore, all things being considered, it appeareth from our Lord's words, that a sabbath among Christians was to be sanctified forty years, or there about, after his death, which proveth that the scripture mentioneth a sabbath to be sanctified under the New Testament.

We come unto the second way of making out the morality of this command, to wit, by shewing how the scripture speaketh of the whole decalogue, and thus we reason.

1. If all the commandments of the decalogue be moral, then must this be so also; for it is one of them; and if it were not moral and binding, there would not now be ten words (as they are called by the Lord, Deut. x. 4.) but nine only, which at first blush, will and cannot but seem strange and absurd to those who have from God's word drunk in that number: But all these are moral and binding, as is granted by all, (except the papists who deny the second, and therefore score it out of their catechisms.) And that they must be all alike moral and binding may be made out, these two ways.

1. All of them in the Old Testament had alike authority, privileges, and prerogatives, which neither the judicial nor ceremonial law had, as 1. To be distinctly pronounced by God himself, without adding more, Deut. v. 22. 2. To be written by his own finger in tables of stone, Exod. xxix. 18. 3. To be laid up and kept in the ark, Exod. xxv. 16. And if these and other prerogatives did put a difference, and shew a difference to be put betwixt the other nine commands, and all judicial or ceremonial laws, Why not

betwixt them, and this also? 2. In the New Testament they are all alike confirmed; when the law in general is spoken of, none of them is excepted, and therefore this command is necessarily included.

For which we would look first to that place, Matth. v. 17. Where our Lord in a special manner intendeth to vindicate the moral law, and to press holiness in moral duties upon his hearers, even in another sort than the Pharisees did: Think not (saith he) *That I am come to destroy the law and the prophets, I am not come to destroy, but to fulfil; Verily he that breaketh one of the least of these commands, and teacheth men so, shall be called least in the kingdom of God, &c.* Where, by law, must necessarily be understood the moral law, for he was thought to be a transgressor of that, and especially for this command in it (for that sermon in Matthew cometh in, in order after his being challenged for breach of sabbath, John. v. 10. &c.) And his scope is to wipe off that imputation, and how? by shewing that he still presseth the moral law, even beyond what the Pharisees did. 2. It was the moral law especially, which the Pharisees corrupted, and whereof he undertaketh the vindication, and it is holiness in obedience to that which he presseth as necessary beyond what the scribes and Pharisees did; and indeed it was in that law they failed mainly, and not in the ceremonial law. 3. The offence and mistake that Christ is to pre-occupy and rectify amongst his hearers, requireth this: for many of them fancied that by the Messiah there should be a relaxation from the duties of holiness called for on the moral law; and therefore, saith he, think not so; now a relaxation from some other laws might have been thought of warrantably. 4. It is such a law, whereof to teach the abrogation at any time is sinful and pernicious, therefore it is certainly the moral law.

Secondly, We reason thus, when he speaketh of the law, *κατ' ἐξουσίαν*, or by way of eminency (meaning no doubt the decalogue) He speaketh alike of all its commandments, even of the least of them and so of this. 4. Also *that he came not to destroy it*, which yet the Lord never did of ceremonials, but rather foretold the abolition of them, as he did of the seeking and worshipping of God in the temple at Jerusalem, &c. Yea, when he cleareth the doctrine of the sabbath from the Pharisees corrupting traditions; he doth never weaken its former obligation, nor insinuate its weakness, but sheweth the true meaning thereof, which from the beginning made it not only consistent with the works of piety and mercy, but exceedingly helpful to both.

A second place, confirming the whole decalogue (or rather asserting its authority,) is in the epistle of James, Jam. ii. 10. *He that offendeth in one is guilty of all*: Why! Because he is the same God, and Law-giver (And no servant nor angel) who spake them all, one as well as another of them: And it being clear there, that he speaketh of the decalogue, call the royal law; (there being no law instanced in; nor any other, that can be of alike authority, in these laws instanced, but only it; nor that could be pleaded for, by James, on such grounds, in such a time,) and it being also clear, that he giveth to all those laws, which the Lord spake at that time, alike authority; (otherwise, his reasoning would not be good, if any one law or command, could be instanced to him, of the ten, which the Lord spake, and was abrogated, and not binding) it necessarily followeth, that this fourth command, being one of the ten, must be of equal authority with the rest.

It may be noted also, that James here doth not, (as neither doth our Lord, nor any of his apostles, when they cite the law) give new authority to the laws he citeth; but supposeth them to have it already; and maketh use of them, as confirmations of the thing he pressed; which could not be, if their authority depended on, or flowed from, the present citation of them.

Thirdly, We reason further thus; Either there is some moral duty, contained in this command, and laid on by it; which is not in any of the former; or there is but some ceremonial thing in it, reducible to one of them: For, the perfection of this law requireth, that all things needful to the worship of God should be summed in it, and the scope thereof, which is, briefly to compend all, requireth there should be nothing in it, that is needless, superfluous, or that might have been left out.

Now if the matter be moral; not contained in any former command, then is the command itself moral; seeing a moral substance, and matter denominateth the command so: Yea, it must be moral, otherwise something morally necessary to God's service, (such as the determination of its chief time) should be omitted. It may be assumed, yet further: It must be moral, (be it what it will) to eschew a tautology in this short compend of duties; and that of moral duties too.

Again, If it be not moral, but contain some ceremonial thing reducible to one of the three former commands: Then 1. It might have been put amongst other ceremonials. 2. Other ceremonials might have been put in with it: Or, 3. A reason given, Why all are not reducible to some moral

command. 4. If the matter of this be reducible to another command; then it cannot be accounted a distinct command; neither ought it here to have been given as such, but subjoined to some other; as the servants and beasts resting, is subjoined to this. 5. It would be shewn to what command it is reducible as to the substance of it, if it be ceremonial. 6. A reason would be given, Why amongst ten, one, and only one, is set down, so far different from all the rest. And if all these absurdities, follow the denial of its substance to be moral; then, for eschewing of them, we must conclude it to be moral: and so the fourth command is moral.

Fourthly, We reason thus; If it be not moral, it must either be judicial, or ceremonial, for the matter and substance of it; but it is not judicial: that is, it belongeth not to external policy, and civil society, principally and especially, in that one nation, because no such duties are comprehended, at least primarily, in any command of the first table; but in the second which teacheth duties to others, as this first, doth to God: Neither is it ceremonial; for, all ceremonies that are typical, have their rise since the fall, and relate some way to Christ to come. But this of sanctifying one day of seven, had its rise in the state of innocency, and was enjoying to Adam in paradise, before he fell, and therefore cannot be called ceremonial properly, more than the command of a man's leaving father and mother, and cleaving to his wife, so that these two should be one flesh, which the apostle Ephes. v. maketh use of. Besides, if it were ceremonial in the substance, then were it typical and significant of something to come, which is hard to shew: Then also had it not been lawful to retained it; for ceremonials now in their use are not only dead, but deadly: But this morality, in substance the same with the command we plead for, was retained by the apostles, and primitive church; (to say no more) Therefore it is not ceremonial: And so this law must needs be moral.

To say, That the command is partly moral, partly ceremonial; if we respect its substance, will not hold: For, 1. There is no such other law. 2. That we were to make confusion, betwixt ceremonials, and morals; which it seemeth the Lord himself hath aimed and resolved to keep clearly distinct. 3. Whatever be ceremonial, That which was allowed, and enjoined to Adam in paradise; and wherein we may agree with him, under the gospel, cannot be ceremonial: For, neither of these states are capable, of proper ceremonies; but both agree on a seventh day. Therefore it is not ceremonial.

The third way, we make out the morality of this command, is, By particular considering of itself; and here we argue thus.

If it be not only put into the decalogue, with the other moral commands; but more singularly explicated, and pressed even in it than they; then it is certainly moral; that is, perpetually obligatory with the rest. But so it is put and set down in the decalogue, and pressed even more than the rest of the commands, as on other accounts, so possibly in this; because its ground is positive, and men need the more words about it: Just as in the second command; *ergo*, &c. Now, that it is thus put, and pressed; appeareth these several ways.

2. It shareth of all common privileges, with the rest of the commands set down in the decalogue, that were all spoken, yea, written by the Lord immediately, and laid up in the ark.

2. It is proposed, and set down in its form, both positively; *Remember the sabbath, to keep it holy*, (and negatively) *in it thou shalt do no manner of work*, &c. Whereas all the other commands, are but one of these ways set down.

3. It hath the particularity in it, that all the rest have; to wit, To be in the singular number; *Thou shalt*, &c. To shew, That it speaketh to every one in particular: Yea tho' all the commands concern all ranks, yet only here, are son, daughter, man-servant, maid servant, and stranger, expressly mentioned, as comprehended in it.

4. There is a special equity, holden out here in the proportioning of this time. There are six days given us, to labour on; and therefore it is all the reason in the world, that the Lord have the seventh: And if this concession of God's, of six days to work on, be moral (For all the time is God's; and we cannot for our use take any part of it, but by his grant; and there is no other grant: But this dividing and proportioning of time, betwixt him and us; in which division too, he hath given us by far, the largest share; to wit, six parts of seven:) Then must the setting a part of a seventh day be moral also: And so must the command itself, wherein both are comprehended, *viz.* The six given to us, and the seventh reserved for him; they must needs stand and fall together: For they mutually put each other, *thou shalt labour six days, and rest on the seventh; thou shalt rest on the sabbath day, and labour six.*

5. This day is claimed by the Lord, as a thing wherein he hath a special propriety: It is the Lord's day; for though he did give six, yet he reserved a seventh. And can, or dare, any say, That he discharged that, or dispensed it away from

from himself, to any other? If not, it must be his still; and cannot without sacrilege, be other ways applied.

6. Obedience to this command, is pressed by an exceeding weighty reason drawn from God's own example; which maketh it clearly relative to its first institution, Gen. ii. Where it is said, That he rested after six days work, the seventh day, *viz.* the whole seventh day, and so should we: which is the more effectual, for proving the morality of this command: Because, 1. It is a reason that took place, even in innocency, and so respecteth no type or ceremony. 2. It is universal, belonging to all men, who are God's creatures: And therefore, since the reason is perpetual, so must the command be likewise.

7. This command alone, and beside all others, is expressly pressed in the observation of it, not only on masters and rulers for themselves, but as taking burden on them, for all under them; and within their families to endeavour the sanctifying of the Lord's day with them, and by them as well as by themselves; whereby the extent of this command is clearly and earnestly holden forth in more express terms, than in any other of all the commands; tho' this be implied in them also.

8. The observation of it is pressed and encouraged unto, by a special blessing which he hath annexed to the time set a-part by himself; *He blessed it*, that is, he made, and still maketh it useful and refreshing as a special blessing to his people who keep his ordinances, seeking him therein; this day has a double portion and increase, beside any other day, for his peoples repose, edification, comfort, finding of his presence, &c. And to say now that this solemn time were not moral, were to rob the church of a great blessing; seeing this day set a part by God for his service, hath the blessing, beyond any other day commanded on it; and in the experience of his people often hath it been found to be so.

9. It is especially singularly ushered in with a Memento or Remember, which is not expressed in any other command; and, shall we think that where God saith, Remember, there is nothing to be taken notice? or, shall we think that it saith not Remember now as well as then? and if so, Who can warrantably forget that which he biddeth remember? which is not to keep the seventh day, but the Sabbath holy unto the Lord: And may not all these characters, put together in one command (so many not being to be found in all the other commands if put together) May not all these, I say, convince us that it is the Lord's purpose to

to have this command standing obligatory in its substance to the end of the world? Which is so pressed, that if there be little help from nature's light, to determine the day, or to press its observation, it may be strongly born in, by the more clear and weighty reasons.

And so we come to the fourth way proposed for making out the morality of this command, which is by adducing some arguments drawn from scripture.

The first whereof is, If the law bind under the New Testament, not only in respect of its matter, as its natural; nor only as it is repeated in the New Testament, but also by virtue of the authority enacting it: Then this law of the fourth command, though not explicitly determined by nature, and though it were not mentioned particularly in the New Testament, must be binding also, for it hath that same authority: But the first is true, and is acknowledged generally by divines (excepting a few) and is clear by Christ and his apostles their citing of it, as supposing it to be binding: Therefore the last must be true also.

2. *Arg.* If this command be founded on moral grounds, then itself must be moral: But the grounds on which it is founded are moral: *Ergo, &c.* 1. It is moral that God should have a solemn and chief set-time. 2. That he himself, and none other should determine that time; seeing no other could do it, and bless it. 3. These reasons in the command itself dividing time, into six parts of it to us, and a seventh part to God; and God's resting after six days working; with his making only seven days in the week, and employing six of them to work, &c. these reasons, I say, are all moral now and binding as before.

3. *Arg.* If all moral duties be contained in the ten commands, then this command must needs be moral: But the first is true: *Ergo, &c.* This command containeth a moral duty, which is none of the preceeding commands; to wit, the stinting and determining of the solemn and chief time to be set a-part for God's worship, to be one day of seven. It is true, Time is commanded to be allowed to God's worship in those other commands, wherein the duties of worship themselves are commanded; for, worship cannot be performed more than any other duty, without some time; but that the chief time should be so much, and so often is only determined in this command; from which it appeareth, 1. That an indefinite time of worship, or for it, is not the morality of this command, because this followeth necessarily, as being supposed needful for the performance of every positive duty contained in the other commands; its morality, therefore, must be, The determining of that definite

definite time. 2. We may hence see a reason why there is no new command for this in the New-Testament; because this standeth in the law; neither are, *Thou shalt not swear, kill, &c.* mentioned as new commands more than this; so that, had they not been mentioned in the New-Testament (as some are not) yet had they still obliged: It is just so as this; and the reason why they are mentioned, may be supposed to be, because the main fault about them was defect and short coming, but in this it was excess, which our Lord also regulateth by holding forth the right observance of it, and clearing what was wrong, and so is supposed to confirm what he repealeth not.

4. *Arg.* If it be not free for men to carve out God's solemn chief time of worship at their pleasure, then is this command moral (for that liberty is restrained, by this command and no other;) But it is not free for them to choose what time they please, or to carve it out: This seemeth to be only questionable, which is therefore thus confirmed.

If it be free to men to carve out what solemn and chief time is to be given to, and set a-part for God's worship; then, either it is free to them to choose no time at all; or it is free for them to choose a longer or a shorter than this: But neither of these can be said; not the first, as is clear; not the second, because it will not so quadrate with the end; for if the time be shorter, it encroacheth on God's due; if it be longer, it encroacheth on God's concession of six days to work in. If it be shorter, it encroacheth on God's due (as is said) and our souls good; if no longer; it encroacheth on our temporal calling; and, can any restrain man, when God giveth him liberty?

Again, if it be free to men so to cut and carve at pleasure on the solemn and chief time for God's worship, its either free for all men together to agree on a day, even one and the same; or it is free for each country, or each man, to chose what day they please, but neither of these are either possible or practicable to edification; therefore must the day be determined to them; and if so, then sure by this command: And so its still binding, and cannot in that respect be altered without sin, which was the thing to be proved.

5. *Arg.* That there is a morality in a seventh day, we may argue from four famous and main witnesses.

The 1. Whereof is the general practice of all Christians (I say nothing of Heathens) Apostles and generally, all in the primitive times have ever thought than one day of seven is to be observed, and have in less or more accordingly observed it.

2. As the practice of all, so the judgment and opinion
(which

(which is often more sound than men's practices) of all, doth confirm it: Was there ever any churches that did not in all their catechisms and canons, take in this fourth command with the rest? do not all writers who comment on the decalogue, comment on this command, and urge the sanctifying of the Lord's day from it.

3. Take mens conscience for a third witness, and it will be found that for no sin; do they more frequently and more sharply challenge, than for prophaning of the Lord's day: The conscience directly making use of this command and the Memento, and other reasons in it for aggravating of that sin, when yet it will say nothing for the seventh day; but this first day of seven it presseth most exactly, neither will any reason alledged against its morality quiet it; and the more tender that Christians be, the more will they find a pressure of conscience for obedience to this command; and the more easily will they be convinced of, and sadly challenged for, the least breach of this command.

4. God's dispensations of blessings or plagues, especially in spiritual things, bear witness to this truth: Doth not experience tell us, that those who make most conscience of keeping this command, are often, yea, ever the most thriving Christians as to universal holiness and tenderness, and most near and intimate communion with God? and will not the unsuitable sanctification but of one Sabbath, or the interruption of their wonted seriousness therein, give them a fore back-set? and on the contrary, doth it not appear that those who are gross and untender in this, are often gross and untender in all manner of conversation, and are followed with spiritual plagues of hardness, deadness, and hypocrisy at the best, or else fall into gross outward acts of prophanity, or into errors in judgment, which are the bad and sad effects of prophaning this day, on them who prejudge themselves of the blessing of it; and if the blessing of this law continue, must not the law itself be moral and perpetually binding? The obedience whereof, hath this blessing perpetually more or less annexed to it, as the prophanation thereof hath usually plagues, at least spiritual.

There are some objections that are removed against the morality of this command; I shall speak to three of them which are most insisted on.

1. *Object.* This law is not mentioned, as being renewed or confirmed in the New-Testament.

Ans. 1. Its authority dependeth not on the mentioning of it so in the New-Testament; the law is God's word, and hath its authority as well as the New-Testament.

2. What if some other clearly moral and binding law had been omitted, or not mentioned in the New-Testament, as there seemeth to be no palpable and expresse command against images, though there be against will-worship; sure, it is enough that it is not repealed in it, so it is here as is said.

3. Sundry other positive laws are binding, which are not mentioned in the New-Testament, such as these, For a man not to marry his sister or his aunt, &c.

4. It will be found on the matter to be confirmed, when we shall see what warrant there is for the Lord's day, which is one of seven, and yet is clearly holden forth in the New-Testament: But this command ~~and~~ so that relating to idolatry, are so little mentioned, because the Jews, after the captivity, were not so much in the defect of obedience to these commands; but were rather disposed to a superstitious excess, which maketh Christ often rectify that abuse of the fourth command, but never to annul it. The third command also anent swearing might be said to be abrogated, because it is not so positively asserted in the New-Testament.

2. *Object.* The apostle, Rom. xiv. 5, 6. Gal. iv. 10. and Col. ii. 16. Seemeth to cast away difference of times, especially of Sabbath-days which could not be, if this command were moral

Answer. The apostle cannot be understood simply to cast away the observation of all days as a bondage, and so to make all times alike: For, 1. That would contradict his own practice and the practice of the other apostles; for it is clear that they differenced the first day of the week from other days, and one day in special is called the Lord's day, which other days of the week are not. 2. If all times be a-like simply, and all making difference be there reprov'd, then could there be no time set a-part to be observed by men, to the marring of that indifferency; and if so, then hath the Christian church been still in a palpable gross sin; for if the keeping of a day by virtue of God's command, mar that indifferency, much more will the keeping of a day by man's command, and so there could never be a Sabbath. 3. We must therefore understand these places not as casting all days and times simply, but ceremonial and Jewish days, or days invented by men, because the scope of these places runneth that way, *viz.* against the bringing in of ceremonial worship as necessary, which while some weak ones, not yet sufficiently informed, did still practise, as Rom. xiv. the apostle would not have them hastily condemned in days more than

than meats; yet is there still a difference betwixt bread and wine in the sacrament of the supper and other meats, which this discourse of the apostle taketh not away; so is it in days. And in these epistles to the Galatians and Colossians, he speaketh of days, and not (as would seem of the weekly Sabbath, which is ordinarily called a day) as taking in all the extraordinary feasts of the Jews, which is the more probable, because the ceremonial law was pressed on them as still necessary, by false teachers, or he speaketh of mere Jewish days, and so of the seventh day which they kept; for it is of such observation of days as was sinful, and brake them off from grace and the gospel, as other ceremonies did, that he speaketh of: but that cannot be said of all days, or of keeping one day of seven: therefore this cannot be meant there.

3. *Object.* The fourth command precisely commandeth the seventh day from the creation to be kept; but that is not moral; therefore, neither is the command so.

Ans. This objection goeth upon that mistake, as if the very seventh day were still commanded in it, as the main substance of it, which our next discourse on the true scope and meaning of the command will clear; so that if a seventh day, and not that seventh day be commanded as the main substance of that command, that objection falleth. 2. There is a difference to be put betwixt the mandatory part of the command, and what is further added for pressing the observation of it, or for explaining its meaning; The precept strictly it is, *Remember the Sabbath-day to keep it holy*: It saith, Remember the Sabbath, or the holy rest, whatever day it shall be on, and so it is said in the close, that, *He rested the seventh day*, but that, *He blessed the Sabbath*: Drawing it still from seventh precisely, to the Sabbath: Even as in the second command: This is, 1. commanded in special that no image be made, then, 2. This in general, that all God's commandment concerning his worship, even such as were ceremonial, for the time, should be observed with, whatever others should be given: So here, this fourth commandment expressly one of the seven; because the recurrency of that time is bounded: and generally, whatever seventh the Lord shall be pleased to pitch on.

We have said the more on this, because it doth not only clear the true scope of the command, but sheweth the necessity of the observation of that time, which the Lord hath sanctified for himself. 3. We shall put a difference also betwixt ceremonial and mutable: All the judicial laws are mutable and the decalogue itself, in respect of its curse; and, as it was a covenant giving life, is actually changed and abo-

lished : Yet is not for that to be reputed ceremonial, and not obligatory : Though all ceremonials be mutable, yet all mutables are not ceremonial : Besides, this change is not in the matter.

