

You whole. *This is the Stone which was set at Nought of You Builders, which is become the Head of the Corner.* From whence we may gather, not only, that our LORD JESUS CHRIST is the Stone here spoken of: but also, when it was that this Prophecy was fulfilled. At his Crucifixion, he was despised, or set at Nought of the Builders; at his Resurrection, he became the Head of the Corner. --- *Whom ye crucified, whom GOD raised from the Dead.*--- Now, let us mark the Words, which immediately follow, in the Psalmist. *This is the Day which the LORD hath made, we will rejoice and be glad in it.*--- What Day?--- the Day in which the Stone that the Builders refused, became the Head of the Corner; or, in other Words, the Day on which our LORD JESUS CHRIST arose from the Dead. *This is the Day which the LORD has made,* which he has chosen for himself, and in which he challenges a special Propriety. *We will rejoice and be glad in it,* worship the dear Benefactor, and commemorate his redeeming Love. A considerable Evidence this, that the Day of our LORD's Resurrection, should be celebrated as a Sabbath, under the Gospel.

The next Place that I shall point You to, You may find in the Eleventh Chapter of *Isaiab*, at the Tenth Verse. *And in that Day, there shall be a Root of Jesse, which shall stand for an Ensign of the People; to it shall the Gentiles seek, and his Rest shall be glorious.* We are here taught, that the MESSIAH, when he appeared, would introduce a glorious Rest or Sabbath: for tho' the Word here used, in the Original, is not Sabbath; it is the same which is used in the Fourth Commandment, when we are told, that God rested upon the seventh Day.

The Apostle seems to have this Passage in View, *Heb.* iv. 9. where he argues, *There remaineth therefore a Rest or Sabbatism,* as the Greek Word is, *for the People of GOD: for He that entered into His Rest, He also hath ceased from His own Works, as GOD did from His.* Here the Apostle appears to me, evidently to run a Parallel, between