

## Doctrine of the Sabbath

1. There was an Edenic Sabbath established which would be the same in substance as the Jewish Sabbath.
  - *Genesis 2:2 And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. 3 And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.*
  - *Exodus 20:11 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 hallowed it.*
  
2. The Jewish Sabbath once established was commanded to be observed.
  - *Exodus 20:8 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 manservant, nor thy maidservant, nor thy cattle, 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 hallowed it.*
  
3. The Sabbath was designed to be a sign of God's covenanted people in the Old Testament economy.
  - *Exodus 31:12 And the LORD spake unto Moses, saying, 13 Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the LORD that doth sanctify you. 14 Ye shall keep the sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people. 15 Six days may work be done; but in the seventh is the sabbath of rest, holy to the LORD: whosoever doeth any work in the sabbath day, he shall surely be put to death. 16 Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant. 17 It is a sign between me and the children of Israel for ever: for in six days the LORD made heaven and earth, and on the seventh day he rested, and was refreshed.*
  
4. The breaking of the Sabbath brought punishment.
  - *Numbers 15:32 And while the children of Israel were in the wilderness, they found a man that gathered sticks upon the sabbath day. 33 And they that found him gathering sticks brought him unto Moses and Aaron, and unto all the congregation. 34 And they put him in ward, because it was not declared what should be done to him. 35 And the LORD said unto Moses, The man shall be surely put to death: all the congregation shall stone him with stones without the camp. 36 And all the congregation brought him without the camp, and stoned him with stones, and he died; as the LORD commanded Moses.*

5. A Sabbath day, when observed with understanding in every age, was designed to be a day of blessing.
  - *Genesis 2:2 And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. 3 And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.*
  - *Revelation 1:10 I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet,*
6. Religious and political rulers should always protect the Sabbath day.
  - *Exodus 20:10 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 manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates:*
7. The Sabbath is to be a day of rejoicing and worship.
  - *Psalms 118:24 This is the day which the LORD hath made; we will rejoice and be glad in it.*
  - *Mark 2:27-28 And he said unto them, The sabbath was made for man, and not man for the sabbath: 28 Therefore the Son of man is Lord also of the sabbath.*
8. The question that has concerned the church is whether or not the Sabbath is binding under the New Testament.
9. It can be argued the *Old Testament* ceremonial regulations governing Sabbath observances are no longer in force but have passed away along with the sacrificial system, the Levitical priesthood, and all other aspects of Moses' law that prefigured Christ.
10. There are compelling reasons for this position.
  - In Colossians 2:16-17, Paul explicitly refers to the Sabbath as a shadow of Christ, which is no longer binding since the substance (Christ) has come. It is quite clear in those verses that the weekly Sabbath is in view. The phrase "*a festival or a new moon or a Sabbath day*" refers to the annual, monthly, and weekly holy days of the Jewish calendar (cf. 1 Chronicles 23:31; 2 Chronicles 2:4; 31:3; Ezekiel 45:17; Hosea 2:11). If Paul was referring to special ceremonial dates of rest in that passage, why would he have used the word "*Sabbath?*" He had already mentioned the ceremonial dates when he spoke of festivals and new moons.
  - The Sabbath was the sign to Israel of the Mosaic Covenant (Exodus 31:16-17; Ezekiel 20:12; Nehemiah 9:14). Since we are now under the New Covenant (Hebrews 8), we are no longer required to observe the sign of the Mosaic Covenant.

- The New Testament never commands Christians to observe the Sabbath.
- In our only glimpse of an early church worship service in the New Testament, the church met on the first day of the week (Acts 20:7).
- No where in the Old Testament are the Gentile nations commanded to observe the Sabbath, or condemned for failing to do so. That is certainly strange if Sabbath observance was meant to be an eternal moral principle.
- When the Apostles met at the Jerusalem council (Acts 15), they did not impose Sabbath keeping on the Gentile believers.
- The apostle Paul warned the Gentiles about many different sins in his epistles, but breaking the Sabbath was never one of them.
- In Galatians 4:10-11, Paul rebukes the Galatians for thinking God expected them to observe special days (including the Sabbath).
- In Romans 14:5, Paul forbids those who observe the Sabbath (these were no doubt Jewish believers) to condemn those who do not (Gentile believers).