Why may not therefore, the seventh day in order, (which was observed from the creation, to the resurrection of Christ,) be changed to the first day of the week, which is a seventh day in number still, without abolishing the morality of the fourth command ?

Amongst other things in this command, there is more express mention, of the whole families joining in this duty, than is in other commands : Therefore it being concerning duty to us, and a special thing included in the command ; we shall speak to that point concerning family-worship, (before we speak of the second general proposed about the particular morality of this command, and the meaning of the words of it,) that ye may see, that it is no invention of men ; when ye are called to it, and when it is pressed upon you.

We shall here, 1. Shew you, that, this command holdeth forth a family, or domestick worship. 2. We shall confirm it more largely from other scriptures, and grounds of reason. 3. We shall shew, wherein it consisteth in particular, and on whom it mainly lieth to be discharged. 4. We shall shew the advantages, of conscientious discharging of it, and the prejudices of neglecting it, with the aggravations of that sin.

That there is such a thing as family-worship, included in this command, will be clear by considering, 1. What worship to God in general is. 2. What family worship is. 3. What this command requireth :

1. By worship, is understood some tribute paid, by the reasonable creature to God, as the Great and Sovereign Lord Creator ; whether it be immediately and directly paid, and performed by him, as prayer, and praise ; or for him and at his command, and for his honour, as preaching, hearing, and receiving of sacraments ; which are worship, when rightly gone about. In a word we call that worship, more strictly and properly, which is a duty of the first table ; and cometh in as commanded in it, for the honour of God, and not for our own, or others external profit ; which tho' commanded in the second table, cannot be so properly called worship, much less immediate-worship. Thus, teaching others the duties of piety, may be worship, when teaching the duties of any other ordinary calling, is not.

2. We call that family worship, which is to be performed, by such and such relations ; or by all the constituent members of the family jointly : And so it differeth, 1. From
secret

secret or solitary worship, which one performeth alone to, and before God. 2. From public worship, which one performeth by joining in a congregation of many families together. 3. From that worship performed occasionally, in mutual fellowship amongst believers or professors, of divers families: For 1. That may not be ordinary as this, nor so frequent. 2. That is free to this or that believer, as they shall choose: or as occasions do cast them to be together. This is not at choice, but is necessary as to the same persons. 3. This is performed, by virtue of domestick relations, and not of Christian only. 4. This may have, and should have an authority domestick, in its regulation; for a master of a family, may authoritatively command the member of the family, to pray, keep the sabbath, &c. and may suitably correct for the neglect of those duties; whereas that other is by Christian communion, and admonition only.

Ye will see this family-worship clear: 1. By considering the Jews eating of the passover: Where there was, 1. Secret worship no question a-part. 2. There was public-worship; a holy convocation the first day, and the last: But 3. There was peculiarly a family-worship; or, if the family was little, two joined together, for eating the passover, within the house, wherein all the members of that family; or of those two little families that were circumcised were necessarily to be present, and to be joiners: this is family-worship.

2. By considering, Psal. ci. compared with other scriptures, where ye have 1. David mentioning his private carriage, and longing for God, and walking in a perfect way. 2. His public carriage as a magistrate in cutting off the wicked from the city of God, as ye have. 3. Elsewhere his public worship, as Psal. cxxii. 1. and 2 Sam. vi. 4. his fellowship with all the godly, being a companion to them that feared God, Psal. cxix. 63. Yet 5thly, and lastly: Ye have a walk within his house with a perfect heart mentioned there as contradistinct from all; which must infer some religious performances of duties, or exercise of worship in his house in reference to that station, as well as in private or in public, yea, a joint exercise; because it is such an exercise as he performed only at home in his house; whereas had it been praying for them, or any thing, that otherwise he might have done a-part: he needed not go home to them, for performing of it: Yet, 2 Sam. vi. 20. when the public worship is done, he goeth home to bless his house; which manifestly shew a peculiar duty performed by him, in his family according as he resolved in that ci. Psalm.

3. It will yet further appear, that there is such a thing, and some way, what it is; by considering Zech. xii. from 10. to the last; where there is, *First*, A public mourning of the whole land. 2. Of several families together: Families shall mourn then. 3. Families a-part. 4. Their wives a part, and so every particular person in secret. In which place, it is clear, 1. That there is a worship of families, besides public and secret worship. 2. That, that worship includeth the same duties, jointly performed by the members of the family, which persons in secret perform; and so family worship, will be a worshipping of God, (beside what is in public and secret,) in a domestick and family-relation, jointly.

Thirdly, That, this command requireth such a family-worship distinct from public and secret, and something to be performed in worshipping of God amongst persons so related, which is not required of others; may thus be made out.

1. The thing called for in this command is certainly worship, yea, immediate worship; it being a command of the first table, and such a thing as the sanctifying of the sabbath.

2. This command taketh in all domestick-relations, parents, children, sons and daughters, masters and servants, men or women, yea and strangers that may be for the time, or on that day, sojourning there; these are all constituent members of a family.

3. The thing required of them is not simply rest from labour, for, 1. That is commanded for the beasts (lest men should be hindred from, or interrupted in their holy rest by their waiting on them) and none will say, We hope that there is no more required as to children or servants, than as to the beasts. 2. Under the negative, thou shalt do no work, is included the affirmative, thou shalt sanctify that day to the Lord. 3. The same duty is required of all alike (in some respect) thou father, and thou son, thou master, and thou servant, and if worship be called for from the father, and master, for the sanctifying of that day, so it must be also from the child and servant.

4. The manner of performing this worship of sanctifying the Lord's day in holy duties, is required not only to be in public, nor only in secret, but by the members of each family jointly, and a-part from other families.

For, 1. It cannot be understood to require worship only in public together, because, 1. There may be in some cases no access to public worship, and yet the command of sanctifying the Lord's day lieth still on, and no doubt by families. 2. Waiting on public worship is but one piece of sanctifying.

tifying the Lord's day, and that but in a part of it; therefore there must be some other thing included here. 2^d It cannot be understood of the master of the family, his putting the members of the family separately to seek and worship God, and of his own going about holy duties himself a-part.

For, 1. Though that be worship, yet is it not worship from persons in such a relation or family worship, more than if they were not in such a relation, or of such a family; and though it might be said, that such and such persons sanctified the sabbath, yet could it not be said, that the family as such did it; even as families or persons seeking God in secret, could not be exonerated thereby, as to their being in the congregation: nor their serving of God be so accepted as congregational service, if they met not together when they might: Just so it is here; yea as it lieth, by this command, on a congregation and a minister to sanctify the Lord's day, and to come together for that end; so doth it lye on the family and master of it.

2. By this command there is more required than secret or solitary sanctifying of the sabbath, even a peculiar sanctification of it with one family distinct from another: I say, 1. More than solitary worship, because the Lord's saying *thou*, without repeating son, daughter, &c. had been sufficient to have laid it on all separately for themselves; the enumeration therefore of the whole members of a family must import some other thing, for the former is implied in all commands, as *thou shalt not kill*, that is, as far as in thee lieth, thou nor thy son, &c. There must I say, be something more understood by the peculiar enumeration pressed in this fourth command, I say, 2. Even a peculiar worship, because it is something laid on by this command which is holden within gates or doors; and neither goeth to the congregation, nor to the persons of other families, at least ordinarily, but reacheth the members of such a family who are within such a man's gates or doors; therefore it must be a distinct family-worship mainly performed by that family together.

3. The thing required here is not only worship simply, but worship as from a member of such a family, therefore it is not solitary worship: for seeking of God and moral duties in secret still agree to persons in all places and families alike, but this draweth a line as it were betwixt families, and so divides one family from another; yet maketh the duty more obliging to these within such a man's gates or doors than others without doors, therefore it must be joint worship:

ship: for, a-part, or as concerning secret worship, all are every where alike obliged.

4. If by this command something more in the worship of this day be required of a person that is a member of a family in reference to that family, then there is required of one who is not a member of such a family, or is required of that person in reference to another family whereof he is not a member; then it requireth a distinct family-worship, for no other thing can be understood but a joint going about the sanctifying of that day in a stricter and nearer way of communion amongst the members of that family, than with persons and families in and to whom they are not so interested and related.

5. If secret and public worship were only required in this command, then should we equally and alike sanctify the Lord's day with other families and persons, not of that family whereof we are members; for in these we join alike for them and with them; but there is some peculiar thing required here which will not agree to be performed by all alike; therefore it is family-worship that must be here required.

6. This command requireth of masters, (suppose them to be ministers, or magistrates) another way of sanctifying the sabbath, and worshipping of God, in and with their families, than it doth in reference to other families; the command being so particular, to him, and to all that are within his gates or doors, and members of his family, speaketh this clearly. But except it be joint going about of duties with them, there can be no other thing understood to be required: for, 1. One may exhort another. 2. All come in public together. 3. By the masters example after the public they all withdraw (or should at least) to secret exercises. 4. Magistrates and ministers may command other families to sanctify that day; What is peculiar then, as to their own families, but to join with them in duties of worship?

7. If there were not domestick-worship required on this day, then except it were in public, members of a family could not converse together; for they cannot converse together in doing their own works, or in speaking their own words, their fellowship therefore must be in exercises of worship, and so that must needs be required in this command.

8. Some other thing required by this command, of a member of a family which seeketh God, than of a person in an heathenish family; or some other thing is required from so many persons joined together as members in one family, than from such persons suppose them to be scattered from one another, amongst heathenish families; certainly where
husband,

husband, wife, children and servants are Christians and professors of the same true religion, there is some other thing required of them than where only the husband, the wife, the child or the servant is so; but if they were scattered and became parts or members of diverse families among heathens, they would be obliged to seek God a part; therefore no less, but much more is joint-seeking of God required of them, when they are united together as members of one family.

6. This command (when it mentioneth all within his gates or doors) requireth some other thing of a master when at home with his family, than when he is withdrawn from them: But a master at a distance may command all in his family to worship God, and pray to God for them, and so may they all if they were scattered, worship God secretly; therefore when they are together, there is some other thing required of them by this command, which is, no doubt, to worship God together.

10. The duties that are to be performed on this day will require this; such as, instructing one another, exhorting, admonishing, comforting, strengthening one another, and talking to, or conferring with one another, of the word, Deut. vi 7, 8. Which cannot be denied to be duties called for on this day; and yet they cannot be done but by joint concurring together in that work, and therefore it concludeth strongly that family worship; at least on the Lord's day, is commanded here; and if families be called to worship God jointly on the Lord's day by the worship competent for that day, then by proportion are they also called to worship him jointly on other days by the worship suitable to them, there being the like ground for all.

11. And lastly, that which is required of families, is such a worship as ought to be performed by them, supposing there were no public worship, nor yet any other family, worshipping him in the the world. So Joshua resolveth chap. xxiv. 13. *I and my house will serve the Lord*, and sanctify his sabbath (that being a special piece of his service) whatever ye will do; but if there were no worshipping of God in the world but in one family, then ought that worship to be joint according to that same word of Joshua's, *I and my house*, otherwise we behooved to say, that there might be a plurality of worshippers of God in the world, and yet without joining together in worship, which were in itself absurd and contrary to Joshua's religious resolution.

It being thus made out by the command, that there is such a worship as family-worship, and that it is command-

ed, we shall consider in the next place, how the scriptures do otherways hold it out.

1. Then consider, that where the scriptures speak of eminently godly men, they speak of them as making conscience of this, and take notice of their honouring of God in their families as a special part of their eminency; So Abraham, Gen. xviii. 19. Josh. xxiv. 15 Job in the first chapter of his book, and David Psal. ci. are noted; It must then be a commanded and commendable duty, which is so particularly remarked in them.

2. Ye will find it almost in all parts of scripture, as Gen. xviii. Exod. xii. Deut. vi. Josh. xxiv. Job. i. Psal. ci. and Psal. xxx. At the dedication of David's house, which was not, sure, without some peculiar worship and craving of God's blessing; even as in other cases, those who hath builded houses were to dedicate them, or to consecrate them; and wherefore? because they were hoven in a manner, and as it were offered to the Lord, for seeking and worshipping him in them: So, altars, Numb. vii. 84. were said to be dedicated when they were set a-part for God's service, and consecrated for that use. So Neh. xii. 27. the walls were dedicated; and the Levites brought out for that end; which dedication no doubt had a religious use: and, will any think that they began with prayer or praise, as David did, and left off such exercises afterward? see also 2 Sam. vi. 20 where mention is made of David's blessing his house. Esther and the maids of her house, and the rest of the Jews in their several families, fasted and prayed. We see it spoken by the prophets, as Jer. x. 10. and Zech. xii. 12. and that as a prophecy of the converts carriage under the New Testament. We find it also mentioned, 1 Tim. iii. 4 and v. 8. Tit. i. 6.

3. Ye will see it thus practised and pressed before the flood; God was honoured and worshipped in families after it (before the law) by Abraham, Job and others in their families; under it, there was the observation of it, and that by peculiar ordinances, as namely by the passover; yea it is mentioned, and that most expressly in the very law, as is said; it was kept up under the captivity, and after the return renewed by Zechariah especially; yea it is also renewed in the New Testament, whereby it appeareth to be of very special observation; from all which it is not a little commended to us.

4. If we consider the many ways whereby the scriptures press this duty, it will be found that there is hardly any duty more cleared and pressed than it, if it is pressed: 1. By command; 2. By examples of godly men held forth as patterns for imitation. 3. By promises made to it, and 4. By blessings conferred on the conscientious practisers of it,
Gen.

Gen. xviii. Deut. xi. 18, 19, 20, 21. As evidencing sincerity, Gen. xviii. Josh. xxiv. 6. As making folks liable to the curse and wrath of God when neglected, Jer. x. 25. 7. As a fruit of the spirit, and as a companion of true repentance, Zech. xii. 8. As a specially commending and adorning qualification of persons that have it, and scandalous where it is wanting, and as declaring one unmeet for public charge, Gen. xviii. 1 Tim. iii. 4. Tit. i. 6.

Hence the argument runneth strong: That duty which in scripture is commanded, by many examples commended, and by other motives pressed, the neglect whereof bringeth guilt and offence upon the persons neglecting; is no doubt a necessary duty, but family worship is such: therefore it is a necessary duty.

1. That it is commanded, what we have said from this fourth command may sufficiently make it out, yet we further add, Deut. vi. 7, 8. and Deut. xi. 18, 19. In which two places it is clear that observing of the law, is not only to be studied by a master of a family himself alone, but that the religious duties of frequent speaking of it, diligent teaching of it, whetting and pressing of it on his family, are to be performed by him; yea it is to be written on the posts of his door, to shew that religion must be in the family, and in all that enter into it, even as carrying the word on the frontles betwixt their eyes, was to mind them of the peculiar and particular sanctification that was called for from them.

2. That it is commended by examples, is clear in Abraham's who dealeth both with children and servants in the family, and that in things concerning the worshipping of God, as well as in things concerning his own particular affairs; He circumcised them, and commanded, yea charged them to serve the Lord, which cannot be supposed to have been done without other duties of worship. And in David's, 2 Sam. vi. 20. Who when he has been at public-worship, goeth home to bless his family, which was certainly to go about some religious duty with them, as he had been doing with the people in the public; in the one he behaved himself as king, in the other as a governour and head of his own family in particular; and had it been only to pray for them, that might have been done else-where than at home, but it denoteth the changing of public worship (wherein he had blessed the people as a public man, as a prophet and godly king, and had joined with them ver. 18.) into family duties, wherein he goeth to concur with them; Intimating that a holy solemnity should be partly spent in public, and partly in family-duties, without neglect of secret duties: beside that in Psal. xxx. and Psal. ci. it is clear; and appeareth

to have been also practised by all that built houses, who did dedicate them, and that not without prayer, as is manifest by David's dedication of his, Psal. xxx. as is said. Job's example likewise maketh it out chap. i. where there are 1. Sacrifices in his family, as well as for his family. 2. He sendeth to sanctify them who were absent, that is, to put them in a readiness for joining with him in that service with those that were at home, which he needeth not to have done had they been beside or present with him: Yea, 3. When he cannot do it personally, he will do it by another, that God may be worshipped by them all, some way together.

3. I say the neglect of it is sadly threatned, as Jer. x. 25. *Pour out thy fury on the heathen that know thee not, and on the families which call not on thy name*; If not worshipping of God in families, be a character of a family appointed to destruction, and be threatned with a curse, then prayer-worship in families is a necessary duty; for its clear from that place, 1. That by calling on God's name, is meant God's worship in general, and prayer in particular, which is a special part of it. 2. That by families are meant particular societies and companies, whether lesser or greater that want this worship, and so are the objects of that curse.

Object. If it be said, that by families there, are meant people and nations, yea (comparing this place with Psal. lxxix. 6.) Heathens that called not on God. *Ans.* 1. That doth confirm the argument: for if heathens, whether kingdoms or families be described by this, that they call not on God: then still it must be a heathenish kingdom that has not public worship, a heathenish person who wanteth secret worship, and so a heathenish family that wanteth family worship. 2. The curse here is not threatned to families, as families, but as such families that call not on God's name, therefore it reacheth them: for *a quatenus ad omne*, &c. So then whatever profession families have otherways, if they want this duty, they are thereby laid open to the curse. 3. It is all one upon the matter, whether by families be meant societies lesser or greater: for if it be a fault in nations to neglect God's worship, and if the neglect thereof bring a curse on them, will it not be a fault in particular families, and bring a curse on them? 4. Families cannot be excluded, seeing they are expressly named; though more be included, to wit, that the curse cometh on multitudes of families, or upon nations made up of families. And we conceive families to be particularly named. 1. To shew that the curse will reach all societies lesser as well as greater, who have this character. 2. Because nations are made up of families, and because there is similitude (to say so) betwixt the carriage of families

milies in religious worship, and the carriage of the whole land. 5. The comparing of Jer. x. with Psal lxxix. will not enervate any of the places; but, when put together, they shew that the Holy Ghost doth mean both families and kingdoms, and that what is implied in the one place is expressed in the other, to shew that God will have both public worship from whole kingdoms and family-worship from particular families as parts of these kingdoms. 6. The ground whence the curse is derived, is because that such a society neglecteth such a duty, and therefore however we expound the place and the word *family* there, it will hold of all societies in general.

4. I said that the having of family-worship is looked upon as a special qualification, and the want of it as a scandal and offence, for 1. Who are to be admitted elders or deacons? Is it not such who have this qualification of *ruling their own houses well*? 1 Tim. iii. 4 Tit. i. 6 (yea even widows, 1 Tim. v. 10. are to be tried by this, that *they have brought up children*, no doubt Christianly and religiously, which can very hardly, if at all be, without worshipping of God with them) 2. If that qualification, to wit, ruling their own house well, be found to be wanting, they are accounted to be unmeet to rule in God's house, 1 Tim. iii. 5.

Whence we may reason thus: That which casteth a man as unmeet for bearing rule in Christ's house, however otherwise he be qualified, is an offence and a scandal; but the want of family worship doth that; therefore the want of it is a scandal.

In these places it is clear, 1. That ruling of their own house is meant not only in outward and temporal things, but also, if not mainly, in what concerneth the honour, service and worship, of God: for 1. its the ruling of servants and children together, 1 Tim. iii 4, 5. Now it is clear that children are to be brought up in the fear of the Lord. 2. It is a ruling that commendeth them as gracious, which no ruling in temporal things will do; seeing many meer natural men, are wiser in their own generation that way, than the children of light. Many much less fit for ruling in these things, may yet be fit to rule in God's house, as experience cleareth 4. These words, *having children in subjection in all gravity*, speak out a Christian and religious rule and order to be kept in the house or family in reference to a religious end, which cannot but take in family worship; yet it is also clear, that he meaneth not simply of inability to rule, but mainly of defectiveness in the improving the ability which God had given for ruling; therefore it is not said here, he that cannot rule his house (tho' that be

be in part truth) but he that doth not rule; and it is ranked with excessive drinking, striking, pride, and other gross ills; it having that same effect that they had, to wit, to declare incapacity for such offices; Hence this is not to be the rule of trial, if he can rule his own house well, as having gifts fitting him for it; but (supposing him to have these) it is to be enquired if he doth actually rule it well, which is the evidence of the right improving of his gifts; therefore here ruling in the man's own house, and ruling in the church or house of God, are looked on as two degrees of one thing of the same nature, because both take in, not only gifts fitting for the discharge of the duty of this respective ruling it, but conscience may and faithfulness in the improving of them. We shall not here to this purpose insist on the frequent mention that is made in the scripture of churches being in families; But shall proceed to add to what we have said, six or seven reasons or grounds that will further prove and clear the thing.

The first is drawn from nature, which teacheth not only that the true God should be alone served and worshipped, but that according to the stations God hath put men in; they should improve them with their gifts and parts for an higher end than their own behooff or advantage, to wit, his own glory: And as they have a peculiar fellowship given them by him as his gift, so he should have answerable and peculiar acknowledgment from them; and therefore seeing the appointment of families is God's ordinance, and that it is he that giveth to some children and servants which are with-held from others, there ought in all reason a tribute to be given to him resulting from that society and fellowship: Hence it was, that before the law, the Patriarchs had their worship, especially in their families; yea, heathens, beside their public idolatrous worship, and idolatrous temples, had their peculiar penates, or household-gods, on whom for their particular families, delivery from enemies and protection, they depended.

2. A second is drawn from the nature of Christian communion amongst believers, which as it requireth the performing of Christian duties, according as we are in providence called to them, so it requireth the making use of that tie of family-interest, or relation supperadded to the former for furtherance and entertaining of that communion, because there is a special access minitred by such a relation to the attaining of that end; Hence it is we conceive (as is said) that some Christian families are called churches, because so many Christians casten together, lived in a Christian discharge of all family-ordinances (to speak.)

