

CONFESSION OF FAITH.

CHAPTER 21.-*Of Religious Worship, and the Sabbath Day.*

VII. As it is of the Law of Nature, that, in general, a due proportion of time be set apart, for the Worship of God; so, in his word, by a positive, Moral, and perpetuall Commandment, binding all men, in all Ages, he hath particularly appointed One Day in Seven, for a Sabbath, to be kept holy unto him¹: which, from the beginning of the World to the Resurrection of Christ, was the last Day of the week; and, from the Resurrection of Christ, was changed into the First Day of the week², which, in Scripture, is called the Lords Day³, and is to be continued to the end of the World, as the Christian Sabbath⁴.

Question 1.—*Has God in his word, by a positive, moral, and perpetual commandment, binding all men in all ages, particularly appointed one day in seven, for a Sabbath, to be kept holy unto himself?*

Answer.—Yes. Ex. 20:8, 10, 11; Isa. 56:2, 4, 6, 7. Thus do they err, who maintain that God has not under the gospel determined any certain day for his own worship, but only has commanded some indefinite time be destined for public worship, which time, they say, is left to be determined by the church. They are confuted for the following reasons: 1.) Because the determining of an ordinary and sufficient time for divine worship, and as a Sabbath belongs to God only, and not to man, Deut. 5:12. For we do not read that any such power or authority is granted to man, either by the law of nature, or Scripture. 2.) Because in six days God made the heaven and the earth, and rested on the seventh; not out of necessity, but to give us an example to do the like, Ex. 20:11. 3.) Would it not argue a neglect of divine worship, and the care of souls, if one day of ten, thirty, or forty, were appointed? Mark 2:27. Neither is such a thing commanded in any place of Scripture. Neither can the fourth, fifth, or sixth day be appointed, seeing God has commanded us to work six days, Deut. 5:13, 14.

Likewise, the Anabaptists, Socinians, and Libertines err, together with the Quakers, (and other Antisabbatarians, that disown the Sabbath, as being carnal, and a command of the letter), who teach, that whatever is contained in the fourth command is ceremonial, and so properly, as to the matter and substance which it holds out, abrogated wholly. And therefore, they say, by virtue of this fourth command, there is no day to be set apart for public divine worship. They are confuted for the following reasons: 1.) Because the fourth command, which appoints one day in seven to be set apart for God, is a positive, and moral command, as to substance; seeing it was given to Adam in his integrity, before ever there was need of any types and ceremonies shadowing forth Christ, Gen. 2:2, 3. 2.) Because it was repeated, before the promulgation of the ceremonial law, Ex. 16:23. 3.) Because it was written with God's own hand, and inserted into the midst of the rest of the moral precepts, and was put into the ark of the testimony, Heb. 9:4, with the other nine, which honour was never conferred upon any precept merely ceremonial. 4.) Because

¹ Ex. 20:8, 10, 11; Isa. 56:2, 4, 6, 7.

² Gen. 2:2, 3; 1 Cor. 16:1, 2; Acts 20:7.

³ Rev. 1:10.

⁴ Ex. 20:8, 10 *with* Matt. 5:17, 18.

Christ confirms this command, Matt. 24:20; where the Lord insinuates, that as travelling is troublesome to the body in the winter, so would it be to the minds of the godly to travel on that day, specially and solemnly set apart for God's worship, Ex. 16:29. Now, if there be 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 behoved to travel on the Sabbath, *cf.* Acts 1:12. And doubtless that cannot mean the Jewish Sabbath; for that was to be abolished shortly.

Question 2.—*Was this one day in seven, from the beginning of the world, to the resurrection of Christ, the last day of the week; and from the resurrection of Christ, changed into the first day of the week; and is it to continue to the end of the world, as the Christian Sabbath?*

Answer.—Yes. Gen. 2:2, 3; 1 Cor. 16:1, 2; Acts 20:7; Rev. 1:10; Matt. 5:17, 18. Therefore, the Sabbatarians err, who maintain that the Jewish Sabbath, or the seventh day from the creation, is to be observed. Likewise, do they err, who maintain, that the observation of the Lord's day, is only of ecclesiastical and apostolic institution.

These do confound, and make two things really distinct, to be but one, namely, ecclesiastical and apostolic institution. They are confuted for the following reasons: 1.) Because the fourth command standing, wherein one day of seven is appointed, the numbering is left free to God himself, that the right and power may be reserved to Christ the lawgiver, and to his Spirit for a change of day, and to continue the worship prescribed in the fourth command. 2.) From the name itself; for our Sabbath is called the Lord's day, Rev. 1:10. The Dominic day, or day which is the Lord's; pointing out a day singularly, and a day, which in a peculiar and special manner is called His day; even as the Lord's prayer and the Lord's supper are so called, because appointed by Christ the Lord. 3.) Because God only can abrogate the Lord's day, (the adversaries granting so much), therefore he that has power to rescind, has power likewise to establish. 4.) Because there is an implicit command, concerning the observation of the Lord's day, 1 Cor. 16:2. From which place, we may reason thus; that not the seventh but the first day, is the chief solemn day for worship after Christ's resurrection. Also, the command supposes them to be already acquainted with some special privileges of the first day beyond others. 5.) Because as the seventh day was instituted in remembrance of the works of creation, Ex. 20:11, so the first day, after the work of redemption was finished, succeeded as most convenient, for collating and comparing both mercies together, Ezek. 43:27. 6.) Because Christ, on the first day of the week, appeared most frequently to his disciples, and blessed it with his presence, Matt. 28:9; Acts 1:3; John 20:19, 26. 7.) Because on that day the Holy Ghost descended upon the apostles. And on the same day Peter baptized three thousand, Acts 2:1-4, 41. 8.) Because the church in the time of the apostles, did observe this first day of the week, as holy, Acts 20:7. The practice of the apostles, approved in Scripture, is equivalent to a divine institution. 9.) Because Christ was seen of his apostles forty days after his resurrection, and spoke to them of the things pertaining to the kingdom of God, Acts 1:3, during which time he taught them all things needful to be known, and among the rest, it is probable, the change of the Sabbath, and the institution of the first day of the week, and that immediately after his resurrection. He either immediately by himself instituted that day, or inspired his apostles to observe it, from the very same time. 10.) Because the Lord has remarkably owned this Christian Sabbath, in being remarkably avenged upon the breakers and profaners thereof, as it is clear from several histories.