

ary among the *Jews*, upon *their* Sabbath; and the Apostle, by transferring this Duty to the *First Day of the Week*, seems to hint, that *this* was to be looked upon as the Sabbath, among Christians. In short, unless this were the Case, it is difficult to say, why the *First Day of the Week* should be so frequently distinguished, beyond any other, in so many Places of the New-Testament.

At the Time when *John* wrote his *Revelation*, this Day appears, not only appropriated to Divine Worship: but also, to have obtained that new, and more honourable Title, which it now wears. This, those that understand the original Language, will allow to be the literal Interpretation of that Passage, Rev. i. 10. *I was in the Spirit upon the † LORD'S DAY.*

All these Evidences taken together, I think, amount, if not to an absolute Demonstration; yet, at least, to a very high Probability, that the *First Day of the Week*, the Day on which our LORD JESUS CHRIST arose from the Dead, should be observed as the Christian Sabbath.

I hasten now,

IV. and lastly. *To assign a Reason why there is no express Command for this Sabbath in the New-Testament.*

This is the most formidable Objection of our Adversaries, upon which they seem to rest the whole of their Cause. It has been frequently urged, with great Confidence, and to little Purpose: and, if *this* is answered, their whole Scheme vanishes of Course.

† The Words are *Kuriaks Hemera*; essentially different from *Hemera Kurion*: the former being, evidently, an appropriate Phrase; the latter not.—Thus also, in the Latin Language, *Diei Dominica* differs from *Diei Dominus*—

And