3. The

3. The Lord by his covenant doth especially (though not alway) derive mercies to families taking them in together, and making promises to them, and conferring privileges on them. So Abraham's whole family was taken in covenant, Gen. xvii. And in the New-Testament, whole families were at once baptized, which certainly calleth them to a peculiar way of being answerable to such privileges and engagements: And is not this one special and very proper way of being answerable to them, that they worship God together, and join in blessing him for such mercies, and in prayer to him for grace to carry suitably to them?

4. The mutual interest that usually is in the condition of members of the same family, calleth for joint-seeking of God, and worshipping of him, as they are jointly concerned in the same dangers, the same sins often, the same strokes, the same duties, the same mercies; for what is so to one, is ordinarily some way so to all, therefore ought they to join in confessing of sins, acknowledging mercies, deprecating dangers and strokes, and discharging of duties.

5. Private worship is profitable to all the ends of a family. It is an acknowledging of God and honouring of him, it helpeth the master to keep his authority, and maketh every one in the family to walk the more respectfully towards the rest, and it keepeth from many out-breakings, when they are to meet so often together to seek and worship God; hence, in experience, we often see that these families, where religious worship is, are generally more civil, at least, than other families, where it is not, and that the children and servants of such families readily profit most, are most countenanced by God's blessing, and are in greatest capacity to get good of the public ordinances.

6. The Lord loveth to have a distinction betwixt these that serve him, and these that serve him not: Now as to a family relation, what difference is there betwixt a professing Christian family, where the joint worship of God is not, and a heathenish family? Heathens live and eat and work together, and when no more is seen, they look very like the one to the other, Even as in a nation where no public worship is, though private persons privately seek God, yet there seemeth to be no public national difference betwixt that nation and a heathen nation; so in the former case a family difference will hardly be found, if any should enquire of what sort of families these are.

Add, that it would be hard to say that a man should take care of the outward estate of his family, and neglect the spiritual, and keep communion with his family in temporal things

things, and none in spiritual duties, yea doubtless he should be much more in these, as being both more necessary and more excellent.

Having first shewed that this fourth command holdeth forth a family-worship, and having secondly confirmed it more largely from other scriptures and grounds of reason, it followeth now according to the method proposed, that we shew in the third place, how particularly the scripture describeth wherein it doth consist, whereby it will further appear to be of God. The scripture describeth it four ways.

1. In general it is called in Abraham and Joshua's case, *Keeping the way of the Lord, serving the Lord*, very comprehensive expressions, and here it is *sanctifying of the Sabbath*, that is, performing of the duties which are to be discharged for the right sanctifying of that day, we conceive it to be in short, to do those things in a joint family way, which a servant of God may, and ought to do, alone, that is, to pray, read, sing psalms, &c. or to do in a domestic way, what Christians in providence cast together, may do; as to pray, read, further one anothers edification by repeating of sermons, spiritual conference, instruction exhortation, admonition, &c. for they have their tie of Christianity, and this of a family relation beside, which doth not abrogate the former; nor derogate from it, but doth further corroborate and add more strength to it, as to make it more necessary and less elective, more frequent and less occasional, and to be now by domestic rules authoritatively regular for edification, which cannot so be by the simple tie of Christian communion.

2. It speaketh of particular duties, wherein they should join, as, 1. Here of sanctifying the Sabbath in all the duties of it, adding more to our family-worship, that day than other days, as well as to our secret worship, for the Sabbath was to have its double offering. 2. Of praying, Jeremiah, 10. ult. which is necessarily included in that mourning, mentioned Zech, 12. *a fruit of the poured out grace and supplications*, so 2 Sam. vi. David's blessing his family is to be understood of his going before them in prayer to God for a blessing on them, not in common as a public prophet, which he did with the people, but as a peculiar duty discharged by him to his family, whereof he was head. 3. Of family fasting, or setting of time a-part in the family extraordinarily for fasting and prayer as Zech. xii. in that solemn mourning, and in Esther, iv. where it is recorded, that she and her maids (who were her family) and all the Jews at Shu-
fan

fan (who yet could not have in that place a public fast) did go about that duty. 4. Of instruction, a most necessary duty to instruct and teach the family the knowledge of God; the command goeth expressly on this, Deut. vi. 7, 8. and 11. 19, 20. where we are commanded to talk of the law within the house, to teach it our children dilligently, or, (as the word is) to whet it on them by catechising, and to writ it on the posts of our doors and on the walls of the house, for what end I pray? Sure for this very end, that the house might have the means of knowledge in it, and that the knowledge of God's law might be taught and learned in it, and will any think that the walls should teach and the master be silent? Especially, seeing it is for the families behoof, that these things were written: What if some in the family could not read? Which on several accounts might be, then it would follow that they were lost, if there were no more nor other teaching than what was by writing on the walls; when Abraham commanded his house to keep the way of the Lord, and to serve him, will any think he did not teach them, who he was, and how he should be served? By proportion other things fit for edification, and as worship to God, come in here, particularly praise as appeareth by the Psal. xxx. intituled a Psalm or song at the Dedication of David's house.

3. The scripture speaketh of, and holdeth out the duty of the particular members of the family, and that in reference to the stations they are in, and the relations they sustain and stand under; as of husband and wife, that they live together, as the heirs of the grace of life, and so as their prayers may not be hindred; of parents, that they do not only provide for their children temporal things, but that they also bring them up in the nurture and admonition of the Lord, and 1 Tim. iii. 4. and 12. both children and servants are put in together.

4. The scripture speaketh of ordering of families by a special family-discipline and authority, therefore it is called in Abraham, *Commanding or charging his servants to keep the way of the Lord*, and 1 Tim. iii. *A ruling of their own house well*, with some resemblance unto ruling in the church by ecclesiastical discipline, with which it is some way compared, as having a fitness, or as being an evidence of fitness, for that.

This discipline consisteth especially in these three, 1. In making good domestic laws for children and servants in ordering every thing aright, that concerneth the promoting of godliness and edification amongst them, and in timing of things rightly, so as every duty that is to be done in the fa-

mily, may be done in the beautiful season of it. 2. In putting forth a paternal or parental and masterly authority in carrying on these ends, commanding or charging as Abraham did, ruling so as children and servants may be kept in subjection; it is very insuitable and no ways allowable, that masters should command in their own business, and only entreat in the things of God. 3. In exacting an account of obedience and censuring disobedience; Job and David do reprove their own wives, by virtue of the authority of their headship, David will not suffer a wicked person to abide in his house; that is, when commands and rebukes will not do he will even extrude and put away.

If it be asked here, on whom doth the burden of discharging duties in the family especially lie, and what is to be thought of chaplains?

Ans. I will not altogether condemn chaplains, for certainly masters may make use of helps, and God as often blessed it, and that practice of Levites being in families, Deut. xii. ver. 13, 18, 19. (though it was a snare through his own fault to that Levite, who went seeking a place to sojourn in, Judges xvii. in Micah's house) seemeth to insinuate that there hath been, and might have been, somewhat of this, and good if well improved; yet when putting the charge upon chaplains, either merely for masters of families their own ease, and when they think themselves altogether exonerated of that burden, because they have such with them, or when it is because they think less of, and undervalue that duty themselves, or account it below them to catechize and instruct servants, or to pray in their families, or because they cannot bestow so much time on these duties, who can yet bestow much more idly, that is utterly culpable and inexcusable: the burden lyeth on the master primarily and chiefly, and therefore he can never denude himself wholly of it, more than of his other necessary affairs, except when more public affairs call him, or when infirmities impede him; for here the command saith, thou, to wit, *Master, nor thy son nor servant*, &c. it speaketh directly and immediately to him, because the performance of the duty is especially called for from him; so in that example of Abraham, it is he that commandeth his household to keep the way of the Lord, Job himself offereth the sacrifice, David will not send home, but goeth himself to bless his house (though they had otherways much employment if that could excuse) and the man that is to be chosen an elder, is such as ruleth his own house well; having of a chaplain, will give no great proof of the masters own dexterity, yet we say, that one may for the better effectuating the end take help, though he cannot altogether

together devolve the burden on another; yea we think when the master is negligent or absent, duty falleth to be performed by these of the family, on whom the weight of his affairs doth in his failing or falling short, lie, if qualified so that amongst other defects they should make up this, or in such a case the most fit and best qualified in the family ought to be pitched on for this.

From what hath been said, Family-worship appeareth to be so convincingly clear, necessary and important a duty, that any objections or scruples, that can be moved against it, must needs be but of little weight and importance; and may be easily solved and satisfied: It will not therefore be needful to condescend particularly on them, and as for the advantages that wait on the conscientious and suitable practice of this duty they are many, a few whereof we shall very briefly touch upon; As 1. It hath God's special approbation, testimony, and commendation, and he hath a great delight and complacency in the diligent and faithful practisers of it, Gen. xviii. ver. 19. 2. It advanceth to a high degree of familiarity with God, and is attended with sweet communications of his mind as himself thinketh fit, *ibid.* comparing ver. 19. with ver. 17, and 18. 3. It is readily, and often followed with success more or less towards the spiritual good and edification of servants and children, either in the master's lifetime, or when he is gone, Gen. 18. ver. 19. *Abraham will command his children and household after him, and they shall keep the way of the Lord, they shall keep,* is emphatic and observable; and with promised blessings on the master, or head of the family, *ibid.* *That the Lord may bring upon Abraham, that which he hath spoken of him.* 4. It is a notable mean of the propagation and increase of the knowledge of God: O what plenty of the growth of the knowledge of God might, and would be, in the church, if all masters of families made conscience of family duties? and particularly of catechising and instructing them in the knowledge and of the principles of religion? And what can one minister do as to this alone in a numerous congregation, if all, or most, masters of families be negligent, who yet must answer to God for the souls of their children and servants, as well as the minister for all under his charge; these being under their charge, as well as the other under his, as is clear, from this same command. 5. It very much furthers, through God's blessing all the family for profiting by the ministry of the word, and for joining in public duties of worship, as is obvious. 6. It procureth, or at least, is a fit, hopeful and promising means for procuring a suitable discharge of all sorts of duties, called for from the several members of the family in their respective

tive capacities. 7. It is nobly contributive, through God's blessing, for preventing many public scandals in the church whereby the name of God is much dishonoured, and the profession thereof disgraced. 8. The ruling of a man's own house well, doth not a little fit him, that is otherwise qualified for it, and called to it, for ruling in the house of God, 1 Tim. iii. ver. 4. And by proportion, for other public employments, whereof he is capable, and to which he is called. 9. It is waited with sweetly, smiling, quieting and satisfying reflections in a strait, and particularly at death; and failings in it (let be utter neglects) are waited then with sad and bitter challenges, as may be gathered from David's last words, 2 Sam. xxiii. 5. *Although my house be not so with God, &c.* The contrary prejudices either of the utter neglect, or of the careless and overly performance of these family duties, may be easily discovered by the due consideration of these fore-mentioned, and other such like advantages: And from all that is said on this subject, the horrid aggravations of the grievous sin of neglecting family-worship, so clearly commanded, so much commended and pressed, so much practised by the saints, held forth to be so advantageous in its practice, and so prejudicial and severely threatned in its neglect, cannot be but at first view obvious to any that will but with ordipary seriousness take notice of them.

Having cleared that this command is moral, not as to the setting a-part of time for duty (which every command supposeth) but of so much time, particularly flinted and defined in the command: We come now to see what is specially commanded here; the command divideth itself here in mandat, or mandatory part in the first words thereof, and in an amplificatory part, wherein it is more fully cleared and pressed: The 1st is, *Remember the Sabbath day to sanctify it, or keep it holy*: For the opening up and winning at the clear meaning thereof, we would consider three words.

The first is, what it is to remember, or as (it is infinitively set down) remembring to remember; this is prefixed and would look rather like the inferring of something commanded already, than the new instituting of a command, and so indeed it seemeth to suppose a day formerly institute and set a-part for God (as was hinted before) which by this command his people are put to mind: It doth beside, import these four with a respect as it were to four times. 1. A constant and continued duty at all times, and in all days, that is, that we would remember, that God has set a-part a seventh day for himself, and therefore every day we would remember to cast our affairs so, as they may not be impediments to us in the sanctifying of that day, and we would endea-

endeavour always to keep our hearts in such a frame as we may not be discomposed, when that day shall come, and this affirmative part of this command bindeth *semper*, or always, and its negative, *ad semper*, on other days, as well as on the sabbath.

2. It importeth a timely preparing for the sabbath, when it is a-coming, or when it draweth near, this remembring it, calleth for something to be done in reference to it; before it come, a man by this is obliged to endeavour to have a frame of heart, that he may be ready to meet the sabbath, and enter kindly to the duties of it, when it shall come, otherwise, if it come on him when he is in his common or course frame, and not fitted for it, it will say he has not been remembring it before it came.

3. *Remembring* importeth an intenseness and seriousness in going about the duties of the day, when it cometh, and that it should be with all carefulness sanctified, and that men should be mindful of the duties called for, lest their hearts divert from them, or slacken, be idle and grow formal in them; whereby mens inclination to forget this duty, or to be superficial in it, is much hinted at; this word we take to be moral, being a mean for furthering the great duty aimed at, of sanctifying the Lord's day or sabbath coming.

4. *Remembring* may import this, that the sabbath, even when it is past, should not be soon forgotten, but that we should look on the sabbath past to remember it, lest by loosing the fruits of it, when it is by, we make ourselves guilty of prophaning of it.

The next word is, *the day of the sabbath*. By sabbath here is meant rest, as it is expounded by the apostle, Heb. iv. and that not every rest, but a holy rest from our own works, that there may be access to positive sanctifying of that day: for the sanctifying of that day is the end, and this is but a mean and necessary supposed help, without which the day cannot be sanctified in holy duties; holy duties and our own works being for the time inconsistent; besides, that rest on this day is not only called for, as ceasing from our ordinary affairs in the time of worship, is called for on any other day, but more especially and solemnly in respect of the day itself; for at other times our duties require a time for them, and therefore that time cannot be employed in another ordinary work and in worship also, but here the Lord requireth time and rest to be sanctified; and therefore we are to perform holy duties in that time, because it is to be sanctified. Other times and rests are drawn after worship, this time and rest draweth worship necessarily after it; hence it was that only the Jews feasts were called sabbaths, I mean religious

religious sabbaths, not civil or politic, as their years were, because they included a rest upon destination to an holy use.

That which is mainly questionable here, is concerning the day, expressed in this command, concerning which may be asked, 1. What sort of day, or the *quandiu*. 2. How often, or the *quoties*. 3. What day of the seven or the *quando*. 4. When we are to reckon its beginning.

For answer to the first we say, There are two sorts of days mentioned in scripture, one is artificial of twelve hours, so the Jews divided their day, making their hours longer or shorter as the day was long or short, but they kept up the number of their hours always; the other is a natural day, which is a seventh part of the week, and containeth twenty four hours, taking in so much time as interveeneeth betwixt the suns beginning to ascend, after midnight, the nocturnal solstice, till it pass the meridional altitude, which is the suns vertical point for that day, till it come to that same very point of midnight again, which is the sun's natural course every twenty four hours, comprehending both the artificial day, which is from mid night to mid day, and the artificial night also, which is from mid-day to mid-night again.

The day mentioned here is the natural day, because it is a seventh day, proportionable to each of six days, given unto us, and they with the seventh making up the week, it must contain as many hours as any of the rest doth; but *the six days, wherein God made heaven and earth, &c.* are natural days; therefore the seventh, *viz.* the day of rest, must be so also.

Let us only for further clearing and for directing of our own practice, speak here a word or two more. 1. We say it is a whole natural day, that is, as it is usually employed by us on any of the six days for our own works, that as we spend so much time in our ordinary callings on other days, so should we employ so much in God's worship secret, private: and public on that day; what proportion of time we use to give, or may and should give ordinarily to our callings on other days, we would give as much to God and his worship, to our souls, and our spiritual state on the Lord's day, or sabbath.

Therefore, 2. There is not to be understood here a rigid pressing of all these hours to be spent in duties of immediate worship, but our working and waking time, having a respect to our infirmities, and also to our duties, lest under pretext of infirmity we encroach upon God's day, and give him less than we give to ourselves, or should and may give him: And so in scripture they accounted, what is betwixt rising and going to bed, as still the work of one day, or one days

days work; for as God in conceding six days to us, hath yet so done it, as there may be a reserve of particular times for worship called for from us to him every day, for keeping up our communion with him; so on the seventh day doth the Lord allow so much conveniency of sleep and other refreshing, as may be subservient for the main end of the day, these being works of mercy and necessity, which Christ allowed on the sabbath, which was made for man, and not man for the sabbath.

3 Yet care would be had, lest under pretext of these we exceed, and apply too much of what is the Lord's unnecessarily for ourselves and on our lusts; and if we will wake for ordinary business, and keep up, on such and such a diet, other days, yea if we might do it, or others no more strong than we, do it, the pretence of infirmity will not excuse us, especially seeing hardly it can be often instanced, that timeousness at God's work in that day, or earnestness and continuance in it, hath proved hurtful, which we may account as a-part of God's blessing on the seventh day, that less meat and sleep may be as refreshful as more at another time: Thus much for the *quamdiu*, or the continuance of the day.

Secondly, It may be enquired how often, by virtue of this command that day doth recur? if it be one of seven? or, if it be the very seventh? And if this day be taken definitely for the very seventh day after the creation, or indefinitely for one day of seven, as the Lord should otherwise determine, or had always determined: astringing them to a day, but not any particular day by virtue of this command, but to such a day as was formerly described or prescribed from the beginning, during the Jewish state, and to such another day as God should after Christ's coming reveal unto them, and pitch upon for his service? for taking it for granted, that a seventh day as moral is commanded, it followeth to be enquired, whether it be the seventh in number, that is, one of seven, or the seventh in order, that is the seventh day?

For answering this we would premit, 1. That there is a great difference betwixt these two; The one *viz.* that there be a seventh doth concern the matter and substance of piety: the other, *viz.* which of these seventh it be, is more circumstantial and is alike, if it be appointed by God, and have the blessing.

2. That it is usual for God in his commands concerning worship; not at first to express a particular definitely, but to deliver it in the bosom of a general indefinitely, mediately and by clear consequence, as it were several species under one genus.

As for instance, 1. when Deut. xii. 5. he commandeth his people to offer their sacrifices in the place which he should choose, here there is a stinting or astricting of them to the place which God should reveal unto them; this before the temple was built, tied them to the ark, and sometimes to one place, and sometimes to another, as it was removed and placed, till it was brought to Jerusalem; but after the temple was built and chosen for the place, it astricted men to that; yea when the temple is destroyed, and Christ come, it astricteth men to no place by another, but it obligeth men to worship God every where in spirit and truth. It is true, this is a ceremonial precept, and will not hold in all things, especially as to its abolition, yet while it stood by a positive authority or precept, it sheweth that God may command a particular, as one day of seven, and yet not instantly so determine, but that one and the same command may inforce to diverse days at diverse times, upon supposition of God's manifesting his mind, even as by one command, men were astricted successively to diverse places.

2. See it instanced in the second command, wherein God requireth such a worship, as he himself should prescribe, which is the moral affirmative part of it, and dischargeth all worship by images, that is, the moral negative part thereof; by virtue whereof believers were then tied to offer sacrifices, to circumcise, to keep the passover, &c. But now believers are tied to baptize, to celebrate the Lord's supper, &c. yet by virtue of one and the same command: so here, that command which requires the seventh day from the Jews, may require the first day from us Christians, for the sabbath, because these particulars are not expressly, directly, and immediately called for by these commands, but indirectly and by consequence; yet this second command tied the Jews to abstain from blood, and to circumcise, before the ceremonial law was added to them, because these commands were formerly revealed to them, but it tied them to these accidentally (to say so) and by consequence only, even so we say of the fourth command as to the seventh day, it being instituted before: consider for this, Exod. xvi. 26. where six days for gathering manna, and a seventh for rest, are spoken of.

A third instance is in tithes, which was the Lord's requiring part of their means or substance, as this was a part of their time; he there required the tenth part of their increase, as here he doth the seventh part of their time; yet God in proportioning their estates, did not particularly limit to any exact and precise order, but as to this proportion of their estates whatever they were; so we say here;
had

had not the day been determined otherways than by this command, it would not have implied any particular definite day of the seven.

3. We premit, that though the seventh day be called moral, as is expressed in the command, or understood, yet it is but moral-positive, and so alterable at the will of the Law-giver, and therefore the question would not be much different, if acknowledging the seventh day to be commanded to the Jews, as well as one of seven, we yet asserted the seventh to be discharged, and one of seven to be still retained, for so one of seven would be binding now, and not the seventh.