11. Commenting on the concerns of the proper day of worship, John Calvin wrote the following.

“There were three reasons for giving this [fourth] commandment [in Exodus 20]: First, with the seventh day of rest the Lord wished to give to the people of Israel an image of spiritual rest, whereby believers must cease from their own works in order to let the Lord work in them. Secondly, he wished that there be an established day in which believers might assemble in order to hear his Law and worship him. Thirdly, he willed that one day of rest be granted to servants and to those who live under the power of others so that they might have a relaxation from their labor. The latter, however, is rather an inferred than a principal reason.

As to the first reason, there is no doubt that it ceased in Christ; because he is the truth by the presence of which all images vanish. He is the reality at whose advent all shadows are abandoned. Hence St. Paul (Col. 2:17) affirms that the Sabbath has been a shadow of a reality yet to be. And he declares else-where its truth when in the letter to the Romans, ch. 6:8, he teaches us that we are buried with Christ in order that by his death we may die to the corruption of our flesh. And this is not done in one day, but during all the course of our life, until altogether dead in our own selves, we may be filled with the life of God. Hence, superstitious observance of days must remain far from Christians.

The two last reasons, however, must not be numbered among the shadows of old. Rather, they are equally valid for all ages. Hence, though the sabbath is abrogated, it so happens among us that we still convene on certain days in order to hear the word of God, to break the [mystic] bread of the Supper, and to offer public prayers; and, moreover, in order that some relaxation from their toil be given to servants and workingmen. As our human weakness does not allow such assemblies to meet every day, the day observed by the Jews has been taken

away (as a good device for eliminating superstition) and another day has been destined to this use. This was necessary for securing and maintaining order and peace in the Church.

As the truth therefore was given to the Jews under a figure, so to us on the contrary truth is shown without shadows in order, first of all, that we meditate all our life on a perpetual sabbath from our works so that the Lord may operate in us by his spirit; secondly, in order that we observe the legitimate order of the Church for listening to the word of God, for administering the sacraments, and for public prayers; thirdly, in order that we do not oppress inhumanly with work those who are subject to us”[*Instruction in Faith*, Calvin's own 1537 digest of the *Institutes*, sec. 8, "The Law of the Lord"].

11. With these thoughts in mind concerning the regulations about Sabbath keeping such as not picking up sticks upon penalty of death, another question emerges as to whether or not there is a Christian Sabbath. Does God still require a special day of worship? Does 1/7<sup>th</sup> our time belong to Him? If so, what are the new regulations to guide activity on the Sabbath?
12. It does seem clear there is a special spiritual day under the *New Testament* economy called The First Day, which would be Sunday.
  - On this day Christ arose. *Mark 16:9* Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils.
  - On this day the disciples were assembled and blessed. *John 20:19* Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. 20 And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the Lord. 21 Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you.
  - On this day the promise of the Holy Spirit was fulfilled on the day of Pentecost which by law came on the first day of the week. *Leviticus 23:15* And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete: 16 Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the LORD.
  - On this day the first gospel sermon on the death and resurrection of Christ was preached by the Apostle Peter, and 3,000 souls were numbered with the disciples. *Acts 2:41* Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.
  - On this day the early church met for worship. *Acts 20:7* And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight. 8 And there were many lights in the upper chamber, where they were gathered together.

