

wark of the Gospel. Having given this general Account of the Nature & Design of the Sabbath, I proceed now,

II. *To examine how far this Command is moral, and of perpetual Obligation.*

That there is a Morality in it, appears highly probable, from it's being enjoyned, upon our First Parents, in Paradise; and from it's being afterwards inserted in the Decalogue, which seems to be entirely a Collection of moral Precepts. Some, indeed, have denied the Sabbath to be of so early an Institution; and supposed that *Moses*, in the second Chapter of *Genesis*, speaks, by Way of Anticipation, of a Sabbath that was *hereafter* to be instituted, among the *Jews*: But, as this Opinion has Nothing to support it, in the sacred Text; being advanced with no other View, than to serve a favourite Scheme; I do not think myself obliged to take any further Notice of it. I shall only make these general Observations; that the most obvious and literal Sense of Scripture is usually the rightest; that when this will any Way bear, we have no Authority to perplex it with Expositions of our own; that when we attempt to explain it, we must be very careful lest we be in any Degree influenced by Prejudice and a Party-Spirit; and when in Opposition to the literal Sense, Things which ought to be proved, are taken for granted, as in the Case before us, we have great Reason to suspect this; and ought to look upon it as no better than begging the Question. I proceed therefore to examine, wherein the Morality of the Sabbath consists, and how far it is extended.

That the Infinite Creator is to be adored, by every rational Being; that Creatures formed for Society, as we are, should worship him in a publick and social Manner; and that, in Order to this, particular Times should be set apart for the sacred Employment, either by the express Appointment of Heaven, or by mutual Agreement among Men; seem to be Propositions necessarily