4. Yet lest we should seem to admit somewhat changeable in the very command itself precisely considered, we would put difference betwixt the commanding part of the law, and its explicatory part; the command may be moral and indefinite, although some things in reasons and motives were not so; as in the preface which inforceth all the commands, and in the promise annexed to the fifth, there was something peculiar to that people, yet cannot we cast off all because of that, suppose there had no more been in this fourth command, but *remember the day of rest to keep it holy*, that would not have inferred the seventh day, though we think the Jews, because of its former sanctification, would have been obliged to keep that day by virtue of this command: And suppose that in the explications or reasons, there may be something added peculiar to that people (which cannot be a seventh day, but at the most (if any thing) the seventh day) yet that which is in the commanding part, will still stand moral, *viz.* that the day of rest should be remembered; and if it can be made out that it was determined to the Jews to sanctify the seventh day (though it were in the reasons added) and to us afterward to sanctify the first day, they will be both found to be a seventh day, and a day of rest, and therefore to be remembered and to be sanctified, this would resolve into the same thing on the matter; yet we conceive it safest to assert, that in this command God hath set a-part a seventh day to himself, which is to be sanctified by us, by our application of it to holy uses, but doth not by it expressly, directly, and primarily bind to the seventh day, but secondarily and by consequence, *viz.* as it was otherwise before declared by him, and so it bindeth now that same way to the sanctifying of the first day of the week, as being now revealed by God, just as in the former instances or examples we touched upon.

That a seventh day (whatever it be which is chosen of God) and not the seventh day in order, is to be sanctified

by virtue of this command, as injoining that, as the substance and matter of it, may be made out by these arguments.

Arg. 1. That which is the substance of this command is moral, and bindeth perpetually, as we have formerly proved) for if its substance be not moral, then itself is not so either) but that a seventh day should be sanctified hath been maintained in the church by the apostles in their retaining the first day of the week, while the seventh hath been laid by and never used; therefore it was not the seventh, but a seventh day which was primarily commanded in this command; so that no particular day is instituted here more than any positive service is prescribed in the second command; yet the observation of what was prescribed, or should be prescribed, was included. Even so it is here in reference to that day; and as we may infer that the second command enjoined not such and such ordinances primarily, because they are abolished; and that such as were negative and prohibited, as not making of images are moral, because they are continued, and images are to be rejected; just so may we conclude that a seventh day here was primarily commanded, and is moral, because it is continued, and that the seventh was not so commanded, because it is rejected and laid aside.

This argument especially made out in the designation of the Lord's day will prove this; for if that seventh day was the substance of this command, then either it is to be continued as moral, which were against the current of the New-Testament, wherein, as Christ hath set forth different ordinances, so a different chief solemn time for worship; or we must say that this fourth command belongeth not to us at all, the contrary whereof we have made out: It must then follow that this command respecteth, which therefore belongeth to us, as it did to the Jews, as well as any other command (and particularly the second command) doth.

Arg. 2. If God hath put a difference some way betwixt the Sabbath commanded here, and the day of his own rest, the seventh day, then it would seem it is not that day which is commanded: But he hath put a difference, 1. In the mandatory part, Remember; what? not the seventh day, but the Sabbath day, or day of rest: 2. In the blessing it is not said, *he blessed the seventh day*, but the Sabbath; therefore is that difference so palpable, as being specially intended; whereas, if the scope of the command were only the seventh day, it had been much more clear to have set it down otherways; and no other probable reason of the difference can be given.

Arg. 3. Either a seventh day is commanded primarily, and then the seventh but secondarily and consequentially,
or

or the seventh was commanded the Jews primarily, and one of the seven, but consequentially (for both were commanded to them) and the first, to wit the seventh as being in use before. But it cannot be said, that the seventh day was primarily commanded, and one of seven consequentially only, because the general is first commanded, and then the particular; as when God required tithes of increase and cattle, by the command of tithes he first required the proportion, and then what particular proportion as to order, he himself should carve out to them; and so consequently came in the tenth beast (which passed under the rod) by a particular command, Lev. xxvii 32, 33. because their God determined; but if that tenth had not been set down, the general command had determined upon the tenth of cattle, as of sheaves, or bolls of corn, even so it is as to the day, the command requireth one of seven primarily; but that it is this seventh, followeth from another determination.

Arg. 4 If the moral grounds and reasons which press this command, do most directly respect a seventh day, and not the seventh; then it is not the seventh day, but a seventh day, which is primarily commanded in it (for the reasons bear out, especially what is moral in it, and principally intended) but the moral reasons pressing in it, plead more strongly and directly for a seventh day, and but indirectly for the seventh day, as it was then instituted; *ergo, &c.* That the reasons do directly press a seventh day, and in a manner stick closely to it, may thus be made out.

1. If the reasons equally press on us the first day, and the observations of it (supposing it now to be observed according to divine warrant) then they do not primarily press the seventh; but the reasons equally press on us the first day, *ergo, &c.* The major is clear, for the same thing cannot press two days primarily nor equally; that the reasons concern us as well as them upon the supposition aforesaid, may thus appear.

1. They are universal, and do not belong to that people more than any other, for the concession of six days is to all and God's example of resting, concerneth all.

2. If the breaking of that command be equally sinful to us with them, and strike against the equity of the command, and God's example in us as well as in them, then these reasons concern us also, and us as well as them: Now that they do so, and agredge the sin of prophaneing our Lord's day, as they did the sin of prophaneing their Sabbath, we must either grant, or we must deny that they concern us at all: Beside the weight of a challenge from the conscience by virtue of them, will put a tender heart out of ques-

tion of it, seeing God giveth us six days to ourselves, as he did to them, and his example proposed to us, ought to be respected by us, as well as by them, and the general equity is in both.

3. If the reasons be a sufficient ground of allowance to us working days together, even the last six of the week, as they were to them for the first six; then they determine not the seventh day to be the day of rest primarily, but a seventh following these six of labour; but they do allow us warrantably to work six days, even the last six of the week, *ergo*, they do not determine the seventh day primarily; the connection of the major seemeth to be very clear: For first these must stand and fall together, if the concession (to call it so) concern us in the six working days, so much the reservation of a seventh. 2. As the concession concerneth us in the six working days, so must the prohibition of work on a seventh of rest, for the one determineth the other, if the concession be for six in number; but if the concession be for a seventh in number; but if the concession be of six in order, then it is the seventh that is to be reserved, and if the seventh be related to in the prohibition of work, then the concession must look to the first six days, which it doth not as we have shewed. And therefore, 3. Seeing the six days concession looketh to six in number, so many thou mayst or shalt work together, and no more the prohibition must also respect the number, *viz.* a seventh and not the seventh day: the minor will be clear to the judicious considerer, by a particular application of the reasons of the fourth commandment.

Further, if the concession respect not the number, but the order (as it must, if the prohibition of work on the seventh, respect the order and not the number) then, 1. What warrant we have for our six work days? If it be not here, where is it? for sure we cannot take God's time without his order and warrant; 2. And more especially, then could not we by virtue of this command plead allowance for working six days different from the work of the first six; if so we would not be astricted by the command to sanctify one (seeing the one inferreth and determineth the other, and they must go together) which were absurd.

Yet again, it may be made out that the reasons press a seventh, and not the seventh, by considering the words and force of the consequence in both.

The first reason is, *Six days shalt thou labour, but the seventh is the Lord's.* 1. It sayeth not, take the first six, but of seven take six to labour, and give the Lord the seventh, for he

he has reserved it to himself. 2. The same equity is in the inference for a seventh, that is, for the seventh, if not more; he has given thee six, therefore give thou him a seventh, will not conclude more formally then give him the seventh; a seventh is the part of time as well as the seventh, which is the equity the command goeth on. 3. Had the command intended to infer the seventh primarily, it would have been more clearly expressed thus, he hath given thee the first six, therefore give thou him the seventh.

The second reason from God's example inferreth the same, he wrought six and rested the seventh, do thou so likewise, and so these that work six now and rest a seventh (as we now do) follow God's example, as well as they that wrought six and rested the seventh did.

Arg. 5. If the positive part of the command must be expounded by the negative, & *contra*, then it concerneth one of seventh, and not the seventh: But the first is true, 1. The positive part commandeth a day without respect to its order, therefore the negative command doth so. 2. The negative is to be resolved thus, ye shall not work above six, not thus, ye shall not work above the first six, as the event cleareth. 3. If it be not at the first six, but six, that is in the concession, then it is not the seventh, but a seventh, that is in the inhibition, but the first is clear, *ergo*, &c.

Arg. 6. If this command, for the substance of it, concern us, as being moral, and bind us to the first day, and the sanctifying of it equally, as it obliged the Jews to the seventh; then it is one day of seven and not the seventh, which is intended primarily by it: But it bindeth us to the first, *ergo*, That it is moral, and bindeth us now, is cleared. Thus, 1. It either bindeth to this day, or to nothing, therefore it primarily granteth six, and not the first six, for labour; and by clear consequence intendeth primarily a seventh and not the seventh, for a day of rest. 2. If it be a sin against this command to break the Lord's day, or Christian Sabbath, and prophane it, then it obligeth us to it, and that directly; for indirectly, and by consequence the breach of the Sabbath is a sin against any, or all of the three former commands. 3. If the prophaning the Sabbath be forbidden on this ground, because it is the Lord's (as it is in this command) then prophaning of the Lord's day is equally forbidden in it, because it is the Lord's, and is now appropriated to him according to his own will. 4. The testimony of mens consciences, and the constant challenges of all (when tender) as being guilty of breaking this command whenever they prophane the Lord's day, do convincingly hold

hold forth that this command concerneth us, and are as so many witnesses of it; and consequently prove that it is not the seventh day, but a seventh day, whether instituted or to be instituted by God, which is the substance of it, and primarily commanded in it; for it is never counted a breach of this command to neglect to sanctify the seventh day, neither, do the consciences of well informed Christians challenge for that, tho' they do most bitterly for the other, as is said.

In sum, suppose now the first day being instituted, that the command were to sanctify the Sabbath, we would understand it of the first day, because it is already instituted; and the same reasons will inforce it, even so the seventh day came in then, because it was formerly instituted; beside the sabbatisme signifieth not this or that day, but what day soever, shall be by God solemnly set, or is set a-part for holy rest; and the command will run for our observing the Lord's day, supposing its institution as well as it did for that; altho' it more directly tie them, yet it doth so but as a reason, even as the preface prefixed to all the commands, and the promise affixed to the fifth, concern them literally; yet are binding in so far as they are moral, as appeareth by the apostles applying to the last, Eph. vi. 2. without relation to that particular land or people, but as applicable and common to any land or people making conscience of obedience to God's commands.

But here it may be objected, 1. The Jews kept the seventh day. *Ans.* 1. Not by virtue of this command, but by its prior institution, even as they were obliged to sacrifices and circumcision by the second command, though they were not particularly named in it. 2. So we are obliged to the keeping of the first day of the week by this fourth commandment; yet it followeth not, therefore this is expressly commanded in it, there being indeed no particular day primarily at least instituted in it.

2. It may be objected, But God rested the seventh day? *Ans.* God's rest is not principally proposed as the reason of that seventh day, but that he rested one day after six employed in the works of creation. It is to infer the number, not the order otherways it would not concern us. 2. The seventh relateth not to the order of the days of week, one, two, three, &c. but it is called the seventh with respect to the former six of work.

Thus much for the *quoties*, and, how often the Sabbath, recurrerth, and what is the day.

It remaineth here to be enquired what is the beginning of the

the sanctification of this day (which belongeth to the *quando*) or where from we are to reckon it, seeing it is granted by all to be a natural day; Now it is questioned mainly, whether its beginning is to be reckoned from evening about sun-setting or darkness, to sun-setting the next day, or if it be to be reckoned from morning, that is (as we fix it) when the sun beginneth to ascend towards us after mid-night, which is morning largely taken, as it is evening largely taken, when the sun beginneth to decline after mid-day.

In this debate then, we take evening and morning largely, as they divide the whole natural day, so the morning is from twelve at night to twelve in the day, and the evening from twelve in the day to twelve at night; And it must be so here; for 1. Moses Gen. i. divideth the natural day in morning and evening, which two put together, make up the whole day; and these six days, make up each of them morning and evening, are natural days, the whole week being divided in seven of them: And that reckoning from God's example is no doubt proposed for our imitation in this. Hence the morning watch was before day, and the morning sacrifice about nine of the clock, so the evening sacrifice was about three in the afternoon, and the evening watch about nine at night. 2. It is granted by all, and is clear from this command; that as we account the six working days of the week so must we account the seventh, for one must begin where another endeth; and if one of them begin at the evening or morning, all the rest must do so likewise. 3. We suppose the sanctifying of the ordinary Sabbath was from morning to evening, I say of the ordinary Sabbath; because for extraordinary Sabbaths, as of the passover, Exod. xii. and of the atonement, Levit. xxiij. there were special reasons; and though otherwise, they were to be sanctified as sabbaths, yet they were to begin in the evening before, was added as a special solemnity of these solemn times, and therefore the example or instance of these will not be concludent here to the prejudice of what we assert, but rather, to the contrary seeing there is a particular excepting of them from the ordinary rule, and the particular intimation of their beginning in the evening, will rather confirm our assertion, that the ordinary Sabbaths did begin in the morning. 4. It is not questioned, if on the evening before, people should be preparing for the Sabbath following, we said that this is included in the word Remember; but if we speak of the Sabbath to begin at the evening before, then it will be comprehended as a
part

part of the very day, and so it will conclude the work or observation of the day to close at the next evening.

We conceive especially to us Christians, the day is to begin in the morning, as is said, and to continue till the next morning for which we reason thus.

Arg. 1. As other days begin, or as days began at the first, so must this, but days ordinarily began in the morning, *ergo, &c.*

If the first six of Moses's reckoning begin so, then this beginneth so also, but they do begin so, which may be cleared from Gen. i. where the evening and the morning make the first day after the creation.

1. If there the morning and the evening do fully divide the natural day, then the morning must go before the evening, every morning being for its own evening: But they do divide the natural day, all being comprehended under six days, *ergo, &c.* the consequence is clear to natural sense, for the forenoon, which is the morning must be before the afternoon, which is the evening; the ascending of the sun is sure before its declining, and seeing the morning natural (to speak so) of the natural day, is from the twelfth hour at night, this must be the beginning of the day.

Again, the question there, being only, whether to reckon the evening or the morning first; it would seem necessary to reckon the morning first; for if the evening be first, that evening must either be, 1. The evening of a day preceeding morning, seeing every evening supposeth a morning to go before it in proper speech (and I suppose the history of the creation, Gen. i. is not set down in metaphorical terms;) or, 2. It must be an evening without a morning, and that in proper speech (here used) is absurd, and seems also to be as impossible in nature, to wit, that there should be a consequent and posterior evening or afternoon, without a preceeding morning or forenoon as that there should be an effect without a cause; or, 3. It must be the evening following its own morning, and so that morning must be lost preceeding the first evening recorded, Gen. i. *The evening and the morning were the first day*, which to affirm would not only be absurd, but would also manifestly fasten the loss of a days time on the scriptures calculation: and it seemeth hard in all speech and scripture-pharse to put the evening before its own morning, seeing there must be both morning and evening in each day; neither doth the scripture speak any way of evening, but when its drawn towards night, which still supposeth the morning of that same day to be passed, or else we must divide the day in the middle of the artificial day, and make the natural day begin at twelve of the noon day,
which

which will be as much against the scripture-phraſe, that reckoneth ſtill the whole artificial day as belonging to one natural day, the artificial day and night being the two parts of one whole natural day.

All the force of the oppoſite reaſon is this, the evening is firſt named, *ergo*, it is firſt. *Answer.* Moſes his ſcope is not to ſhew what part of one day is before another, but to divide one day from another, and to ſhew what goeth to make a whole day, to wit, an evening and a morning, not becauſe it preſuppoſeth the morning, and being added to it, a morning alone, but an evening added to the morning which preceeded, that made the firſt, ſecond, and third day, &c. as one would reckon thus, there is a whole day, becauſe there is both evening and morning. In this account it is moſt ſuitable to begin with the evening, cannot but be a day, whereas it is not proper to ſay morning with the evening, as evening now added to its morning compleateth the firſt day, and evening now being paſt as the morning before, God did put a period by and with the evening to the firſt day, it being the evening compleateth the day, and divideth it from the following day, and not the morning: as one would ſay, the afternoon with the forenoon, maketh a compleat a day, and the afternoon or evening is firſt named, becauſe, 1. The day is not compleat without it, ſeeing it compleateth it; 2. Becauſe the day cannot be extended beyond it, now the firſt day is cloſed, becauſe the evening of it is come.

Arg. 2. What time of the day God began his reſt; we muſt begin ours, but he began his in the morning of the ſeventh day, the artificial night having interveened betwixt that and the ſixth, which is clear; for 1. God's reſting this day is more than his in the other nights of the ſix days, it being granted by all that he made nothing in the night. 2. There had not been otherwiſe been any intermiſſion betwixt his labour and his reſt, which is yet ſuppoſed by diſtinguiſhing the days.

Again, if by virtue of a command of a day to be ſanctified, we ſhould begin the night or the evening before, then, theſe two or three abſurdities would follow, 1. Then we would confound the preparation by the word Remember, and the day together. 2. Then we Chriſtians might alſo, by virtue of the conceſſion of ſix days for work, begin to work the night before Monday, as the Jews on this ſuppoſition might have begun their work the night before Sunday. 3. Then we are almoſt no ſooner begun to the work of ſanctifying of the day, then to break it off for reſt, and when

its sanctification is closed, as soon to fall to our ordinary callings.

Arg. 3. If by this command a whole natural day is to be employed for duties of worship; as another day is employed in our ordinary callings, then is it to begin in the morning. The antecedent will not be denied, the consequent is thus made good; if men account all the labour of their working time from one nights rest to another, to belong to one day, then must they begin in the morning, or else they must account what they work after the first evening to belong another day: But that way of reckoning was never heard of the twelfth hour belonging to that same day with the first hour.

Again, if by this command, a whole artificial day together, (that is, our walking and working time, betwixt two nights) be to be employed for God's worship, then the beginning must be in the morning, for if the latter or following evening belong to this natural day, before sleeping time come on, then the even before cannot belong to it, for it cannot have both: But by this command a whole waking day, or an artificial day is to be sanctified together, and the even after it before waking time end as well as the morning: Therefore it must begin in the morning, and not on the evening before.

Further it by virtue of the concession of six working days we may not work the evening after; then the day beginneth in the morning, for the week day following must begin as the Sabbath did, but the former is true, *ergo*, &c. These things will make out the minor. 1. It can hardly be thought consistent with this command to work immediately, when it groweth dark before folks rest. 2. It is said, Luke xxiii. 56. and xxiv. 1. of the women that stayed from the grave till the first day of the week, that they rested according to the commandment on the sabbath day, and early in the morning came to the sepulchre. 3. Because Christ accounteth a whole natural day that which lasteth till men cannot work. 4. God's working days (to say so) were such, he made not any thing in the evening before the first day. 5. The ordinary phrase, *To morrow is the holy Sabbath*, Exod. xvi. 23 &c. sheweth that the day present will last till to morrow come, and to morrow is ever by an interveening night: So if on the forbidden day men may not work till to morrow, then that evening belongeth to it by this command, and if on the sixth day the seventh be not come till to morrow, that is, after the night enterveen, then it doth not begin at even, but so it is in these places and phrases.

Yet again; it is clear, that in all the examples of ordinary Sabbaths

sabbaths keeping and sanctifying in scripture, they began in the morning: For instance, it is said, *Exod. xvi. 27. Some of the people went out to gather on the Sabbath day*, no doubt in the morning, for they knew well there was none of it to be found any day after the suns waxing hot; they might have dressed of it the night before, and not been quarrelled with, they being forbidden gathering on the Sabbath. The proofs of the former argument gave light to this also.

There are yet two arguments to be added, which do especially, belong to us Christians, for clearing the beginning of our Lord's day to be in the morning; The first is taken from Christ's resurrection thus:

That day, and that time of the day, ought to be our sabbath, and the beginning of it, when the Lord began to rest, after finishing the work of redemption, and arose; but that was the first day in the week, in the morning *ergo, &c.* This bindeth us strongly who take that day on which he arose to be our Christian Sabbath.

The second is taken from the history of Christ's passion and resurrection together, wherein those things to this purpose are observable; that he was laid in the grave on Fridays night, being the preparation to the great Sabbath, which followed; 2 That the women who rested, and came not to the grave till Sunday morning (to use our known names) are said to rest according to the commandment, as if coming sooner, had not been resting according to it. 3. That his lying in the grave must be accounted to be sometime before the Friday ended, otherwise he could not have been three days in the grave, and therefore a part of Fridays night is reckoned to the first day, then the whole Sabbath, or Saturday is the second: and lastly a part of the night, *viz*, from twelve o'clock at night, belonging to the first day, or Sunday, standeth for the third, and so he arose that morning, while it was yet dark, at which time, or thereabouts, the women came to the grave; as soon as they could for the Sabbath, and therefore their Sabbath-seventh-day ended then, and the first day Sabbath began.

We come now to the third general question concerning the change, to wit, the change of the seventh day into the first day of the week; where, first, we shall sum up what is moral in this command, and then secondly, by some propositions clear the change and its consistency with this command.

To the first then, this command doth morally and perpetually oblige to these: 1. That there be a solemn time set apart and observed for worship. 2. That this should be one

day of seven : 3. That it should be such a day, the very day which God appointed the Sabbath of his appointment, whatever day it should be : 4. That it be a whole natural day of twenty-four hours, yet having an artificial day together undivided : 5. That six, and no more but six working days intervene, and that these be together in a week ; and therefore, 6. That the Sabbath be a bounding day, dividing one week from another ; if then six working days must be in one week, and go together this will follow also, that the Sabbath must be the first or last day of the seven.

As for the propositions clearing the change and consistency of it with this command, the first shall be this.