- On this day an offering was taken for the work of the ministry. *1 Corinthians 16:2 Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.*
  - On this day prophecy was given. *Revelation 1:10 I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet,*
13. The early church fathers, from Ignatius to Augustine, taught that the Old Testament Sabbath had been abolished and that the first day of the week (Sunday) was the day when Christians should meet for worship, contrary to the claim of many seventh-day sabbatarians and critics of Christendom who claim that Sunday worship was not instituted until the fourth century during the time of Constantine.
- Barnabas, AD 120. *“We keep the eighth day with joyfulness, the day also on which Jesus rose from the dead.”*
  - Justin Martyr, AD 100-165. *“But Sunday is the day on which we all hold our communion assembly because Jesus Christ, our Saviour, on the same day arose from the dead.”*
  - Bardesanes of Odessa, Asia, c. AD 180. *“On the day, the first day of the week, we assemble ourselves together.”*
  - Clement of Alexandria, c. AD 194. *“He, in fulfillment of the precept, according to the Gospel, keeps the Lord’s Day, when he abandons an evil disposition, and assumes that of the Gnostic, glorifying the Lord’s Resurrection in himself.”*
  - Tertullian in Africa, c. AD 200. *“We solemnize the day after Saturday in contraction to those who call this day their Sabbath.”*
  - Cyprian, Bishop of Carthage in Africa, c. AD 250. *“The eighth day, that is, the first day after the Sabbath, and the Lord’s Day.”*
  - Apostolic Constitution, c. AD 250. *“On the day of our Lord’s Resurrection, which is the Lord’s Day meet more diligently.”*
14. The *Baptist Confession of 1689* in Chapter 22 addresses the place of the Sabbath in the life of the believer.

## CHAPTER 22

### WORSHIP AND THE LORD'S DAY

#### Worship and the Sabbath Day

1. The light of nature shows that there is a God Who has lordship and sovereignty over all, is just and good, and Who does good to all. Therefore He is to be feared, loved, praised, called upon, trusted in, and served, with all the heart and all the soul, and with all the might.

- *Jeremiah 10:7 Who would not fear thee, O King of nations? For to thee doth it appertain: forasmuch as among all the wise men of the nations, and in all their kingdoms, there is none like unto thee.*
- *Mark 12:33 And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices.*

But the acceptable way of worshipping the true God has been instituted by Himself,

- *Deuteronomy 12:32 What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it.*

Therefore our method of worship is limited by His own revealed will. He may not be worshipped according to the imagination and devices of men, nor the suggestions of Satan.

He may not be worshipped by way of visible representations, or by any other way not prescribed in the Holy Scriptures.

- *Exodus 20:4 Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: 5 Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; 6 And shewing mercy unto thousands of them that love me, and keep my commandments.*

2. Worship is to be given to God the Father, Son, and Holy Spirit, and to Him alone;

- *Matthew 4:9 And saith unto him, All these things will I give thee, if thou wilt fall down and worship me. 10 Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.*
- *John 4:23 But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.*

- *Matthew 28:19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:*

not to angels, saints, or any other creatures.

- *Romans 1:25 Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.*
- *Colossians 2:18 Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind,*
- *Revelation 19:10 And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.*
- And since the Fall, worship is not to be given without a mediator,
- *John 14:6 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.*

nor by any other mediation than that of Christ.

- *1 Timothy 2:5 For there is one God, and one mediator between God and men, the man Christ Jesus;*

3. Prayer, with thanksgiving, is one part of natural worship, and this God requires of all men.

- *Psalm 95:1 O come, let us sing unto the LORD: let us make a joyful noise to the rock of our salvation. 2 Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms. 3 For the LORD is a great God, and a great King above all gods. 4 In his hand are the deep places of the earth: the strength of the hills is his also. 5 The sea is his, and he made it: and his hands formed the dry land. 6 O come, let us worship and bow down: let us kneel before the LORD our maker. 7 For he is our God; and we are the people of his pasture, and the sheep of his hand. To day if ye will hear his voice,*
- *Psalm 65:2 O thou that hearest prayer, unto thee shall all flesh come.*

But to be accepted it must be made in the name of the Son,

- *John 14:13 And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. 14 If ye shall ask any thing in my name, I will do it.*

by the help of the Spirit,

- *Romans 8:26 Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.*

and according to His will.

- *1 John 5:14 And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us:*

It must be made with understanding, reverence, humility, fervency, faith, love, and perseverance; and corporate prayer must be made in a known language.