The Sabbath may be changed from the last or seventh day to the first day of the week without any derogation to this command or inconsistency with it ; for all that is moral in it, to wit, a day and one day of seven, and a bounding seventh day, leaving six for work together, remain untouched by the change : Beside, the seventh day not having its institution from this command expressly, and directly, but only accidentally (the particular day whether the Jews seventh day, or the Christians first day of the week being supposed by the fourth commandment as instituted, or to be instituted else-where) as is instituted elsewhere) as is said and its first institution, Gen. ii. being only a positive and temporary law, may be therefore changed, and yet the fourth commandment kept intire ; we need not insist in further prosecution of this proportion, much being spoken to on the matter already.

2. *Propos.* Not only may the seventh be altered from what it was under the law to another seventh day under the gospel, but it is meet and convenient from good reasons (even in the command) that it should be so.

For, 1. If these two ages, before Christ and after him, be looked on as diverse worlds, and if the redemption by Christ at his coming be accounted the making of the one, as God's creation was of the other, then it is meet that when the world is renewed by redemption, the Sabbath day should be changed for memory of that, as well as it was instituted at first for the memory of the former, there being the same reason for both : But they are looked on as two distinct worlds, and called so in the plural number, Heb. xi. 2. and this last world distinguished from the former, Heb. ii. 5. and the redeeming of the one is looked upon as the making of the other, therefore from that forth, the day of rest is to be such as may relate to both ; now the day being changed to the first, it remembreth us of God's rest at the creation, by distinguishing six days from the seventh, and it remembreth

us of the new creation, by putting Christ's resurrection in the room of the former.

Arg. 2. If the new world be a work as much for the glory of God, and as comfortable to men, when its begun and closed or finished by the work of redemption, as the making of the old world was, then the day of rest of the new world is to be made to relate to that, much more, if the redemption of the world be more for the glory of God, and for the comfort of men; then by the ground on which the seventh day was at first instituted, it is also again to be changed; to wit, the memory of God's great work; but both the former are true: *Ergo*; or thus, if the ground that made the seventh to be chosen for the Sabbath in the old world be changed in the new, and that ground agree better to another than to it; then it is to be changed; But the ground whereupon the old seventh day was preferred, is now changed, and there are grounds to prefer another day to it for the same ends, therefore it is meet the day be changed also: Or thus, if the perfecting of the work of redemption and the rest of the Mediator after it, be as much to be remembered as the work of creation and God's resting after it then the day is to be changed, but so it is, *ergo*.

Arg. 3. If by Christ in the new world all the Levitical services be changed, and the ceremonial worship of that day; then it is meet also that the day should be changed: 1. For shewing the expiration of that worship and law, it being hard to keep that day, and to distinguish it from the Jewish former worship. 2. To keep Christians more from judaizing to abstract them even from former services of the sabbath now abolished; just as now, no particular family hath the priesthood, as Levi had it before, nor particular nation hath the church confined in it, as that of the Jews had (though these were not typical properly) yea it would be such a day as would point out the evanishing of former ceremonies, which the in-bringing of the first day abundantly doth.

Arg. 4. If the worship and ordinances of the new gospel-world be eminently to hold their institution of Christ the Mediator, and to be made some way relative to his redemption past; then it is meet for that end that the Sabbath be changed, so as it may be dependent on him as all other worship is, that is moral-positive or positive-moral, and that cannot be done well, if the former day be kept unchanged, at least not so well, as when it is changed, but the former is true, all gospel-worship holdeth of him sacraments, prayer, praise, ministry, &c. (now sacraments as they seal are not ceremonial, for the tree of life was instituted to be a seal of the covenant of works in the state of innocency before the fall,

fall, while there was no typical institutions of a Saviour to come, and so sacraments as they are seals, may be continued as perpetual pieces of worship, without hazard of typifying a Saviour to come). therefore he instituted new ones, and that with relation to his work of redemption, considered as past: Hence also his prayer or pattern is called the *Lord's prayer*, and his sacrament of the Supper is called the *Lord's Supper*, because instituted by him and relating to him; in this sense it is peculiarly said, Heb. ii. 5. That God put in subjection to him the world to come different from what was before, and he is put as the Son in the New-Testament in the place of Moses, who was the Law-giver and faithful servant in the Old, Heb. iii. Upon this ground we think that day is called, Heb. i. 10. *the Lord's day*, to bring it in a dependance on Jesus Christ, and to make it respect what is past of the work of redemption.

Arg. 5. If the day of solemn public worship be a piece of God's worship, capable of bearing a relation to Christ to come and falling out under the Mediator's kingdom properly; then when he cometh in the New world, it is meet it should be changed. 1. To shew he is come. 2. To shew he is absolute over the house and worship of God. 3. Some way to preach his grace and redemption in the very change of it: But it is a piece of worship and tribute of our time (as is said before) and a piece of worship capable of his institution and remembrance (therefore called the *Lord's day*) which could not be, were not a day of worship capable of that, and it falleth under the power of Christ, who Matth. xii. *Even as the son of man is Lord of the Sabbath*; and why is that power pleaded in that particular of the day so often, if it were not to shew, that there is reason by his coming to look on the Sabbath as under him, even as all other worship was, which stood by God's positive command, even as this did?

Arg. 6. If by this command the day of of rest from God's most solemn work to be our day of rest; then after Christ's coming (not so before) not the seventh, but the first day is to be observed; but by the command the former is true. Again, if that day be to be kept in reference to any solemn work of God, which was the first day after his perfecting it, then the first day is to be kept: But by the command the former is true, because our resting day is to be kept in reference to the work of redemption, and therefore must be on the first day, which was the day after its closing and perfecting, as to Christ's suffering and labour, though not as to its application, even as the seventh was of God's resting from the work of creation, tho' not from his works of providence.

Arg. 7. If the seventh day which the Jews kept, had any peculiar tie or motive unto them, which by Christ is now taken away, then it was meet at Christ's coming, that day should be changed. We would understand here, that there might be somewhat peculiar or typical in their seventh day, and yet nothing so in the fourth command; which commandeth one of seven, but not the seventh: And though we could not particularly pitch upon what is typical or peculiar in it, yet we may conceive that something there is, as in tithes, offerings, &c. though the particular thing which is typified, be hardly instructed: As, 1. If its beginning was on the evening to them (as some think) the reason of it was peculiar, to wit, their coming out of Egypt at evening, Exod. xii. And in so far at least it would be peculiar to them; and by Christ's rising in the morning is changed.

2. It is pressed peculiarly on the account of God's redeeming them from Egypt, they had that to think on, that sometime they were, where they got not liberty to rest any day, therefore should they ease their servants, as it is Deut. v. 14, 15. This holdeth especially, if it was on the seventh day that their freedom from Egypt began, Exod. xii. (which was after that, made the first day of their year, that is, the morrow after they did eat the passover) as it is made probable by some.

3. It was peculiarly discovered to them by God's raining manna from heaven six days, and by his withholding it from them the seventh.

4. It was peculiarly accompanied with special ceremonial services beyond other days.

5. God's manner of dealing with them before Christ, was to press duties by temporal and external advantages pressly, and more implicitly by spiritual mercies, therefore it was most agreeable to that way and time to press the seventh day on them, which minded them of the benefit of creation; but it is otherwise with the church under the gospel: Hence their sacraments had respect (externally) to their deliverance from Egypt and temporal things, whereas ours have respect purely to what is spiritual.

6. The apostle, Col. ii. 16. taketh in their sabbaths with their other days, and though he take not in all day alike, yet it can hardly be denied, but their seventh day sabbath cometh in there, where all the Jewish times are put together: Therefore it would seem there is a type, not in the command, but in that day, though not properly, yet accidentally in respect of its worship, end application, &c. complexly taken; and that therefore this seventh-day sabbath is expired at least, if not repealed, seeing that, days and times

kept

kept by the Jews are enumerate with their other services which were antiquated; even as when the apostle condemneth difference about meat or drink, his meaning is not to condemn, what difference is made in the Lord's Supper in the New-Testament, but what is from the Old, so may the same be said of days; It is their old difference he crieth down.

Propos. 3. As it is meet that the day of worship under the gospel, should be another then what was under the law, and should therefore be changed; so it is meet that the change should be into the first day of the week, and to no other day. For,

1. No other day has been honoured with so many gospel privileges, as 1. With Christ's resurrection, Matth. xxviii. It was the first day of his victory and rest. 2. With Christ's appearing twice, at least, on it to his disciples, singling it out from other days; or his appearing is for no purpose particularly recorded by the Evangelist John, to have been on that day, if there were not something remarkable in it beside what is in another day. 3. The Spirits giving at Pentecost, Acts ii. will be found to be on the first day of the week: Now no other day can claim so many privileges, and so many ways relatè to Christ.

2. If the grounds upon which the seventh day under the law was preferred during that world, do in this renewing of the world agree only to the first day of the week; then is the first day to succeed: But these grounds proportionally agree only to the first day under the gospel, which agreed to the seventh under the law, *ergo*,

That which made the seventh day preferable was, 1. That God has ended all his works on the sixth, and rested the seventh: It was the first day after the creation; so the first day of the week is that day on which Christ rose (having perfected the work of redemption, and obtained victory over death, under whose power some way for a time, his body was before that) and was thereby manifestly declared to be the Son of God, to wit, by his resurrection from the dead, Rom. i. 4.

2. The force of the example will hold here, God made the world in six days, and rested the seventh, therefore rest ye with him; so Christ having for a time suffered, fully overcome the first day, and began his estate of exaltation, therefore rest with him, and rejoice that day, it being the beginning of this new joyful world.

3. No other day can be substituted in place of the old seventh day, reserving entire the morality of this command; therefore it must be this that is put in the place of that; for
this

this command requireth, 1. One day of every seven, allowing six of every seven to work, and that together: Now if the day had gone beyond the sabbath ensuing, it had not been one day of seven; if it had been the second, third, or fourth day, then the six working days had not gone together. But now the first being appointed for God next to the seventh, God hath his part or tribute called for, and then came six working days together unto us of that same week, and so still they run, God hath one, and we have six of the same week.

If it be here objected, that this way, the new world is begun with a sabbath, whereas the sabbath closed and ended the old world. *Ans.* 1. Thus God hath no loss of what he required; for this way, no week wanteth its sabbath. 2. It is most suitable that the old world should end in a sabbath, and the new begin in a sabbath, that so the worship of the new (which most distinctly discovereth the change) might the more immediately and convincingly preach the change, which could not so well have been done if working days of both had met together, or a working day of the one, and the sabbath of the other. 3. Though the old sabbath was the seventh in order from the creation, yet it was the first day after man's creation, God beginning as it were, and entering him with that: Even so when men are brought into this new world or change, God will begin it with gladness and joy to them.

Propos. 4. The day of solemn public worship required to be observed by this command, was really changed from the seventh or last day to the first day of the week, according to the former grounds. That it was really changed, may be made out by these.

1. That the apostles and primitive Christians after Christ's resurrection and ascension, had their solemn day for meeting to worship God, yet neither did they by themselves together, in practice keep the seventh, nor by command appointed it to be kept, nor gave it the title of the Lord's day: It is true, that often they kept it in a sort with the Jews, as they did Pentecost, for the opportunity of the multitude coming together on these days, or to bury it with honour; as they did practise for a time several of the Jewish rites antiquated for their gaining, and till they were fully informed of their abolition; but in constituted churches of the gentiles; we never read that they kept it, but another day.

2. The apostles and primitive Christians kept and esteemed the first day for their solemn day, beyond and above all days, yea, and it only as the Christian Sabbath. For 1. on that day they used to meet ordinarily, and that not occasion-

ally, but purposely and determinately, John xx. 19. and 26. which is clearly the first day. 2 They are purposely together, and not for fear, (for fear scattereth) but while they are together, they do for fear shut the doors, being very probably led from the news of the resurrection to be together; and so again, ver. 26. they meet, and Christ with them: And though it may possibly be, that on other days they met yet doubtless this holdeth forth something peculiar to this day, and some lesson to be taken from it: That 1. Christ's coming to them is especially trusted on that day, and that while they are together. 2. That when they met at any other time, or ever he came to them, it is never said, they were or came together the second, third or fourth day of the week, but on the first; and wherefore doth the Holy Ghost record that day, or their meeting on that day, when he omitteth the naming of other days: but that that day in its exercises may be especially taken notice of, and though other days had been much alike in exercises to them, yet the recording of this day so often, and omitting the other, intimateth a difference, sure they are not alike in this: so much for the xx. of John, which is the first place of scripture we make use of.

The second is Acts ii. 1, 2. Here they are said to be, all with one accord in one place when Pentecost came, where it is clear, 1. That Pentecost was on the first day of the week, for it was the fiftieth day after the feast of unleavened bread: Now according to the Jews account, their passover day was on the sabbath (called John xix. 31. an high sabbath) in which Christ lay all the day in the grave, as appeareth; for that day is called their preparation for the feast, wherein Christ suffered which is our friday; reckon now what will be the fiftieth day after, or Pentecost, and it will be found to be the first day of the week: and it is not only observable for their meeting, but for God's sending the spirit on them, as a special blessing of that day, and his countenancing of their worshipping him on it, according to his promise; 2. It is clear that they did meet together on this day. 3. That this meeting together, was not a daily or ordinary meeting together (for John xxi. we see they went to fishing; and no question sometimes they went asunder) for ver. 1. it is marked as a thing not ordinary to every day, that on that day they were altogether in one place 4. It was not a meeting in reference to the Pentecost feast; for, 1. They only are together, distinct from the people. 2. It is not in the temple, but in some other house fit for their meeting together in public worship; it must be therefore, because that day was the time of their solemn meeting, even their Christian Sabbath.

The

The third place is, Acts xx. 7. *And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, &c.* where it is clear, 1. That this meeting was for public worship, as the breaking of bread, and preaching intimateth. 2. That there is some observableness in this circumstance, that it was on the first day of the week, and that that day is mentioned rather than any of the former six days in which he had been there at Troas, tho' it is more than probable they had meetings and preaching on them also; but this is the only and great difference, that their meetings on these days were occasional, and it may be but partial (to speak so) but the solemn chief fixt meeting of all, was usually and ordinarily on the first day. 3. This coming together on that day for these ends is spoken of, as a thing that was not new, nor occasional; but as their customary, constant, known practice; they came together purposely to break bread, and to wait on other ordinances. 4. It is clear, that by special applying of these exercises to that day, and by mentioning of the day for that end, that, that day was their most solemn day, and that the old seventh day was not so (at least necessarily) employed by them. 5. Neither is it like, that Paul, who was ready to depart, would have stayed for the first day of the week, if there had not been some solemn worship in that, or that he would have passed the old seventh-day sabbath, especially to the marring of his other occasions had they been equal, if more sanctification had been required in it; than in the first day of the week, or that he would have so much insisted in religious public worship on that day, if the former seventh had been employed in that service, but here the church being constituted of believing Gentiles, there is no mention of the old sabbath, but as of another common day of the week; yea, 6. Paul's spending this whole day in that service, and continuing his sermon till midnight, (yet accounting it still one day) in solemn meeting doth confirm this day to be more than an ordinary day, or then other days of the week, as being specially dedicated to these services and exercises, and totally spent in them. 7. It is said, that the disciples came together, they were not sent for that day, but they came together, being called and accustomed so to do on that day, and as being put to these duties by the day, as the proper exercises in which it is to be spent.

Hence we may argue; if the apostles and primitive Christians did observe the first day of the week, as their prime and chief time for solemn public worship, and did pass over the old seventh day, then is the day changed from the

seventh to the first day of the week, but the first is cleared by the former instances, *ergo*, &c.

And if these meetings on that first day were not such as used to be formerly on the seventh day, I desire to know a reason, 1. Why their meetings on that day should be particularly recorded rather than their meetings on any other day: and then 2. Why the one is so oft mentioned, and the other never, to wit, that they met the second, third day, &c. of the week. Or, 3. If their meeting on this first day now (after Christ's ascension) be not like his going to the synagogue on the seventh-day sabbath, and doing such and such things on the sabbath: that day being most frequently mentioned before, whereas now there is deep silence of that day, and the first day is recorded in its room, neither can the scriptures speaking of the one, and silence in the other be for no purpose or for any other purpose.

And as the practice of the church holdeth out the change of the day, so doth the title given, Rev. i. 10. to the first day of the week, to wit, the Lord's day confirm the same: whence we argue.

If the title, which by the Lord and his people were given to the seventh-day sabbath under the Old Testament, and under which, and by which, he claimeth a seventh day in this command; If I say that title in the New Testament be not given unto the seventh but unto the first day of the week; then is the day changed from the seventh day to the first, and the first falleth now under this command, as the seventh formerly did; but the former is true. The first is stiled as the seventh was, and as this command stileth and claimeth the day to the Lord to be observed for him: Therefore now is the sabbath changed from the seventh day to the first day of the week.

The titles whereby the sabbath is distinguished from other days, and peculiarly claimed and marked by God as his, and that in this same command, must certainly evidence that day, which he hath set a-part and doth claim as he applieth them: And therefore if these titles be given and applied to the first day now, it must needs shew a succeeding of that day unto the former seventh, for during the observation of the seventh day these titles were not, nay could not be applied to the first, no day being then the Lord's but the seventh.

Now we find that the seventh-day sabbath is in the Old Testament stiled by the Lord under these titles, and so claimed by him. 1. It is called here the sabbath of the Lord, or to the Lord, that is the Lord's, as contradistinguished from the six days he hath given unto us, a day that he hath right to, and not we, therefore called the Lord's sabbath, 2. Isa.

lviii. 3. It is claimed by the Lord as his, my holy day, which is so called 1. To distinguish it from other days. 2. To stamp it with the Lord's mark in respect of its use, for it is not to be applied to our use, but to his own, it being his in a special manner.

But in the New Testament after Christ's resurrection, the seventh day is not so stiled and claimed, but the first day of the week is, Rev. i. 10. *I was* (saith John) *in the Spirit on the Lord's day*, In which place these things are clear.

1. That after Christ's ascension there was a peculiar day belonging to the Lord beside and beyond other days.

2. That it was not the old sabbath, for 1 John's scope being particularly to clear the time of the vision by the circumstance of the day, the particular day as distinct from other days, to call the sabbath then used amongst the Jews: the Lord's day had more obscured it then cleared it, yea 2. In that it is called the Lord's, according to the phrase of the New-Testament, it supposeth some relation to Christ the Mediator, as being derived from him which cannot be said of the seventh-day-sabbath.

4. That it was not any indefinite day of the Lord: For, 1. There is a great odds betwixt the Lord's day, and the day of the Lord, the former looketh to a special right and peculiar interest that God hath in that day beside other days; even as when the seventh day was called his day before, the temple, his temple, the prescribed service, his service, and the sacrament of the supper, his supper, &c. 2. That day would be still dark to the church if it were indefinite, contrary to John's scope.

4. That it is, and must be such a day as was commonly set a part by Christians to God as his, and that with respect to Christ the Mediator, and such a day as was known to them: And by the former practices it is clear, that this day is the first day of the week, being the Lord Christ's day, who now having conquered death, and got the victory, he doth therefore claim this day as a tribute to him.

This being clear, that no other day can claim this title, and that the first day hath good ground to claim it, we may put it out of question, that it is the first day or no day, or if it were not the first, that to no purpose were the designation of that day inserted, seeing to no other day hath it been applied, nor can it be applied.

This truth has been uncontroverted in all antiquity, and almost by all writers (till of late Gomarus beginneth to question it as Rivet cleareth on this command against him. Now (supposing it as unquestionable that this is the very first day) we are to enquire if the title applied to this day be the same with

with that in the command, and which usually was given to the old seventh-day-Sabbath, or that the Lord's day.

And it is clear, 1. That this title claimeth this day to God as his day, it being possessively express, as when we say, the Lord's throne, the Lord's altar, the Lord's Sabbath, &c.

2. It contradistinguisheth that day from other days, as if they were not so the Lord's, but ours, like that in the command, *Six days shalt thou labour, &c. but the seventh is the Lord's*, so it is the Lord's in a peculiar way, we having lesser right to employ that day for our own use than another day, and this claim of the first day to be the Lord's, inferreth a condescension or dispensation whereby the last day becometh ours, for had there been two days belonging to him, one day could not have been peculiarly called his; in which respect, 1 Cor. xi. *δειπνον κυριακόν*, the Lord's Supper is distinguished from *το δ'ιου δειπνον*, their own supper; even so the Lord's day is distinguished from other days.

3. It layeth on a necessity of using it for the Lord, and not for ourselves, because it is his and will infer the same moral duties and ends which the command obligeth to.

4. It will infer an appointment of Christ's, whereby he appropriateth that day to his service, and claimeth it to himself; why, because he calleth it his, even as in the fourth commandment there is no express institution of the seventh day, yet because the seventh was called the Lord's, and in his former way and dispensations intimated as a day to be kept for him, therefore it is understood and taken for granted by the Jews, to be instituted, seeing he calleth it his; so may we conclude here, that there is an institution and appointment of the first day to be the Lord's, because it is claimed by him as his, although no such plain express institution be of it as of other ordinances, it being clear that the institution of days is left more generally to be gathered: From all which we may gather the conclusion, to wit, that the first day of the week is stiled by the same peculiar titles claimed by the Lord expressly as his right and due, and upon as valid grounds under the New-Testament, as the seventh day was under the old; therefore now the seventh day is changed, and the first is come in its room which was the thing to be proved.

In the last room we argue from the apostles ordinance, 1 Cor. xvi. 1, 2. concerning contributions for the saints; *As I have* (saith Paul) *given order to the churches of Gallatia, even so do ye, that is, the first day of the week let every one of you lay by him.* &c. I say we argue thus, That not the seventh,

seventh, but the first day, is the chief solemn day for worship after Christ's resurrection.

If the first day of the week be particularly and eminently pitched one by the apostle, and that in diverse churches as the fittest time for expressing their charity, then must there be somewhat eminent in the first day, giving ground for such an appointment and ordinance; as the apostle singling that from other days for such an end (and no other reason can be given, but that that day being more especially and immediately appointed for God, is most fit for that duty, which is a work of mercy) but it is there clear, that the apostle pitcheth singularly on that day beside other days, *Ergo, &c.*

For strengthening of the argument, consider, 1. That it is clear to be the first day of the week, since that same phrase which is used by the evangelists, Matth. xxviii. 1. Mark xvi. 2. Luke xxiv. 1. Is made use of here by the apostle, who no question followeth the evangelists phrase, yea his following that phrase may hint at a reason, why he commandeth charity to be on that day, or sets it a-part for that use as beyond other days, to wit. our Lord's resurrection.

2. It is clear, that he thinketh it not indifferent what day it be done on, nor that all days are alike, therefore he pitcheth on that day, the first day, and that not in one church only but in many.

3. That this is not commended only to them, but commanded and enjoined even in reference to the day, and will the apostle load churches with commands in that circumstance without ground, and universally (to speak so) prefer one day to another, and so as he will have uniformity in the very day in the church of Corinth, with other churches unnecessarily? Let it not be said, nay nor thought.

4. That this day was commanded even in the churches of Gallatia, in which churches he had condemned the observation of days, whereby it would seem to be clear, that he counteth not the preferring of this first day, as one of these days, the observation whereof is prohibited and condemned by him, nor willeth it to be laid aside; and that purposely he passed the seventh day as amongst those days, which were not to be observed and retained but laid aside.

5. That the thing required is a duty of the Sabbath, being a work of mercy, as Isa. lviii. giving bread to the hungry, is mentioned particularly, as one of the duties of God's holy day.

6. That the mentioning of the first day of the week must be looked on, as relating to, and as compared with, the practice of keeping solemn meetings on that day, and this command

command of doing this on the first day of the week must be more strong and infer somewhat more being compared with other places, then if such things were not recorded otherwise of the first day.

7. This command supposeth them to be already acquainted with some special privileges of the first day beyond others, when he commendeth this as a motive to them to be more charitable, to wit, that it was to be done on that day.

8. That there must be some peculiar thing in this day making it fit, yea more fit for such a purpose, as doing works of charity in it; rather then any other: And the apostles commanding this (and that in many churches) doth necessarily presuppose a reason why he doth it, drawn from some fitness of this day by another. Now if we will enquire, no reason can be given but that seventh-day-Sabbath was expired, and that this first day was instituted in its place, for otherways any day was alike; yea the seventh day being the last day of the week, and the day when men usually reckon their weeks success, it would seem more reasonable for this end, that men at the close of the week should lay up by them as God had blessed them, then to reserve it, to the beginning of another week, were not more especially to be sanctified then the last, and the last to be accounted but an ordinary working day: The fitness then floweth from this, that the first day of the week being the day of solemn communion with God, and with one another, and the day of their partaking most liberally of spiritual blessings from him, that therefore they should be most readily warmed in their affections, and be most liberal in their communications to such as wanted, especially if we consider the Jews to be parties for whom that collection or contribution was; It is the apostles great argument, whereby he pleadeth for charity to the poor Jews from the Christian Gentiles, Rom. xv. 26, 27. That the Gentiles were their debtors in temporals, because they had received spiritual things from them. Now this argument is most fresh and powerful, when believers do on the first day of the week record God's privileging them with his ordinances, and giving them his day in place of the ordinances and day, which the Jews once had, and yet deriving these unto them by the Jews; I say this argument will then be most fresh to incite to that duty in particular.

If any say that it was accidental, that the first day was chosen or named rather than another, because one behoved to be named and it was alike which: But 1. I demand why
it

is it universal? If it were from one church only it might possibly, have been thought so, but he doth call for this duty on that day from more churches: 2. Why doth he not recommend it, but command it as having more than an indifference in the very day: And 3. Can it be by guess or accident (to speak so) that so many privileges are fallen on that day? And that so many things are recorded of it, and ascribed to it by commands, which is not done of, and to, any other days: And if one place would not suffice to prove that the first day and not the seventh was preferred by the apostles, as the chief day solemn public worship, yet all these things put together must prove a preference in that day, or we must say that the penman of holy scripture have been very partial, who have marked many things, and recorded them concerning God's worship on that day, and have never so much as once for solemn service named, what was done on the second, third, fourth, fifth days; we must either say, that this is inadvertantly done (which were blasphemy, considering by what spirit they wrote) or we must say it is done to put a preference on that day, and to shew that it is especially to be taken notice of, as the most solemn day for God's worship by Christians (which is the thing to be confirmed) for, the day that is claimed as the Lord's, kept for him, and singularly marked to be privileged beyond other days, must be his day; but this first day is such, *ergo*, &c.

Propos. 5. This change of the day whereby the seventh is laid aside, and the first substituted in its room, is of divine authority and institution; and not by any meer human or ecclesiastick constitution. I conceive there is indeed no mids betwixt a divine institution, which hath God's warrant and authority stamped on it, and for conscience sake is to be observed as being obligatory thereof, and that immediately; and humane or ecclesiastick constitutions, which may reach the external man, but in the matters of worship cannot bind the conscience, or impose them as necessary: Now that this change is not by the last, but by the first, we prove these ways.

1. Thus, if it be not humane or ecclesiastick, then it must be divine; but it is not humane or ecclesiastick, *ergo* it is divine: That it is not humane will appear, 1. If it reach the conscience, and that immediately; then it is not humane but divine, but it doth so. 2. If no man or church on earth have power to alter God's day, now, nay, nor simply or at all, then it is not humane or ecclesiastick, but, 1. None can change it, as we might clear from great absurdities, that

would follow. 2. If any church have this power let them shew it, the old church had it not, neither the new, as is cleared in the first question.

2. We proceed to evince this change to be by divine institution these four ways.

1. From reasons flowing from scripture, or consequences drawn from it, 1. Thus, where by genuine and native consequences drawn from scripture any thing is so imposed, as it cannot without sin, be altered or neglected, there is a divine institution; but in the change of the seventh day Sabbath to the first, such consequences may be drawn from scripture, as will (upon supposition of the change) ascribe it to the first day, so as that cannot be altered or neglected without sin, *ergo*, it is of divine institution: The question can be only of the minor, which is made out from what is said in the third proposition, thus,

If these very grounds which plead the conveniency of the change simply, do plead the conveniency of that change to the first day, then by clear and unforced consequence, the first day is chosen, and cannot without sin be passed by, altered, or neglected, except we say these reasons have no weight; but these very grounds will be found to plead for, and to be applicable to, the first day of the week alone: And therefore beside all other days in the new world it may be called the day, which God specially made, as it is the day of Christ's rest from the work of redemption, answerable to God's rest after the creation, &c. and therefore as being most conducive to that end, the first day cannot be without sin past by, neglected or altered.

2. Thus, if the very day of Christ's rest in the new world be to be rested on, and sanctified as the Sabbath, then the first day is to be rested on and sanctified; but by analogy from the works of creation, we may see that the first day of rest after the finishing of the work of redemption is to be sanctified, *Ergo*, &c. and Psal. cxviii. is very considerable to this purpose, wherein there is 1. A prophecy of Christ. 2. of a day which God hath singularly made for us to joy in. 3. That day is the day wherein the rejected stone is made the head of the corner, which day is clear from Rom. i. 4. to be the resurrection day; ye suppose that day there doth signify the time of the gospel, wherein we should joy, yet even that way; the first day is by proportion that day eminently, wherein Christ's victory was manifested, and so the day wherein Christians ought especially to rejoice.

The second way may reason for the change to be by divine institution, is from this command: If (supposing still a change) by the morality of this command, the seventh can be

be changed into no day but the first day of the week, then is the change into the first day, of divine institution (for so that must necessarily be, which is by virtue of a command) but by this command no other day can be admitted; for each week is divided in six working days, and these together to us, and one of rest, and that to God; now by changing it to the first God getteth one, and we six and that together; but if the day were the second, third, fourth, &c. it would not be so; for the six working days would be interrupted, which is contrary to that morality of the command, whereby our days are distinguished from his, that ours, for one week being fully by, we may with the greater freedom give God his,

The third way we take to prove the change of the day to be by divine institution of this. If by the practice of the apostles, who were guided and inspired by the Spirit in things belonging to their office infallible, this day was observed as different from other days; then there is a divine institution of, and warrant for, this day, but the practice of the apostles this day is celebrated as different from, and preferred to other days, or as divine, therefore it is of divine institution; if the divine practice and example of the apostles in things moral and common to all, do not either suppose a divine antecedent institution, or infer a subsequent, then their practice and example, which in these things is infallible and unerring, will have no more force than the example of others, which were absurd, their examples being especially pressed on us; and if in any thing, their example be divine, it must be in this so particularly and so well circumstantiated; and where their meeting is not been recorded to have on any other second, third, &c. day, certainly their practice must be not only more than nothing, but very significant; and indeed in positive worship, the Lord hath been pleased to be more sparing (to say so) and to leave us more to gather from examples than in negatives, as in the positive part of swearing, admitting of church members, in government baptism and admission to the Supper, yet none can say that there is no scripture institution in these, where there may be such grounds or examples.

4. The divine institution of the change may be argued from the title thus, If that which is called the Lord's, be his by divine institution and separation from other things not so called; then this first day must be his by divine institution and separation from other days, but all that is called the Lord's, is his after this manner, *ergo*, Let the minor be confirmed these three ways, 1. By looking to what is called

the Lords generally in the Old Testament, as his house, his altar, his priests, his tithes, &c. are they not still his, because by him separate for distinct uses in his worship: 2. By looking more particularly, how the seventh day was called his day or the sabbath his; Is not this the reason, because it was appointed by him for his worship beside other days? and can any reason agree better to this? 3. By looking how any thing is called the Lord's in the New Testament, there is no other or better phrase or designation to try by, than that 1 Cor. xi. 20, 21. τὸ δειπνον κυριακόν, is opposed to τὸ δειπνόν σαββατικόν, even as this first day, called the Lord's day, is opposed to our days or common days, and that is called the Lord's supper, because instituted by him, for such and such spiritual ends and uses: And therefore there can be no better ground gotten for shewing why this is called the Lord's day beside others, than by comparing it with other scriptures, and if in other things that phrase import a divine institution, why not in this? I do not mean that this is an institution, or that it will prove that there must be a clear and express institution shewn, but I mean this, that it will infer there is one, and that it is divine, seeing God is to choose and not we. We might here again produce the four witnesses already attested for the morality of this fourth command, to wit, 1. The general practice of primitive Christians. 2. Their general opinion and judgment. 3. Mens consciences. 4. The dispensations of God; which will also all clearly depone in this, about the change of the day.

Propos. 6. Although we know not the peremptory and precise time when this day was instituted and the very first day sanctified, nor whether it was immediately by Christ, or mediately from him by the apostles instituted, which is of no great concernment to the main of its institution; yet we think it most probable that our Lord did from the very day of his resurrection either himself institute it, while as Acts i. 3 he taught them what concerned the kingdom of God; or did inspire his apostles to observe it from that time forth; Because, 1. If it was not then instituted, the church had for sometime wanted a sabbath, the seventh-day-sabbath being expired by the resurrection. 2. The reason moving the change and preferring the first day before others as in a nearer capacity of sanctification for that end, was from that time forth. 3. The apostles practice of meeting, and Christ's keeping with them, hath been from the first change, even on the first two first days of the week, John xx. 19. 26. 4. All the practices and other grounds whereby the change is evidenced, suppose still the institution to precede; which maketh it appear to be very ancient.

And

And so we resume and close these six propositions, 1. The day may be changed from the last to the first: 2. It is meet it should be so, and there is good reason for it: It can only be, to the first: 4. It is so changed actually: 5. Its change is not by humane, but by divine institution: 6. Its institution seemeth to be from the rise of the gospel-church, and the very day of Christ's resurrection. Hence we infer, 1. Good warrant, even God's warrant for employing the seventh day to ourselves, seeing God seeketh but one day in seven, and now has chosen and claimeth the first. 2. God's warrant for sanctifying the first-day-sabbath or the Lord's day as his institution. 3. That the Lord's day is to be sanctified by us Christians, and that by virtue of this command, as the seventh day was by the Jews on its grounds.

We come now to speak of the sanctification of this day, which is the main thing, and for which all the rest is intended, we shall first consider the precept, and then 2. the reasons whereby it is enforced.

The precept is, sanctify it, or keep it holy, sanctifying of it is twice mentioned in this command, 1. In the end, it is said, God hallowed or sanctified it, that is by separation, destination and appointment for holy uses, and as a part of worship, so he sanctified the temple, altar, &c. not by infusing any holiness in them, but by appointing them for holy uses; Thus only God can sanctify a day, or any other thing, so as to make it a part of worship, and no man or power on earth whomsoever can do that. 2. In the precept itself we are commanded to sanctify it, that is, by the application of it unto the uses wherefore he hath set it a-part; thus we sanctify what he hath sanctified when we use it and employ it according to his appointment. And so we are to consider the sanctifying of this day in these duties called for from us on it.

This sanctification is two ways set down, 1. In its cessation and rest, separating it from their uses, and so keeping it from the common uses, to which other days may and use to be applied: 2. In its special application to, and employment in holy uses.

For clearness we shall consider this sanctification, 1. In respect of its rest, what we are to abstain from: 2. Comparatively, with that strictness called for from the Jews: 3. Eminently what is required more as to holiness this day than on other days wherein also the Lord's people should be holy? and wherein this goeth beyond these? 4. Positively, in what duties it should be taken up: 5. Complexly, in respect of what is called for to the right sanctifying of that day before it come on, in the time of it, and after it is past, and that in

in public and private, and by all relations, master, servant, &c. and throughout the whole man, thoughts, words, and deeds, and throughout the whole day: 6. Oppositively, or negatively, what are the breaches of this command, and the aggravations of these sins which break it.

1. Then, we consider it in its rest, which is required; and because there are extremes, some giving it too little, as the Jews did before the captivity: some too much, even to being superstitious, as the Jews after the captivity, and the Scribes and Pharisees, particularly in Christ's time did; stretching this rest too far. We must therefore consider it more narrowly and particularly for quieting of our consciences, for the Jews are by the prophets, Ezek. xx. Jer. xvii. and by Christ, Matth. xii. reproved for both extremes respectively.

We do then in this matter assert first, That there is a rest required here, which is extensive to a man's words, thoughts, and actions, whereby many things lawful on other days, become unlawful on this day.

Yet 2. We assert, That by this rest all sort of actions are not condemned, but only such as are inconsistent with the end and scope of this command; as by other scriptures, and the practice of Christ and the saints is clear; we conceive these therefore to be permitted.

1. All duties of piety as was sacrificing under the Old Testament, or preaching, hearing or going about the sacraments under the New Testament: In which sense, Matth. xii. our Lord saith, the priests prophaned the sabbath, and were blameless, not that formally they prophaned the sabbath, or did indeed break that command, but materially they wrought in killing beasts, &c. which had been unlawful had it not been in the exercises of piety.

2. All things that have a tendency, as necessary helps and means to the performance of the former works of piety, are lawful, as going to the congregation to hear the law, calling the assembly for worship by trumpets, or bells, or by a voice, journeying, going, or riding to church, &c. because the duties of the sabbath cannot well be done without some of these, nor at all without others of them.

If it should be asked here, What that, which is called a *sabbath-day's journey*, Acts i. 12. was among the Jews? and whence it came, and what way it may be stinted or limited among Christians? *Ans.* It was to them two thousand cubits, which according to the according to the different measuring of that distance of ground, consisting of these two thousand cubits, by a lesser or longer cubit, is reckoned to be more or less by learned men; but all agree (says
Good-

Goodwin in his Moses and Aaron) in this, but these two thousand cubits was a sabbath days journey.

It arose to be reckoned so from these grounds; 1. From their expounding Exod xvii. 29 *Let none go out of his place*; thus, let none go without the bounds of the city, which with its suburbs was two thousand cubits or a mile about. 2. That the tabernacle of the congregation was so far from the tents of these who pitched about in the wilderness, Num. ii. as they supposed; and that the people kept that distance from the people in entering with the ark into Jordan, Jos. iii. 4. whence they gathered, That a man might still go to the ark or place of worship, as it was then in these cases at a distance from them, and no further on the sabbath day.

But we say, whatever superstitiously or on custom they took up (for that is but the tradition) we cannot stint a sabbath day's journey to so many miles, fewer or more, but it must be as the man is in providence cast to reside further from, or nearer to the place where the ordinances are dispensed; for one may go many miles and not prophane the sabbath, if he cannot have the public ordinances nearer, whereas another may break the sabbath by going but to his neighbours door, yea by walking in his own house, or to his door, if either it be done idly, or with respect to another civil or worldly end, which agreeth not to that day; it is not here remoteness or nearness, but what sweyeth us, and what is our end, that we are to try by.

3. All works of mercy are lawful on that day, as laying beside us something to the poor, 1 Cor. xvi. 1. sending or leading something to those who are in want, Isa. lviii. visiting others, to comfort, strengthen, or otherwise to edify them Christianly; though idle and carnal visits (albeit alas! too rife) are not permitted.

4. Good works, as Christ saith, Matth. xii. 12. It is lawful to do good or well on the sabbath, such are giving of physic (when it is necessary) bringing of physicians, saving a man's life, and taking pains for it, &c. Luke xiii. (these good works may be classed either with works of mercy before, or with works of necessity that follow, both being good works, as they are works of mercy or of necessity.)

5. Works of necessity, such as feeding beasts, leading them to the water, pulling them out of ditches, when they are fallen into them on that day, and much more preparing honestly sober allowance for the sustaining of the body, as the disciples pluckt the ears of corn, Matth. xii. and the Jews, Exod. xvi. 13. dressed the manna on the sabbath, tho' they were not to gather it, yet on the sixth day to bake and seethe a part; and to keep a part till the morrow, but not till

all the day following; and therefore they behoved to dress it also. Yea, Jesus Christ himself went to a feast on the sabbath, Luke xiv. that he might take that opportunity by his spiritual discourse to edify the company, as he did notably) which he would not have done, had it been unlawful to dress any meat on the sabbath, yet his carriage was such at that feast most remarkable, that it would be followed as a pattern by such as may be invited by others to eat with them, and shall be disposed to go on the sabbath: And if this were the design of the inviters and invited, mens eating together on that day would not readily prejudice the sanctification of it, as very often it doth: Such as flying on the Lord's day from a destroying enemy, and in other warranted cases, Matth. xxiv. defending ourselves against unjust violence, &c.

6. Works of comeliness, tending to honest or decent walking, as putting on of clothes honestly, making the house clean from any uncleanness that may fall in it throughout the sabbath, &c.

By all which believers have allowance, 1. For piety. 2. For charity. 3. For what is needful for their beasts. 4. What is needful and convenient, or comely for themselves; and more is not necessary: In these the Lord hath not straitned them, neither hath he pinched and pinned them up to absolute necessity, but hath left them to walk by Christian prudence (yet so as they may not exceed) for the disciples possibly might have endured that hunger, and not pluckt the ears of corn, or beasts may live a day without water, and not be much the worse, or some sort of victuals may be provided to be set beside men on the sabbath, needing no dressing or preparing; yea, a man may live on little or nothing for one day: But the Lord hath thought good not to straiten them, so as to make his day and worship a weariness and burden unto them, seeing he hath made the sabbath for man, to be refreshing to him, and not man for the sabbath; nor will he have their consciences to be fettered with inextricable scruples: He leaveth it to men on other days, how much to eat and drink by a Christian prudence (yet alloweth them not to exceed even on these) so here there is some latitude left to conscientious reason to walk by. For some may do something at one time, and not at another; yea, one man may take more pains in upholding his body than is called for from another who is stronger, so that it is impossible to set particular rules which will agree to all, but men would look, 1. To their end. 2. To their need. 3. To what may conveniently attain the end.

Yet

Yet it is needful here to add some qualifications or caveats, lest folk indulge themselves too much, and exceed under the pretext of the former liberty which the Lord hath condescended to leave men at.

1. That men would see that the necessity be real, that real sickness keepeth at home, that real hazard maketh them fly, or maketh them bide at home, that it be such a necessity as they cannot contrive a way conveniently to evite when it cometh, or could not foresee before it came.

2. Men would see that that necessity be not brought on by themselves: If the thing might have been done at another time, that necessity will not excuse; though if the sin be taken with, and repented of, and Christ fled unto for the pardon of it, we may go about the doing that lawfully, which sinfully we have necessitated ourselves unto; as suppose one had got warning to fly the day before to bring such a physician, or to provide such drugs, &c. if he did it not, then he sinneth, yet when necessity cometh, he may still do it, but not with a good conscience, till he first acknowledge the former fault of his neglect.

3. It would be adverted, if that thing, may be done, as well another time, or may not without prejudice (that is considerable) be delayed till the next day: Thus taking or giving of physic on the Lord's day, making ordinary civil visits, beginning voyages, &c. will not sustain and bear weight before God, when folk do them that day, to have their own work day free, and so put by the proper duties of the Lord's day, for some things that may be done the day or days following: Thus rest is commanded Exod. xxxiv. 21. even in sowing time and harvest; because the necessity is not clear, but dependeth on ordinary providence, and folks are to expect occasion and opportunities for them afterward.