- *1 Corinthians 14:16 Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest? 17 For thou verily givest thanks well, but the other is not edified.*

Prayer is to be made for lawful things, and for all kinds of people who are alive now or who shall live in the future,

- *1 Timothy 2:1 I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; 2 For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.*
- *2 Samuel 7:29 Therefore now let it please thee to bless the house of thy servant, that it may continue for ever before thee: for thou, O Lord GOD, hast spoken it: and with thy blessing let the house of thy servant be blessed for ever. but not for the dead,*
- *2 Samuel 12:21 Then said his servants unto him, What thing is this that thou hast done? Thou didst fast and weep for the child, while it was alive; but when the child was dead, thou didst rise and eat bread. 22 And he said, While the child was yet alive, I fasted and wept: for I said, Who can tell whether GOD will be gracious to me, that the child may live? 23 But now he is dead, wherefore should I fast? Can I bring him back again? I shall go to him, but he shall not return to me.*

nor for those who are known to have sinned the 'sin leading to death'.

- *1 John 5:16 If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it.*

5. The reading of the Scriptures,

- *1 Timothy 4:13 Till I come, give attendance to reading, to exhortation, to doctrine. preaching and hearing the Word of God,*
- *2 Timothy 4:2 Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine.*
- *Luke 8:18 Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have.*

the teaching and admonishing of one another in psalms, hymns, and spiritual songs, singing with grace in our hearts to the Lord;

- *Colossians 3:16 Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.*
- *Ephesians 5:19 Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord;*

as well as the administration of baptism.

- *Matthew 28:19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: 20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.*

and the Lord's Supper,

- *1 Corinthians 11:26 For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.*

are all parts of the worship of God. These are to be performed in obedience to Him, with understanding, faith, reverence and godly fear. Also to be used in a holy and reverent manner on special occasions are times of solemn humiliation, and fastings,

- *Esther 4:16 Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day: I also and my maidens will fast likewise; and so will I go in unto the king, which is not according to the law: and if I perish, I perish.*
- *Joel 2:12 Therefore also now, saith the LORD, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning: and thanksgivings.*

- *Exodus 15:1 Then sang Moses and the children of Israel this song unto the LORD, and spake, saying, I will sing unto the LORD, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea. 2 The LORD is my strength and song, and he is become my salvation: he is my God, and I will prepare him an habitation; my father's God, and I will exalt him. 3 The LORD is a man of war: the LORD is his name.*

*4 Pharaoh's chariots and his host hath he cast into the sea: his chosen captains also are drowned in the Red sea. 5 The depths have covered them: they sank into the bottom as a stone. 6 Thy right hand, O LORD, is become glorious in power: thy right hand, O LORD, hath dashed in pieces the enemy.*

*7 And in the greatness of thine excellency thou hast overthrown them that rose up against thee: thou sentest forth thy wrath, which consumed them as stubble. 8 And with the blast of thy nostrils the waters were gathered together, the floods stood upright as an heap, and the depths were congealed in the heart of the sea. 9 The enemy said, I will pursue, I will overtake, I will divide the spoil; my lust shall be satisfied upon them; I will draw my sword, my hand shall destroy them.*

*10 Thou didst blow with thy wind, the sea covered them: they sank as lead in the mighty waters. 11 Who is like unto thee, O LORD, among the gods? Who is like thee, glorious in holiness, fearful in praises, doing wonders? 12 Thou stretchedst out thy right hand, the earth swallowed them.*

*13 Thou in thy mercy hast led forth the people which thou hast redeemed: thou hast guided them in thy strength unto thy holy habitation. 14 The people shall hear, and be afraid: sorrow shall take hold on the inhabitants of Palestina. 15 Then the dukes of Edom shall be amazed; the mighty men of Moab, trembling shall take hold upon them; all the inhabitants of Canaan shall melt away.*

*16 Fear And dread shall fall upon them; by the greatness of thine arm they shall be as still as a stone; till thy people pass over, O LORD, till the people pass over, which thou hast purchased. 17 Thou shalt bring them in, and plant them in the mountain of thine inheritance, in the place, O LORD, which thou hast made for thee to dwell in, in the Sanctuary, O Lord, which thy hands have established. 18 The LORD shall reign for ever and ever.*