4. Men would take heed, that they have not a tickling complacency that such necessities fall on the sabbath, and be not glad to have diversions from the proper duties of the day. they would go about such works with a sort of sadness, though yet with clearness and peace of conscience as to their lawfulness: Therefore Christ saith to his disciples, Matth. xxiv. 20. *Pray that your flight be not on the sabbath day*; because it would be heavy to God's people to fly on that day, though it was lawful.

5. We would see that it mar not a spiritual frame, and that in doing these we turn not to mind the world as on other days; there would be still a respect to the day in our frame (which is called for in the word remember) and even when our hand is otherwise employed, the heart should not

be taken up with these things, but so far as is necessary to the actings of them.

6. It would be adverted to, that they be done without irregularity, and so as not to give offence by them (hence it was that Christ ever gave the reasons of what he did on the sabbath) lest others, not knowing our necessity, judge us guilty of sabbath-breaking, or be involved without necessity to do the like.

7. Folks would have great respect to the end in these works, and to the motive which swayeth and putteth them on. If it be outward gain or fear of some temporal loss; as if for gaining money a physician should rather go on the sabbath, than on another day to save the life of man; that turneth them then to be a servile work, and one of his ordinary week day calling (to speak so: So if a minister should preach with respect to gain or applause on the sabbath, or if any man should make a visit for a meer civil end, as we visit on other days, without a suitable respect to spiritual edification or furtherance of piety, it will mar all, and will be found a breach of the sabbath.

We would beware of spending too much time in these things, but would endeavour timely and quickly to expedite and dispatch them, and rightly to tryst them: Dressing of meat, and trimming, adorning, and busking of folks bodies will not be found a well spent part of the sabbath, when it shutteth out other duties, and getteth too much time, as it doth with many.

By all which we may see what need there is to watch over ourselves in these things, lest our liberty be turned into licentiousness, and lest we grow either idle or carnal on that day.

Let us then consider how far this rest extendeth: and under it we take in, 1. The rest of the whole man, outward and inward. in deeds, words and thoughts, so it is, Isa. lviii. 13. we should not speak our own words (nor by proportion think our own thoughts) nor find our own pleasures. 2. It goeth through the whole day, for though every minute of the day cannot be applied to positive duties, yet in no minute of it, it is lawful to do another work (inconsistent with the qualifications and scope aforesaid) that is the negative part in it, *thou shalt do no work*, which bindeth *ad semper*. 3. It is to be extended not only to a man's own person, but to all under him, children, servants, &c. he must be answerable for it, that they rest; and must give them no occasion of work. 4. It is to be extended even to the least work of any sort, if unnecessary, as gathering sticks, speaking our own words, &c. these are all breaches of the sabbath. 5.

This

This rest extendeth to all actions or sorts of actions or cases which are not comprehended under the former exceptions which are permitted, or are consistent with the sanctifying of the Sabbath: As,

1. All works which tend to our external profit, pleasure, satisfaction, &c. all works of our callings which make for the increase of outward gain and profit, such whereby we ordinarily sustain our lives: These Heb. iv. 15. are called our own works as ordinarily are wrought in the rest of the six days; So it is doing thy own pleasure as well as works, Isa. lviii.

2. Such works as tend to others external gain or profit as the great motive of them, as servants may be working for their masters profit, and yet prophane the day.

3. Such as are not necessary on that day, as ploughing, sowing, reaping or gathering in, and that even in seed-time and harvest; and so fishing, going of mills, &c. when these are not done for the very preserving of life, because they are not necessary out of that case; neither is there any thing here of an extraordinary dispensation that maketh them necessary, the weather depending on an ordinary providence, or ordinarily depending on providence, which is to be revered: Hence though the weather and season be rainy, yet it is not lawful, to cut down or gather in corn on the Sabbath, their hazard in this case being common and from an ordinary immediate providence; yet suppose that a river were carrying away corn, or that winds were like to blow them into the sea, it were lawful in such a case to endeavour to prevent that, and preserve them; because, 1. That cometh by some more than ordinary dispensation of providence in the weather, and affecteth and putteth in hazard this corn more than others. 2. Because there is no probability of recovering these in an ordinary way, though the weather should alter, but there is hope of gathering in of such as are in the fields without that reach of hazard, if the Lord alter the season.

4. Such as are for carnal pleasure or civil ends, thus playing, gaming, much laughing, &c. being our own works, more especially our own pleasure, are unlawful on that day.

5. Consider that all things are prohibited which mar the end of the day, and are not consistent with the duties thereof; such are buying, selling, &c. out of the cases of pressing necessity: folks cannot be spiritually taken up, and with these also; so playing and gaming is no less consistent with praying, reading, conferring, &c. then ploughing or such like, yea, is much more indisposing for it, and so we do

necessarily thereby incapacitate ourselves for the duties of the day.

6. All things are forbidden which consist not with this rest and the duties of worship called for from ourselves and others; thus unnecessary journeying, walking, even suppose one could or should be exercised in meditation, is not resting as is required, much less is gadding in companies, in the street or fields, to the neglect of secret and family duties.

In a word, whatever is not religious and spiritual exercise, or furthering or helping unto what is so, out of the excepted cases; much more whatever is sinful, scandalous, or unsuitable on other days, or doth divert from, or indispose for the duties of holiness, and the worship of God on that day, is inconsistent with this rest, and so prohibited: for, This rest is not primarily commanded and required for itself, but as conducing and subordinate unto the performing of holy duties in it; therefore our rest is to be regulated, so as may best contribute to that scope, and whatever marreth that, though it should not be work strictly, but idleness, carnalness, or playing, and gaming, and sporting, yet it is a breach of this rest: for, 1. That is no religious duty; nor 2. tending as a necessary help to it; nor 3. is rest commanded that we should play in it, but that we should sanctify it; and 4. playing or sporting cannot be called sanctifying the day; otherwise we might have more Sabbaths than one, and the prophaneest would love them best; 5. Playing, separateth not the Sabbath from other days, more than work doeth; for men play in all; Playing is neither a religious duty, it being amongst the most irreligious and prophane; nor a duty of necessity for easing of weariness, which doth not here come by any body toil and labour, but (if there be any) from being exercised in spiritual duties; which, therefore, change and variety will through God's blessing do, so as the person may be born out in them; nor is their any place for it, except some duties be neglected, therefore it is inconsistent with this.

We come to the second way of considering the sanctification required here, and that is by comparing it with that strictness called for from the Jews, and to which they were tied

We speak not here of ceremonials (for so their whole service might be more burdensome than ours, and particularly their Sabbath-services, because they were doubled on that day) but of moral duties: and in that respect we say, that the tie and obligation unto the sanctification of this day is equal and alike unto us with them, which is clear in particulars, For 1. It tieth us now to a long time, to wit, a natural day of twenty four hours, as it did them then. 2. It

restraineth from work, and requireth holy rest now, as much as then; for whatever work then struck against the letter or purpose and scope of the command, and marred holy duties, doth so still. 3. It requireth positive sanctification by holy duties, as preaching, prayer, meditation, &c. and alloweth not idleness, nor indulgeth time to other unnecessary works. 4. It requireth as spiritual a manner, and as spiritual a frame in performing of them now as then.

For, 1. If the command be moral, then there is no change in moral duties, for it is the same command to us, that it was to them, save in ceremonial things: 2. If the same things were allowed to them which are allowed to us; and if no more be allowed to be done by us, then was allowed to be done by them on the Sabbath, then the observation in its strictness is equal, but the first is true, for works of piety, mercy and necessity, are allowed to us, and so were they to them, as by Christ's reasoning against them (as being here superstitious) may appear: yea, 3. Our allowances are taken from the practice of Christ and his reasonings with the Pharisees, who in these disputes aimed not to shew that more was lawful by his coming than was before, but to shew what then was lawful, though they ignorantly or wilfully misunderstood the command, for even then God allowed mercy rather than sacrifice, &c. which places most clearly warrant us in our practice. 4. These service we have now is as spiritual, and without all doubt the promise of the spirit, for keeping up in holy duties as large as formerly, and therefore our improving of it should be no less.

Before we proceed there are some scriptures which seem to thwart with, and to be cross to this, to which we would speak a little for clearing of them as Exod. xvi. 23, 29. and Exod. xxxv. 31. where it would seem that going out of the place, dressing of meat, and kindling of fire were forbidden, which are allowed us: To which we say, 1. That we speak of the meaning of this fourth command; if any more was forbidden them by peculiar judicial laws, that contradicteeth not our assertion, these may be abrogated, while this command standeth. But 2. We conceive that as to these things, gathering of sticks, kindling of fire, dressing meat, &c. no more is allowed unto us than unto them, that is, all unnecessary labour in, and about, these is unlawful to us now, and all necessary labour in, and about, them was allowed unto, and lawful for them; as may be gathered from Christ's practice, and his reasoning with the Jews, and from the allowance which was to their beasts. In the third place then, we say that these scriptures cannot be literally and universally understood, for it cannot be thought that they
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went not out of the place kindled no fire, dressed no meat in any case; yea the allowance for their necessity, and Christ's going in and partaking, when invited on the Sabbath-day, Luke xiv. it is like to somewhat that was prepared that day, with his defending of his disciples practice in plucking ears of corn, and robbing them, as it is Luke vi. 1. (which was a sort of preparing and dressing of that meat) insinuate the contrary; neither can any thing be gathered from that place, Exod. xvi. 23. against dressing of meat simply, but rather the contrary for the manna that remained over what was dressed on the sixth day, was to be laid up till the seventh day, or the Sabbath, but not till the day after the Sabbath; and will it not suppose, that they behooved then to dress it on the Sabbath as on other days by boiling, at least, for as to grinding of it at mills, or otherwise, there was no necessity for that on the Sabbath out of some extraordinary case (or else they had needlessly laid it up) and so behooved to have fires to dress it with: And therefore that of not dressing meat, of not kindling fire, *etc.* must be of what is unnecessary and for servile works, or making gain in mens ordinary particular callings.

But to the third way, if any should enquire what more holiness is called for, or can be win at, on the Sabbath than a believer is called unto on other days, he being called to be perfectly holy every day? I *Ans.* Although he be called to be perfectly holy, yet not in the holiness of immediate worship throughout every day: He is to be perfectly holy on other days, according to the duties and employments of these days; but on the Lord's day he is called to be holy according to the employments of that day and its duties: The Lord's people of old were indeed called to perfect holiness all the week over, but singularly to sanctify the Sabbath as a part of their universal holiness. 2. Though all the parts of every day should be spent holily, yet some parts more especially, as what parts are spent in prayer, reading the scripture, *etc.* and somewhat more is required of these, who are called to it on a fasting day, than any other days, even so on the Sabbath. 3. There is a difference between a person living holily in the general, and a person who is holy in sanctifying the Lord's day, though a man should be holy every day, yet he is not to sanctify every day which is required on this day, whereof we shall now speak.

This days sanctification then, we conceive to consist in these,

1. That there is more abstractedness, not only from sinful things, but even from lawful temporal things, required on that day than on other days, a spiritual frame of heart, separating and setting a-part a man from ordinary thoughts;

Hence

Hence we may say that as the Greek word, *κοινος*, signifieth unclean as well as common, so a common or every day frame of spirit, will be found unclean for the Sabbath; there must therefore be another frame of heart, different from an ilk a day frame, and suited to that day.

2. This day is to be sanctified in respect of the exercises of it beyond other days, and that necessarily; whereas on some other days we may be taken up in some duties of worship arbitrarily, but here necessarily: And men may, and ought, to be holy on other days, in their plowing, and other works; but there their holiness is to be in immediate worship to God, in something relating to that alway, such as praying, reading, hearing, conferring, meditating, *etc.*

3. The sanctification of this day lieth in this, that it must be wholly sanctified, but parts of other days are ordinarily used in religious service; but this whole day is to be used so, a man should be this whole day throughout as in the time of praying on other days.

4. Duties would be multiplied that day, more secret and private prayer, reading, *etc.* and more public worship; even as there were double sacrifices that day under the law, tho' there were sacrifices all days.

5. There would be in the duties of this day more intenseness; of spirit, and a further degree of spiritual affections, than in these duties of other days; because this day is purposely set a-part for that end; and by continuance in duties we may attain to more of a spiritual frame, and because not only the exercises of worship, praying, reading and hearing, *etc.* call to holiness on this day, as they do on other days, but even the very day itself doth call to it; even as on a solemn day of humiliation, men ought to be more affected and deeply humbled than on other days; (tho' daily they should repent and be humbled,) because that day is solemnly set a-part for it; so ought our worship to be more intense and solemn this day suitably to it; wherein we are, as it were, dieted for insisting and persisting in duties of worship; whereas these duties in this respect, and in comparison, are on other days, but as starts: worship is here some way the only work of that day.

6. There should be more heavenliness and spiritual sense breathed after that day in the frame of the heart; it would be near God, and the work of the day would be delightful and sweet; The Sabbath would, as it is, Isa. lviii. be called a delight, and he would endeavour as it is, Heb. iv. to enter into his rest, to pass thro' the outward rest into his to be within his chambers; yea, even in his arms, as it were all that day.

7. There would be that day more divineness in our holiness (to speak so) a sort of majesty by ordinary in our walk; looking like the Sabbath, and like the God of the Sabbath: There would be an exulting of God that day, we would endeavour to have our hearts in a special manner warm in the exercise of love to him, and to be much in praising of him; Our whole worship would be more absolutely, and immediately be aimed and levelled at the honour and glory of God, as the end of it, than on other ordinary days, wherein our prayers, and other pieces of worship may more immediately respect our own case and need; but on this day God's honour as the end more immediately whatever our own case be, and that both in the heart within, and in the nature of our exercises without, this is to call the Sabbath of the Lord honourable, to honour and glorify him therein, as it is Isa. lviii. a special majesty being in that days worship, by levelling it with extraordinary singleness at God's praise, even as his name is hallowed, or sanctified in heaven by angels and perfected saints. Hence, *It is good to give thanks unto thy name, &c.* beginneth that psalm of praise for the Sabbath day, to wit, the xcii. These duties then that further his praise, are more especially for that day.

8. All these reach both words and thoughts, nothing to the hindrance of these is to be admitted in either; there are none of our words and thoughts that day, but they would in a special manner be God's, and in it we should be spent as his, and endeavour to be within view of heaven, to make some essay of glorified saints exercise there, and to have the Sabbath as a little prelude of that everlasting Sabbath and rest in the bosom of God.

The fourth way of considering this sanctification is positively, to wit, as to the duties, wherein the Sabbath is to be spent, which are shortly, all duties of immediate worship, whether they be inward, as meditation, self-examination, heart-prayer, either ejaculatory or more continued, heart-sorrow for sins, *etc.* or outward, as vocal prayer and singing of psalms, reading the scriptures and other pious books, hearing the word, *etc.* or whether they be secret, which may be both inward and outward, or private in families, as reading of the word, conferring on it, repeating sermons, praying together, *etc.* or public; as joining with the congregation in prayers and praises, hearing the word read, and the sense given, hearing of sermons, participating of the sacraments, when dispensed, joining in solemn humiliations and thanks-givings, when they fall necessarily or more conveniently to be on the Sabbath; All which and such like
are

are proper duties for that day; to which liberal laying up, and giving for the relief of the poor according to ability, and as God blesteth, every man would be added as a suitable duty of it, though it be no duty of immediate worship.

The fifth way is to consider the sanctification of the Sabbath complexly, before it come, when it is come, and after it is past.

1. Then the night before (not including a suitable remembrance throughout the week) remember it, 1. By timeous leaving of worldly business, it is a great encroachment on the Sabbath, though too usual to continue longer at work the night before, than any other night of the week, as if folks would gain the day of rest, out of Saturnsdays night and Mondays morning.

2. By not suffering this little times leaving of work, to be idly spent, but being taken up with endeavours, 1. To abstract the mind from other works as well as the hand, and have the heart put in a lively frame. 2. To mind the work of the day which is coming, and to have a suitableness to it. If ye ask what suitableness should we have to it? *Answ* Endeavour, 1. To be as if ye were about to meet God, to trise, as if it were, visibly with him, and solemnly to treat and enter in marriage with him. 2. To be like heaven, and in a special manner in some sort to imitate God, at if ye were already entered into his rest, and had rested from your own works. 3. To be as if ye were to die, and to step into eternity, for this resting should mind us of that, and was, and is still specially appointed (though yet no ceremony) to mind us of God's separating of us from others for himself, that we may rest eternally with him.

Then, 3. For furthering of this, look back on the week past, and endeavour to have things clear before the Sabbath come, and all by-gone quarrels removed, that there may be no standing controversies against you to begin the Sabbath with.

4. Pray with special solemn seriousness in reference to that day, that ye may have peace for what is past, that ye may be in a right frame for the day; that the minister be helped to speak as it becometh; that others may be fitted to hear and join; that the word and other ordinances may be richly blest of God; and that the mercy of having the ordinances may be minded, with the gracious giver of them, and suitably improved.

2. When the morning of that sweet and desirable day cometh (after we have fallen asleep in a special manner, as it were in the Lord's arms, the night before, and left ourselves there) 1. We would timely begin the work, and beware that either carnal thoughts get in, or the time be idly slipped over

but I say we would begin the work early; for it is for that end appointed, and sinful thoughts will not be kept out, but by fulfilling the room otherwise with what is spiritually profitable. *Shew forth thy loving kindness in the morning,* saith psalm for the Sabbath, to wit, the xcii. Let therefore the meditation of somewhat of these, or such like, begin with us, even when we are making ready, 1. Somewhat of God himself, whose day it is; 2. Of heaven and that happiness that is there. 3. Of the works of God, who gave us and all the world a being, and who only preserveth the same. 4. Of Christ's redemption, and as closed and perfected on this day; which especially should be minded; that so thinking of our many and great obligations, and of misery we had been in had not the work of redemption intervened, we may begin the day with a due impression of God's greatness and goodness of our own sinfulness weakness and misery; and of this blessed remedy and out-gate.

2. We would address ourselves to solemn prayer in secret and that at greater length than on other days, and with insisting in special petitions relating to the day, with all the seriousness we may win at.

3. We would take a view of our own hearts, to see how and where we left the night before, and endeavour to have clearness betwixt the Lord and us to our state, and other-ways maintained; and renewed if it was; or attained if it was not.

4. Too much time would not be spent in adorning or busking of folks bodies, or in making other provisions for them, but as the whole of it would be taken up in duties of worship (as we have before shewed) so some part of it would be set a-part for secret reading, yea, for secret praising, thanksgiving, and singing, an exercise not unbecoming that day, as that fore-cited psalm for the Sabbath day sheweth.

5. If thou be the head of a family, or livest in fellowship with others, then the family is gravely to be brought together, and every particular member to join with the rest; and here also prayer and other religious duties are to be doubled according to the ceremonial doubling of sacrifices on the seventh-day-Sabbath under the law; for in secret, in families, and in public there would be more that day than in other days.

6. Care and inspection would be taken so far as men can reach, that by none in the society; neither secret nor private duties be neglected, nor publick duties abstained from, but that each may stir up one other, and more especially those whose places lead them to it, to the suitable sanctification

tion of the day in all the duties of it and withal, it would be looked to, that none of the family be suffered to stay at home unnecessarily from the public worship, or to be absent from the family worship.

7. Timely (that ye be not by haste discomposed) come to public modestly apparelled (it is a shame to see how gaudily some come to public worship on the Lord's day) grave in your walk, wary and circumspect in your words, that they be spiritually edifying and suitable; watch over your eyes, that carnal or worldly looks steal you not away, nor distemper your hearts; but especially over your hearts; that they wear not out of a spiritual frame.

8. When ye come to the place of public worship, if it be a while a beginning, be still watchful, and the nearer ye come to it, the more watchful; for temptations will be very ready to divert or discompose; there would be a frequent intermixture of ejaculatory prayers in reference to every thing requisite for attaining and entertaining this composedness.

9. When public worship beginneth, study to be (as Cornelius was, Acts x) present join in prayer and praise, to hear what God will say, to receive it, to lay it up in your hearts, to be suitably affected with it, and through grace to practice it; *for, blessed are they only who hear the word, and do it :*) and this would be with delight, aiming a right at the end of the ordinances, whatever they be, whereof we spoke somewhat on the second commandment.

10. When the public worship is as to its first diet closed, let not your minds turn carnal, but depart reverently from it, cheering yourselves in God, fixing the convictions exhortations, directions, instructions, *etc.* in your mind, as ye have met with them, and be ruminating rather on these, then beginning to gaze or discourse with others on subjects that are not spiritual, and to edification.

11. As soon as ye can win, go in secret and seek to have these things fastned and riveted betwixt God and you, and let that be your first work, and let the little time that interveneth betwixt the diets of public worship, till you return, be spent suitably to the day, and the end of the duties thereof.

12. When all the public worship is ended, then ye would do according to the preceeding tenth direction; ye would withal retire a while in secret, and reflect on your carriage in public, and also see what good may be gotten of the day, and if there be any misses neglects or failings observed (as if there be a diligent search there will no doubt be) then be humbled, seek pardon through Christ, and resolve through

grace to help these afterward ; consider what was said, and like the noble Bereans, Acts xvii. put it to the trial for your confirmation, by your considering and examining the scriptures cited or spoken of, and endeavour yet more to have your hearts affected in secret with them.

13. Then call your families and come together after secret seeking of God, and 1. Be enquiring of one another what is remembred, that all being put together, ye may be helpful by your memories one to another ; 2. Ye would do this, not as if it were enough to tell over the words, but that the doctrines and their uses may be fixed, and ye affected with them ; therefore, 3. Ye would do this with other duties of reading singing, and spiritual conference, as the occasion of it shall offer, with prayer to God before and after, being thus exercised till ye go again in secret to close the day as ye began.

14. Duties of charity would be done, contributions made liberally according to our ability, and relief sent to others as we know their need, which also would be enquired after.

15. Endeavour to have the heart in a right frame to close the day with : reflecting on our carriage throughout it, fearing to lie down with guilt unpardoned, and without some special fruit of the duties of the day ; haste not to go to rest that night sooner then on other nights, on design that ye may be sooner at work the next day ; which smelleth strong of wearying of the Sabbath, and of longing to have it at an end, of which the Lord complained of old, Amos viii. 5. study to lie down with thoughts as you arose, leaving yourselves in his arms, with respect to the eternal Sabbath that is coming.

3. When the Sabbath is past, and the next day cometh, cast not by all thoughts of it instantly, but begin your work as having just now ended the Sabbath, fearing to let the relish of it wear away ; and endeavouring in your carriage through the week to retain the stamp and impression of it ; especially beware to go to your callings with a Sabbath days guiltiness on you. O endeavour by all means to have that removed ! and all the week through have one eye to the Sabbath past, and another to the Sabbath coming, having still that sounding in your ears, *Remember the Sabbath, or the Lord's day, to keep it holy* ; dieting your souls, as it were, all along the week, for a course of communion with God in the duties of the next Sabbath.

It will be now easy to know when this command is transgressed (which was the sixth way proposed of considering the sanctification of the Sabbath, to wit, oppositively or negatively) which is done, 1. By committing any thing contrary

trary to the rest or sanctification of it; 2. By omitting any of the things which are required to the right sanctifying of it; 3. By an unsuitable frame of heart as to the due manner of performing any of these duties required.

We will find the weight of this command yet more fully by considering its reasons how it is explicated and pressed: This is done, 1. By laying down the equity and extent of it, verse 9, 10. 2. By pressing it from God's example.

As to the first verse 9. *Six days shalt thou labour and do all thy work*: These words may be looked on, 1. As an obliging concession, which is indeed very liberal; as if the Lord had said, all days are mine, yet I have given thee six days to do all thy work and labour that thou hast to do, therefore give me the seventh. It is but a small retribution for six to return a seventh. 2. As a restriction, thou shalt do whatever work thou hast to do within the six days, but none of it on the seventh. 3. As a command whereby God distributeth our time, and commandeth six for our work, and the seventh for his: And thus these words forbid idleness, and command lawful diligence in these six days; which we conceive here to be implied.

1. Because God is not carving out what time we may be idle in, but what time we should employ in our own lawful works as well as in his; for it cannot be thought that he giveth us six to be idle on; it must therefore be to work on, seeing as our life should be taken up in doing either what more immediately concerneth ourselves, or what more immediately concerneth God; so the scope of this command being to proportion our time betwixt these two, what is allowed for either of them, must imply an approving of it for that very end. 2. The opposition also will confirm this: These six days are to be applied to our work, as the seventh is to be applied to God's, which is more than a permission, and if the negative part be imperative, *In it thou shalt not work*, then the positive, *Six days shalt thou work*, may well be understood so also. 3. God's example will press it, for we are to follow it, not only in resting on the seventh, but also in working in the six days as he did. 4. In working these six days cometh in as a mean to further and fit for the sanctification of the seventh, for so a man putteth by his business and has the more freedom for the *rest* on the seventh, whereas idleness often sinfully necessitateth to the breach of it, and to a desire that it may be gone, Amos viii 5. And thus idleness is reproved here, and diligence commanded under one consideration, to wit, as the remove of the former and practice of the latter do capacitate us to give God his due on his own day when it cometh: Even as they are also included

in the eight command, *Thou shalt not steal*; for as idleness becometh a snare and temptation to a man to steal, and hindreth him from works of charity, and suitable diligence in the works of his lawful calling, readily preventeth the one, and capacitateth for the other; so it is here, for it is not unusual that the same sin and duty may be forbidden and commanded in diverse commands upon diverse considerations; And this agreeth well both with the words and scope of this command. And 5. According to the holy and wise œconomy of God's goodness, our labour may be commanded to make his rest to be to us the more relishing and refreshing.

The tenth verse containeth three things for explication, 1. The Lord's claim of the seventh day, as having reserved that to himself, it is his, it is to him, and by him, and for him separated from other days. 2. A consequent flowing from this: Therefore that day is not to be employed to any of our own works, no not the least, *No manner of work*, no word, no thought nor deed of any such sort under whatsoever pretext, beside the excepted cases. 3. Its extension as to all relations, so to all ranks, parent and child master and servant, &c. yea, it is thou for thy self; and for all thou hast the oversight and charge of, sons, servants, strangers, yea, and beasts, not that they are capable of sanctifying a day more than the beasts in Nineveh were of religious fasting, Jonah iii. yet this sheweth what ought to be the masters care, it being for his use that beasts are put to work. God enjoineth all ways of abstaining from every thing that is a mans own work on the Sabbath, and will have him solemn in it: In a word, *All within thy gates*, looketh not only to masters and all in their families, or within their doors, but to magistrates and governors, and all within their jurisdiction (gates being the place of judgment, and used in scripture to shew the extent as well as seat of power) that they should see to their sanctifying of this day; and the failing of any under them is their sin, when they endeavour not to prevent and amend it: And thus Nehemiah understood this command, Neh. xiii. when he put forth his power not only in contending with the native nobles, but even against strangers, for restraining them from violating this day.

Hence we gather, 1. That idleness is a sin, and that they will hardly give God his due on the seventh day, who are not diligent in the duties of some lawful calling and station for God's honour and other goods through the six days of the week; and indeed this is often seen, that such are lazy and careless, and idle on that day, passing it over even as they

they do on other days, without any difference at all, except it be that they come to church.

2. We gather that humane, whether ecclesiastic or civil, appointment of ordinary fixed days for worship throughout the whole day, beside the sabbath, will not agree with this command allowing men six for labour. It is true, God might sovereignly limit men, but where he hath given liberty (if it were but by concession) who can restrain?

Concerning days therefore, we lay down these four; 1. That there can be no solemn setting a-part of any day to any creature; Thus saints days are unlawful: for the sabbath or day of rest is to the Lord, and to none other, it being a peculiar piece of worship to him who hath divided time betwixt his worship and our work. And although men should keep the day, and alter the worship, yet this is a taking of that which was once abused, and never enjoined, for to apply it to God, and wanteth not offence: even as the retaining of other things in worship which have been abused, and are not necessary, is offensive. 2. No man can institute any day, even to the true God, as a part of worship, so as to bind consciences to it, or to equal it with this day: That is a part of God's royal prerogative, and a thing peculiar to sanctify and bless a day. 3. Even those days which are pretended to be set a-part to and for God, and yet not as a part of worship, cannot be imposed in a constant and ordinary way (as anniversaries days and feasts are) because by an ordinary rule of God hath given to man six days for work, except in ordinary cases he shall please to call for some part of them again. 4. Yet extraordinarily upon occasions of humiliation, or joy, and thanksgiving days, for that time, may be set a-part for God, without wronging this concession, even as in extraordinary times we may work, and not rest on the sabbath day, though ordinarily we may not: This proportioning of time therefore is for the ordinary rule, but yet admitteth of the exception of extraordinary cases.

3. We gather that masters and parents ought to have a special oversight of their own children and families in the worshipping of God, and that especially in reference to the sanctifying of this day; and that there is a special communion in worshipping of God amongst the several relations of a family.

4. We gather that magistrates, and all who have power over others, ought to see to the restraining of vice, and to the performing of outward duties, particularly such as relate to the sanctification of the sabbath (as well as to abstain from, and to do such and such things themselves in their own persons) in and by these over whom they have power; and that

that it is no less scandalous and sinful for a magistrate not to see that sin be crushed, that the sabbath be sanctified, and the ordinances of religion be entertained and received and reverenced in and by those over whom he hath charge, then if he committed such sins himself, then if he discountenanced the ordinances and break the sabbath himself, or suffered his own family or himself to be without the worship of God: Why? because these are within his gates, and he is to account for them: He is to rule for God, and their good which is mainly spiritual; he is to be a terror to evil doers, as well as to be an encouragement to them that do well; and men are according to their places and parts to be forth coming for God and the good of others. And yet this cannot be called a constraining or forcing of consciences; for a magistrate or master thus to restrain these who are under them; it is but the using of that power, which God hath committed to them to make men to do their duty, and to abstain from dishonouring God, and the punishing of them, if they do otherwise; in which respect he beareth not the sword in vain.

The 2. and main reason followeth, ver. 11. wherein this command is three ways pressed also. 1. By God's example, who during the space of six days wrought (though he might as easily have made all in one day) and rested the seventh, and not before the seventh, on which he wrought none; even so it becometh men to do, seeing he intended this for their imitation, and for that end doth propose it here; God's rest on the seventh is not absolute and in every respect, (for John v. 17. he worketh hitherto, that is, in the works of providence, sustaining, preserving, and governing the creatures made by him, and all their actions) but all things needful for the perfecting of the world were then made and finished. (Whence by the way we may gather, that not only all creatures were made, angels even these that since turned devils, &c. but that they were made within the six days of creation, when heaven, earth, sea and all that was in them was made) Therefore all our works that are necessary to be done in the six working days, would be done and ended, that we may rest on the sabbath, as he did.

The 2. way is by his blessing of it *God blessed the sabbath day*, which is to be understood not simply in respect of the day, which is not properly capable of blessing, but in respect of the true observers of it, he blesteth it to them, and he blesteth them in it, which may be in these three: 1. That the rest of that day shall not prejudice them in the weeks work, but that their labour shall be therefore blessed, so that they shall miss nothing by observing that day, as the
Lord

Lord blessed the seventh year, whereon they rested, and yet notwithstanding they were as well provided as when they laboured, Lev. xxv. 20, 21, 22. And it is like, that if we will compare such as make conscience to sanctify the sabbath with others, who think and seem to gain by breaking of it, this would be found at the years end to be verified. 2. That the Lord hath set a part that day for a spiritual blessing, and the communication of it to his people (so the bread and wine are blessed in the sacrament of the Lord's supper to be a mean of conveying spiritual blessings to the worthy receivers) Ita lvi. and Psalm xcii. 3. That God will abundantly manifest his gracious presence, and multiply his spiritual blessings that day upon its due observers, more than on other days wherein he is also sought; as there is this day a double worship both in respect of the duty, and of the day whereon it is done, so there shall be a double blessing beyond what is on other days; In which respect, even prayers in, and towards the temple, (while it stood by divine appointment, as a separate place from others) had a blessing beyond prayers in other places; and thus Christ blessed the loaves and the few small fishes, John vi. when he made them by the multiplication on the matter to feed far beyond their ordinary proportionableness; so service on this day groweth in its blessing: Hence we may see an usual connexion betwixt universal thriving in religion, grace and piety, and suitable obedience to this command, in the tender sanctification of the sabbath; and withal a reason, why so few make progress in godliness, even little keeping holy the sabbath as they ought.

The 3 way is by his hallowing it, *wherefore he hallowed it* or sanctified it, that is, *per modum destinandi*, or by way of appointing of it for holy uses, and separating it from other days (as is said :) The inference *wherefore*, as to the hallowing pointeth at the reason or end wherefore God did it, *viz.* that there might thereby be an excitement left to men, to imitate God; and that man might not only have God's command, but his example also to bind this duty on him.

If it be asked here, why God will have a day set a-part for holy exercises beside other days? It may be answered, 1. It is meet that God be acknowledged Lord of our time, by this tribute being reserved to himself. 2. Because man having but a finite understanding, beside the new corruption of it, cannot be intensely taken up with spiritual and heavenly things, and with temporal and earthly things, both at once, or at the same instant; for even Adam in innocency could not do that, therefore the Lord hath graciously set a-part a day for man's help in that, 3. It is to teach man

that his chief end is to converse with God, and to live with him, and that he ought to carry in his own affairs along the week, and order things so as the sabbath may be duly sanctified, when it shall come in that sweet soul reposing converse with him. 4. To shew man wherein his happiness consisteth, it is even in this, to walk and converse with God, and to be in his worship; this is his rest. 5. To shew the excellency of religion, and of the works of piety, or of God's worship, above men's employments in earthly and worldly things: It was a sabbath to Adam in innocency, to be abstracted from his labour for the worship of God; the one is men's toil, the other is men's spiritual rest and ease, far contrary to that which men in the world ordinarily think and judge.

We see now how great and grievous a sin it is to break this command, and with what care this day should be hallowed.

For, 1. It is a command of the first table, and so the breach of it is, in some respect, more than murder, adultery, stealing, &c. it is included in the first and great commandment.

2. Amongst all the commands of the first table, yea all the commands, this religious observance of the sabbath, is most forcibly pressed with more reasons, and with more full and particular explication: Because 1. All the commands hang some way on this; and obedience is ordinarily given to them with the same readiness, as this day is employed in God's service. 2. It keepeth life, as it were, in all the rest, and when men are cold in this, so are they in all the rest. 3. This trieth men in their love to God best: If indeed his company and service be more delighted in, than the world: and is a notable indication of the frame of the soul; it maketh proof both of their state and frame, as men are usually and habitually on the sabbath, so in effect are they, as to these.

3. No breach of any command hath more aggravations; for 1. It is against reason and equity; when God hath given us so many and so good reasons for it. 2. It is high ingratitude, the sabbath being a mercy; and a great mercy indeed it is to be privileged with access to converse with God a whole day of every week in duties of worship. 3. It is against love, God's love hath instituted it, and our love should in a special manner vent itself to him on it. 4. It is cruelty against ourselves; for the sabbath kept holy, is backed with the promise of a special blessing, and we by this sin prejudice ourselves of that; yea the sabbath rightly spent, is a mean both of holiness and of nearness to God, of conformity to him,
and

and of communion with him, it promoteth both: So that it is eminently verified here, that these who sin against this command, sin against, and forsake their own mercy.

4. No sin doth more evidence universal untenderness, and as it is a sin in itself, so it evidenceth, especially when gross, a very sinful and way atheistical frame, and disposition, as may be gathered from Neh. xiii.

Yea, 5. It occasioneth and breedeth other sins; it habituateth to sinning; and hardeneth against challenges, so that men ordinarily become very gross and loose, and fall in scandalous sins, who neglect the sanctification of the sabbath, which is the quickner and fomentor some way of all duties, and knitteth the two tables of the law together. Hence it cometh to pass, that we often hear men that have turned to be very loose, gross and scandalous (and as some of them on scaffolds and gibbets) cry out of sabbath-breaking, imputing the one to the other, as a main cause; for by this sin men grow stout against challenges, and formal in secret duties, and so at length sit quite up.

6. No sin hath more sharp challenge for it, and more sad judgments avenging it, then sins against this command; have there been any men deeply challenged for sin, or at death (whether ordinary or violent) brought to express and utter their challenges but sins against this command have been main ones? The slighting of the Lord's sabbath made Jerusalem to be burnt with fire, Jer. xvii. last; for this sin they are threatned with terrible plagues, Ezek. xx. 21, 24. not only in temporal things, ver. 23. but with spiritual plagues to which they are given up, ver. 25, 26. You know that a man was stoned for gathering sticks on the sabbath, Num. xv. see also Exod. xvi. 28. and Ezek. xxii. 8. where the Lord accounteth sabbath-breaking a refusing to keep his commandments and laws, and a despising of his holy things: O is it possible, that a man can be well that breaketh the sabbath, or to whom it is not a delight?

If any should ask here, if indeed the breaches of this command be greater sins than the breaches of the commands of the second table? and if so, if God will be avenged on these severely?

For answer (premitting this one word, that in comparing breaches of the commands of the two tables, we would compare sins of alike nature together, that is, sins of presumption with sins of presumption, and sins of infirmity with sins of infirmity) we say, that a presumptuous sin against the fourth command, if it were but to go unnecessarily to the door, or to gather sticks, is a greater sin than a presumptuous murder, because it striketh more im-

mediately against God : And that a sin of infirmity against the fourth command, is greater than a sin of infirmity against the sixth : Yet we grant that presumptuous murder is a greater sin than a sin of infirmity against the fourth command, because presumption and high handedness in the manner of sinning, in a sin little on the matter comparatively, dareth God, as it were, and striketh immediately against him, and so is an additional high aggravation of it ; beside what it is in the nature of it : And though our censures against presumptuous breaches of the sabbath, which are now as great sins as formerly (as is clear from what is just now said) be often more mitigated now under the gospel, neither was it as we conceive, ordinary to stone the presumptuous prophaners of the sabbath, even amongst the Jews ; yet will this be no good reasoning ; men do not now execute punishments upon transgressors of the first table, as on transgressors of the second ; therefore transgressions of the second table are greater sins than transgressions of the commands of the first ; for so we would be in hazard to postpone all the laws or commands of the first table to these of the second ; but we are to consider that temporal punishments are heightened or lessened according as the peace and order of civil societies may be more or less therein concerned, so that it is not by these measures that we are to make the estimate of the greatness or smallness of sins in the sight of God, and in order to his righteous and absolute judgments, and therefore it is enough that we enquire what God hath done, and will do, and what sinners may expect from him, however men may over-look and pass them by, yet before God they are often taken notice of, and plagued even in this life, and will be for ever hereafter, if they repent not.

We may now therefore in the close, exhort, beseech, obtest and charge you all, as in the sight of God, who is a severe avenger of them, that ye would be aware of the sins whereby this command is transgressed : particularly guard against.

1. Not preparing for it, or not remembring of it ; many prophane the sabbath, or ever they come to public, yea, before it come, in some respect.

2. Carnal thoughts and a common frame of heart, yea, even to speak so, a particular frame that looketh but to our own condition or case : As not stirring itself to be over and above that, to be affected with God and his glorious works of creation and redemption, to give him praise for his marvellous goodness on that day ; there is alas, generally little delight and praise in his worship, even on his own holy day.

3. Ge-

3. General unedifying discourses, and of the news of the time, of health, and other things not necessary to that day.

4. Little profiting under the gospel, and not growing in knowledge and practice; many a sabbath is thus prophaned, few getting or seeking the blessing of it, or on it.

5. Going to the fields and visiting of neighbours to put off a piece of time, that so much time may be saved on other days of the week, wherein many men think they have more to do; and not seeking to edify, or to be edified when they visit. Certainly by this going abroad and running up and down the streets unnecessarily, ye indispose yourselves, ye offend others, and tempt them to follow you, ye slight either duties in your families, or in secret, or it may be both, in a great measure; I suppose that if ye made conscience of these, there would not be so much time to go abroad; take some other day for recreating yourselves; If ye say, ye have then somewhat else to do: And have ye nothing to do this day? Or will ye take more boldly from God's day, then from your own? Is sacrilege less than taking what is your own? What if all did so gad abroad? (And it may be they have no less reason) What a sabbath day would we have? There is a remarkable word, *Exod. xvi. 29.* that on the sabbath none might go out of his place, which though it be not to be understood as restraining exercises of piety, or works of necessity and mercy, as we shewed before; yet it would seem to be the meaning of the words, that on that which we call taking the air, and on visiting, there was a restraint thereby intended.

6. Men's sitting upon choice in the church at such a distance that they can scarcely hear, and that they may the more securely confer together on common purposes; so that they do not so much as aim to profite, of whom we may oppositely say (as Christ said of the priests, that they prophaned the sabbath and were blameless,) That they some way kept it and are guilty: many also sleep, weary, and wander in their thoughts, and are as stones and statutes in the church.

7. Little ones and boys going and running up and down playing and making a noise, and servants gadding; all which will be charged on magistrates, ministers, elders, masters and parents, who are not conscionably aiming and endeavouring in the diligent use of all suitable means to amend and prevent such abuses, and to punish continuance in them: Especially look to it when few plead or appear against such sins.

8. Much idle loitering over of the sabbath, doing nothing, and much sleeping it over. Idleness is a sin any day, much more on this day.

9. Little

9. Little care of sanctifying the Sabbath when men are from home, or when they are not in their own congregations, when they are not in their own houses, or have not any to take the oversight of them: There is much liberty taken this way, and there are many complaints of it; What my brethren? Doth not the Sabbath require as strict sanctification abroad as at home?

If any should ask remedies of all these, and such like evils, I know none better than these that are in the command itself.

The first is, *Remember*, what? 1. Remember bygone fallings, and repent of them: 2. Remember coming to judgment, that ye may be found of it in peace as to this or any or any other guilt, and endeavour to prevent it: 3. Remember to be all the week over in your worship, and walk, minding it.

A second is, be well employed throughout the week, and be not given to idleness or laziness in your particular callings, nor in spiritual exercises, there will be no sanctifying of this day without that, be not therefore slothful in business, but fervent in spirit, serving the Lord, Rom. xii. 11.

3. See that nothing unbecoming the *rest* of the day be admitted, no manner, not only of deeds, but of words or thoughts.

4. Let every one take inspection of others, and seriously mind it in your several places, as ye are called.

5. Follow God's example in other things, as it is proposed to you for your imitation, and ye will do it the better in this.

6. Aim at the blessing as well as the duty, hang on himself for life and strength to discharge the duty, and for the blessing, since he is the author and bestower of both, and to do the duty delightfully and with joy, through the faith of his blessing; and acknowledge his unspeakable goodness in privileging you with his day, and the worship thereof, still waiting on him, and trusting in him for whatever good may come to you in it.