*19 For the horse of Pharaoh went in with his chariots and with his horsemen into the sea, and the LORD brought again the waters of the sea upon them; but the children of Israel went on dry land in the midst of the sea.*

- *Psalm 107:1 O give thanks unto the LORD, for he is good: for his mercy endureth for ever. 2 Let the redeemed of the LORD say so, whom he hath redeemed from the hand of the enemy; 3 And gathered them out of the lands, from the east, and from the west, from the north, and from the south.*

*4 They wandered in the wilderness in a solitary way; they found no city to dwell in. 5 Hungry and thirsty, their soul fainted in them. 6 Then they cried unto the LORD in their trouble, and he delivered them out of their distresses.*

*7 And he led them forth by the right way, that they might go to a city of habitation. 8 Oh that men would praise the LORD for his goodness, and for his wonderful works to the children of men! 9 For he satisfieth the longing soul, and filleth the hungry soul with goodness.*

*10 Such as sit in darkness and in the shadow of death, being bound in affliction and iron; 11 Because they rebelled against the words of God, and contemned the counsel of the most High: 12 Therefore he brought down their heart with labour; they fell down, and there was none to help.*

*13 Then they cried unto the LORD in their trouble, and he saved them out of their distresses. 14 He brought them out of darkness and the shadow of death, and brake their bands in sunder. 15 Oh that men would praise the LORD for his goodness, and for his wonderful works to the children of men!*

*16 For he hath broken the gates of brass, and cut the bars of iron in sunder. 17 Fools because of their transgression, and because of their iniquities, are afflicted. 18 Their soul abhorreth all manner of meat; and they draw near unto the gates of death.*

*19 Then they cry unto the LORD in their trouble, and he saveth them out of their distresses. 20 He sent his word, and healed them, and delivered them from their destructions. 21 Oh that men would praise the LORD for his goodness, and for his wonderful works to the children of men!*

*22 And let them sacrifice the sacrifices of thanksgiving, and declare his works with rejoicing. 23 They that go down to the sea in ships, that do business in great waters; 24 These see the works of the LORD, and his wonders in the deep.*

*25 For he commandeth, and raiseth the stormy wind, which lifteth up the waves thereof. 26 They mount up to the heaven, they go down again to the depths: their soul is melted because of trouble. 27 They reel to and fro, and stagger like a drunken man, and are at their wit's end.*

*28 Then they cry unto the LORD in their trouble, and he bringeth them out of their distresses. 29 He maketh the storm a calm, so that the waves thereof are still. 30 Then are they glad because they be quiet; so he bringeth them unto their desired haven.*

*31 Oh that men would praise the LORD for his goodness, and for his wonderful works to the children of men! 32 Let them exalt him also in the congregation of the people, and praise him in the assembly of the elders. 33 He turneth rivers into a wilderness, and the water springs into dry ground;*

*34 A fruitful land into barrenness, for the wickedness of them that dwell therein. 35 He turneth the wilderness into a standing water, and dry ground into water springs. 36 And there he maketh the hungry to dwell, that they may prepare a city for habitation;*

*37 And sow the fields, and plant vineyards, which may yield fruits of increase. 38 He blesseth them also, so that they are multiplied greatly; and suffereth not their cattle to decrease. 39 Again, they are minished and brought low through oppression, affliction, and sorrow.*

*40 He poureth contempt upon princes, and causeth them to wander in the wilderness, where there is no way. 41 Yet setteth he the poor on high from affliction, and maketh him families like a flock. 42 The righteous shall see it, and rejoice: and all iniquity shall stop her mouth. 43 Whoso is wise, and will observe these things, even they shall understand the lovingkindness of the LORD.*

6. Under the Gospel, neither prayer, nor any other part of religious worship is tied to, or made more acceptable by any place in which it is performed, or towards which it is directed. God is to be worshipped everywhere in spirit and in truth,

- *John 4:21 Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.*
- *Malachi 1:11 For from the rising of the sun even unto the going down of the same my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen, saith the LORD of hosts.*
- *1 Timothy 2:8 I will therefore that men pray every where, lifting up holy hands, without wrath and doubting.*

whether in private families

- *Acts 10:2 A devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway.*

daily,

- *Matthew 6:11 Give us this day our daily bread.*
- *Psalm 55:17 Evening, and morning, and at noon, will I pray, and cry aloud: and he shall hear my voice.*

in secret by each individual,

- *Matthew 6:6 But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.*

or solemnly in the public assemblies.

These are not to be carelessly, or willfully neglected or forsaken, when God by His Word and providence calls us to them.

- *Hebrews 10:25 Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.*
  - *Acts 2:42 And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.*
7. As it is the law of nature that in general a proportion of time, by God's appointment, should be set apart for the worship of God, so He has given in His Word a positive, moral and perpetual commandment, binding upon all men, in all ages, to this effect. He has particularly appointed one day in seven for a Sabbath to be kept holy for Him.

- *Exodus 20:8 Remember the Sabbath day, to keep it holy.*

From the beginning of the world to the resurrection of Christ, this was the last day of the week, and from the resurrection of Christ it was changed to the first day of the week, and called the Lord's Day.

- *1 Corinthians 16:1 Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. 2 Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.*
- *Acts 20:7 And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.*

This is to be continued until the end of the world as the Christian Sabbath, the observation of the last day of the week having been abolished.

- *Revelation 1:10 I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet,*
8. The Sabbath is kept holy to the Lord by those who, after the necessary preparation of their hearts, and prior arranging of their common affairs, observe all day a holy rest from their own works, words, and thoughts, about their worldly employment, and recreations,

- *Isaiah 58:13 If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the LORD, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words:*
- *Nehemiah 13:15 In those days saw I in Judah some treading wine presses on the Sabbath, and bringing in sheaves, and lading asses; as also wine, grapes, and figs, and all manner of burdens, which they brought into Jerusalem on the Sabbath day: and I testified against them in the day wherein they sold victuals. 16 There dwelt men of Tyre also therein, which brought fish, and all manner of ware, and sold on the Sabbath unto the children of Judah, and in Jerusalem. 17 Then I contended with the nobles of Judah, and said unto them, What evil thing is this that ye do, and profane the Sabbath day?*

*18 Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Israel by profaning the Sabbath. 19 And it came to pass, that when the gates of Jerusalem began to be dark before the Sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the Sabbath: and some of my servants set I at the gates, that there should no burden be brought in on the Sabbath day. 20 So the merchants and sellers of all kind of ware lodged without Jerusalem once or twice.*

*21 Then I testified against them, and said unto them, Why lodge ye about the wall? if ye do so again, I will lay hands on you. From that time forth came they no more on the Sabbath. 22 And I commanded the Levites that they should cleanse themselves, and that they should come and keep the gates, to sanctify the Sabbath day. Remember me, O my God, concerning this also, and spare me according to the greatness of thy mercy.*

And give themselves over to the public and private acts of worship for the whole time, and to carrying out duties of necessity and mercy.

- *Matthew 12:1 At that time Jesus went on the Sabbath day through the corn; and his disciples were an hungered, and began to pluck the ears of corn, and to eat. 2 But when the Pharisees saw it, they said unto him, Behold, thy disciples do that which is not lawful to do upon the Sabbath day. 3 But he said unto them, Have ye not read what David did, when he was an hundred, and they that were with him;*

*4 How he entered into the house of God, and did eat the shewbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests? 5 Or have ye not read in the law, how that on the Sabbath days the priests in the temple profane the Sabbath, and are blameless? 6 But I say unto you, That in this place is one greater than the temple.*

*7 But if ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless. 8 For the Son of man is Lord even of the Sabbath day.*

*9 And when he was departed thence, he went into their synagogue: 10 And, behold, there was a man which had his hand withered. And they asked him, saying, Is it lawful to heal on the Sabbath days? That they might accuse him. 11 And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the Sabbath day, will he not lay hold on it, and lift it out? 12 How much then is a man better than a sheep? Wherefore it is lawful to do well on the Sabbath days. 13 Then saith he to the man, Stretch forth thine hand. And he stretched it forth; and it was restored whole, like as the other.*